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Nov. 12, 2014

Colleen McFarland,
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Best wishes in this important endeavor.

Sincerely,

Anna Groff

Interim Editor
The Mennonite

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The Mennonite

Volume 63 — January 6, 1948 — Number 1

"Everything Is Changed"

Mrs. Elbert Koontz, Beatrice, Nebraska

IT IS morning; we have awakened and seek renewing of spirit out where we can be alone, away from the possessiveness of the daily routine. What a beautiful scene! The night has brought snow, not a "story-book" heavy snowfall, but a common, two to three-inch one. Common, did we say? Hardly! Nothing that can arouse such thoughts of the goodness, the kindness, of our good God can rightly be called common. There must have been very little breeze, for although the trees stand penguin-like, the ground is evenly covered.

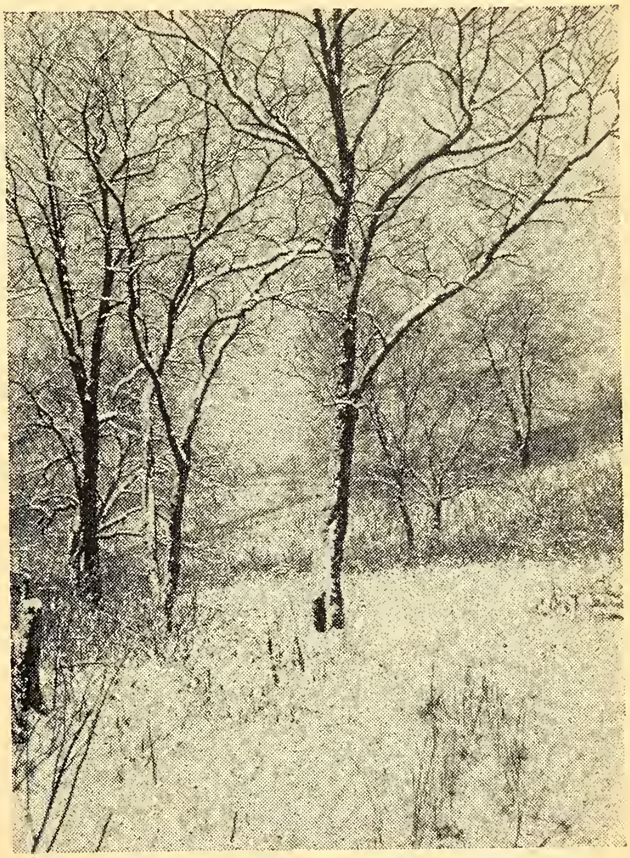
We step out alone with Him; there are no other footprints ahead save here and there some queer animal tracks which we almost unthinkingly identify as we walk on. It is just as though the two of us are venturing out where no one else has ever gone. That requires faith, but hand in hand, He leads; and we cannot but go on, slowly, yes, but eagerly.

Everything is changed. We think back to our walk the other day. What we saw then was merely a skeleton of what we now see. How every tree, every bush, and even every dried-out weed is dressed in splendor. Each step we take together with Him reveals more beauty and warms our hearts to greater loyalty and devotion. . . .

It is evening and we can pause a bit to rethink the events of the day. Somehow the memory of that morning walk lingers and crowds other thoughts from the surface. How beautiful a newly-fallen snow is. We can think of no other phenomenon of nature that brings such rapid change. True, a tornado does, but we were thinking of constructive change that lifts and edifies.

Was it not the Prophet Isaiah who said, "Though your sins be as scarlet, they shall be as white as snow?" (*Isaiah 1:18*) *And surely that is the greatest change that God can make in the human heart. And, too, when the snow of Christ's redeeming power has fallen upon a person, those things in his life which once were useless, unattractive skeletons now are robed in splendor and serve as a means of revealing the love of God to others.*

As we venture out in this New Year where no one else has gone before, may each one of us have at his side the Christ, to encourage, to guide, and to purge us with a "newfallen snow."



Eva Luoma

"Other foundation can no man lay than that is laid which is Christ Jesus"

EDITORIALS

ARE YOU OPPOSED TO UMT?

The American Legion has designated January 5 to 12 as "National Universal Military Training Week" as part of its "do or die" campaign to get the UMT bill enacted into law. To exert pressure upon congressmen, it has asked the governor of each state to proclaim Universal Military Training Week. The Legion, with over three million members and 12,000 posts throughout the United States, will use a wide variety of efforts to bring support of the bill to a climax. The efforts will include parades, mass meetings, Legion meetings, publicity stunts, etc. In addition its plans are that letters, telegrams, and petitions to congress will reach their high point during this week. It will also try to get the widest possible use of radio transcription, and news commentators will be asked to speak on the need of UMT. Columnists will be asked to write on it. Congressmen are to be deluged with petitions, the signatures of which were gathered during December. The December issue of the **Legionaire** was to be devoted to UMT. Local teams are to report on their visits to congressman, conducted during the vacation, so that congressmen not in line can be approached to insure the final victory. During the campaign, it is urged, that letters of appreciation be sent to all editors who write editorials in favor of UMT and that editorials opposed to UMT be carefully analyzed and then truthfully and politely answered point by point. January 5-12 is the week, the first in the new session of Congress, when an effort will be made to bring UMT up in the House. The Legion is reported to be hoping that the bill will pass the House in the first three weeks of the new session.

Christians opposed to UMT may want to glean from the foregoing some suggestions on how to oppose UMT. Certainly, it should make them think of their part in this whole issue. The Friends Committee on National Legislation makes this request: "Will you redouble your efforts to see that UMT is discussed in farm and church groups, that people understand the implications of it, the cost involved, how it would increase the military spirit, intensify the arms race with Russia, and weaken confidence in the United Nations? Will you encourage your friends and neighbors to express themselves to the President, to their Congressman and their Senators, to the Republicans and Democratic county chairman, and to the local paper?" It also suggests talking to congressmen about " . . . the need for generous aid to needy countries, admitting refugees, opposing UMT and pushing for worldwide reduction in armaments."

It is the Christian's job to be a peacemaker. As Mennonites we should be especially clear on an alternative to war. This alternative must be brought out clear and strong if those in favor of UMT are to see less need for it. We have work to do. For some more suggestions see the young people's section of this paper.

THE GREATEST

What person does not wish to be somebody? We all want to matter and we should. However, man's attempts to achieve this greatness are generally self-defeating. Jesus, in recognizing this universal human longing, did not despise it, but rather he suggested a way for utilizing it when he said, " . . . . whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many," Matt. 20:26-28. Two world wars are now over. They were struggles in which the attention of the world was often fixed on certain leaders. Today American corporations have the fattest profits in American history, and the names of Rockefeller, Morgan, Carnegie, etc., are well known. But does the true self of people rank these as the greatest? In the general swirl of things they and their works are acclaimed. But today the truer self of man seems to be expressing itself as men turn their attention to a Christian missionary who began his work in the jungles of Africa in 1913, performing his first surgery in a windowless hen-house with a broken roof." This man had come from Europe where he was recognized as one of the leading organists, where he was known for his philosophical work on Kant, where he had been appointed principal of a theological college, and where he had won a degree in medicine. His friends had urged him to stay in Europe, but he went to Africa to operate, build, preach. This man was Albert Schweitzer, now seventy-two and still fighting disease of body and soul in the jungles. Men are writing books about him. Some call him the greatest man in the world.

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A Brazilian Trip "In The Name of Christ"

by Mrs. J. E. Kaufman

Common means of travel for Brazilian Mennonites

IT WAS A bright Wednesday morning when suddenly we heard a loud knock on our front door. At once this suggested urgency to us, for the customary way in Brazil for a caller to announce his coming is to remain a distance away from the house and clap his hands. I opened the door and there stood a gentleman who had come in great haste. He had just come from the hospital where he had taken his youngest son, Herman, eight years old, an hour's drive with horse and wagon. The boy, hale and hearty, earlier that morning delivered a letter to their neighbors when suddenly a mad dog attacked him, and bit him so severely that part of a finger was immediately amputated by the local doctor who at once sensed the seriousness of the situation The boy should have injections at once, but where would they find the serum? The closest town is twenty-five miles away, a distance of five or six hours driving. From there they could continue their search by bus or train. But how to get to this closest town; in their dilemma, the doctor thought of the only car in the settlement. "Mr. Kaufman would lend a helping hand," he said. While the doctor and nurses were administering first aid and making the patient as comfortable as possible, the parents continued their journey approximately another two miles to our house.

Upon hearing of the tragedy, my husband was ready within a few minutes and together they sped to the hospital. The mountainous roads around here were still very rough and a bit muddy in a few places, but their thoughts were centered on their mission of mercy, hoping and praying that the life of the boy might be spared.

The mother, who remained on the road with the team of horses, was sitting on the wagon weeping because of the misfortune of her son. My own heart was beating rapidly as I approached her attempting to give utterance to my compassionate feeling. Yes, she was to drive home alone and wait patiently perhaps days or weeks until word would come concerning the fate of her son.

The car arrived at the hospital, picked up the boy and also Dr. Dyck, who left his other patients in the care of the nurses and was kind enough to accompany them. The roads became rougher. Soon they struck a big mud hole and got stuck. All available means were used to get out, but without success. Finally three other men appeared with jack, spade and long planks, but even then it was impossible to get through. The boy was brave, for even though his pain was severe, he was patient. It was evident a team of oxen or horses would be needed even though there were none in view for several miles around. The father offered to search while the rest worked with what was available. Finally a team of horses was brought, and it pulled the car through this and other muddy places found in this bad stretch of road. For a distance all went well, only to get stuck once again this time tearing the fan belt so that continuing by car was impossible. The only recourse was to hire a team and wagon and proceed even though at a slower pace. In due time this was done, and the father, the patient, and the doctor continued the journey, while the driver, waiting for roads to dry, went to search for car repairs.

The party with the wagon arrived at Pres. Getulio, the nearest town, sometime in the afternoon. There was a small hospital there, but no serum for the boy. From this town the roads were hard-surfaced, so they hired a car and kept on going from town to town until they reached Blumenau, a city of considerable size where they had the best hope of finding the serum and ending their journey. By this time the sun had set and darkness was upon them. They were weary and the boy still was not taken care of.

Once more they were disappointed, for medical authorities informed them that in this entire province of Santa Catarina there was no such serum and that they must proceed again as far as they had come over dangerous, mountainous roads to a town called Curitiba. The bus was to leave at three o'clock that morning. When applying for tickets, they were informed the bus was filled and that they must make reservations ahead of time. "There must be room for the father and son," the doctor pleaded with the man in the office who soon realized the seriousness of the situation and consented to find room for them. So after hours of waiting that chilly night, they were again on their way. The boy had not lost courage and was making the best of the situation. The doctor, realizing the importance of the work he left behind, took the first opportunity to start his journey homeward.

The father and son arrived in Curitiba, a town about 220 miles from Witmarsum, the next afternoon. Here finally the boy is receiving the necessary medical aid. In spite of all the difficulties encountered, they were confident a higher hand was watching over them. We are all thankful that according to latest reports the boy is making satisfactory progress toward a complete recovery. They have not arrived at home as yet, and it was more than ten days before the mother had any word as to how her son was getting along.

Mr. Kaufman walked approximately five miles to a station where he stayed over night. In the morning he located a fan belt, the only one to be had, walked back to the car, only to discover it was too short. Having patched one together, the roads had dried enough so that it was possible to drive to Pres. Getulio with the hope of meeting the other members of the party. He spent another night there, and by morning the doctor had come back and together, on Friday morning, they started for home arriving about noon. They were tired, but had experienced an inner satisfaction and joy for having had a share in saving the life of a promising boy "In the Name of Christ."

(Rev. and Mrs. J. E. Kaufman, M.C.C. workers, serve the Mennonites at Witmarsum, Brazil, in a pastoral capacity.)

CONTACT

Jacob J. Enz

The Bible fits the push-button age.

In the present age the turn of a key puts a huge engine in motion. The throwing of a switch lights a whole community. The pressing of a button even promises to obilerate a whole nation. How much depends on how little and how few!

Science has found the key to nature, but it has miserably failed to find the key to human nature that will make man good. Nature is almost completely controlled; human nature is still savage.

The Bible fits the push-botton age because it is the key to human nature. The Bible as interpreted by Calvary and the empty tomb is the key to the heart behind the hand on the switches. Only the Bible can take man's hands off the switches of death and place them on the switches of blessing. If this is to happen, however, man will have to turn this key and not merely carry it around in his pocket. Atomic energy was discovered because men applied in the laboratory the theories wrought out in their study. Regenerating power will only be tapped if the Word that is "hid in my heart" becomes effective in the laboratory of everyday life.

The Bible is ineffective because it is studied, memorized, distributed, preached, read, carried to church, **but not obeyed.** The Bible ought to be read with a list of one's besetting sins at hand and the expectation of repenting and confessing; it ought to be read with a newspaper before one and the expectation of applying the gospel in the community and the world. The Bible should be read with the problems of the home in mind with the expectation of eliminating its tension; it should be read with the spiritual condition of the church in mind with the expectation of kindling the flame of her witness.

LET THERE BE AN END OF ORNAMENTAL BIBLE READING!

As one has said, "It is true that 'Thy Word, O Lord, is settled in heaven,' but it is my business and yours to see that it is settled in Nappanee, Newton, Bluffton, Freeman, and throughout the world."

College and Seminary News

BETHEL COLLEGE

The Mennonite Historical Committee of the General Conference has been called together by Dr. Cornelius Krahn, secretary, for a meeting in the Bethel College Historical Library on January 2 and 3. The Committee will discuss and act upon a number of items in the long-range plans to coordinate efforts in obtaining, preserving, and making available Mennonite historical materials. A gratifying flow of material has been coming in constantly to the Historical Library from many parts of the world, which is then studied and classified by Dr. Krahn and his assistant, John F. Schmidt. They also report an ever-growing subscription list to **Mennonite Life.** Mr. E. L. Harms, accompanied by the Bethel College Men's Octet, left December 28 on a tour to the churches in western Kansas. The octet under the direction of Professor Suderman, is composed of Harold Schmidt, Burt Russell, Hugo Reimer, Walter Jost, Orville Voth, Leo Goertz, Walter Siemens, and John Gaeddert.

MENNONITE BIBLICAL SEMINARY NEWS

Various members of the Seminary family are engaged in special activities during the Christmas holidays. Leo Beck of Amsterdam, Holland, is serving as assistant director of recreation at the Student Volunteer Movement Conference at Kansas University, Lawrence. Dr. S. F. Pannabecker will be in Newton, Kansas, January 2-3 as a member of the Historial Committee of the General Conference. Ed. J. Miller will conduct special meetings at the Christian Church of Moundridge, Kansas, of which P. P. Wedel is pastor. He preached at the Mennonite Bible Mission in Chicago on December 21. The quartet will open its schedule at Mountain Lake on Friday, December 26. To their regular personnel they have added Harold Thiessen who will serve as accompanist and alternate member of the quartet. Marvin Dirks will represent the faculty during this tour. Don. E. Smucker will attend the meetings of the National Association of Biblical Instructors and the Society of Biblical Literature and Exegesis in New York City.

Meanwhile, some repair work around the seminary buildings is being done by Sam Ediger of Canada, a pre-medical student at the University of Chicago who is a member of the Mennonite Brethren church.

Jesus' Reaction to an Atrocity

By Ford Berg

It is not commonly thought of that Christ lived His admittedly, unspotted, perfect life in the little countryside of Palestine that had been conquered and annexed by a foreign, blatant and aggressive military power.

The power-thirsty Caesars had subjugated little Palestine and had made it a province of Rome. One could describe the brutal oppressions, the extreme exactations and atrocities of the Romans. The wheel taxes, the bridge tolls, the poll taxes, the grain hand-ins required, the road charges and the thousand and one petty things that make oppression and subjugation so irritating could be enumerated in great detail. Let it suffice that life under the Roman yoke was aggravating.

NEED OTHER TRAINING THAN MILITARY

Robert Hutchins, Chancellor of the University of Chicago and long-time opponent of universal military training, "reiterated the warning of scientists when he frankly stated 'there is no defense against the atomic bomb. This means that there is no way of preventing the destruction of the cities of the United States, for nobody seriously supposes that there is a "secret" of the atomic bomb which the United States can keep. If we cannot beat the atomic bomb we will have to beat war. There is no other way in which we can save our cities from the fate of Hiroshima and Nagasake.'

"The matter of training for the aftermath of an atomic disaster is relatively unimportant, says Hutchins, for the majority of the population will be killed. He believes that the survivors would need scientific and industrial training, but military training is unrealistic. 'Professor Einstein,' Hutchins said, 'thinks that about two-thirds of the population will be killed and that is certainly a conservative estimate. But of all the kinds of training which the two-third surviving might need, the most useless is military training.' "—The Reporter

This explains the dominant desire and passion of almost every Jew that a military saviour appear on the scene. With their limited understanding of the meaning of Messiah and their extreme desire to see the Messianic hope come to fruition, the Jews tolerated, strangely enough, an insurrectionist—like Barabbas and even expected Christ to come with earthly power and sword-swinging ideals. They thought Christ would gird a sword, raise a rebel army and in the name of eternal righteousness and liberty drive agressive, yoke-burdening Romans from the land of Palestine and leave the country to the mastery of the Jews, the rightful owners and rulers.

Jesus was a Jew. He dearly loved His country, but He repudiated, without exception, the way of violence. He knew that an insurrection would be futile, but more than that, He regarded the intrigue and the violence of an insurrection as immoral and as a violation of the will of God.

"In Jesus rejection of the use of violence a new and unprecedented ethic was instituted. Here was a more powerful and effective remedy for the overthrow of tyranny and the establishment of true liberty. This ethic was not limited to a limited band of eleven disciples. It was to be a law for the whole Jewish nation, an inviolable law of God.

What was this new ethic so forcibly presented in the midst of the insurrectionists and the discontended Jews? Here it is: **"Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you"** (Matt. 5:43, 44).

Jesus told this to His own, but His own received Him not. Instead He was met with a perpetual clamor to serve as a military Messiah, a political redeemer. Lest we begin thinking that Jesus did not need to face the horror stories and the atrocities which have been so prevalent during the last war, let us remember the occasion when some bystanders told Him about Pilate's excesses. It seems that an insurrection had just taken place in Galilee, and violence breeding more violence and counter-violence, Pilate, military appropriator that he was, determined to quell such uprisings, and as a finger-snapping lesson had 3,000 Galileans slain, probably in neo-Lidice style. To make the lesson more impressive he had taken the blood of Galileans and sacrilegiously mixed it with the blood of bullocks on the altar. Atrocity of all atrocities—to desecrate the Jews' holy altar was an act worthy of immediate death! No greater horror could have been committed.

This sensational account was flashed to Jesus in the hope that it would arouse His anger, lead Him to spear-head a revolt against Rome and wage a victorious "war of liberation." Plotters, fifth-columnists, censors, underground workers and secret planners abounded.

Would Jesus accept the political Messiaship so urgently needed by the Jews? One can visualize their surprise when Jesus blandly replied, **"Think ye that these Galileans were sinners above all the Galileans because they suffered such things? I tell you, Nay: But except ye repent, ye shall all likewise perish"** (Luke 13:2, 3).

The words of Jesus meant two things: First, and of greatest importance, was the need for repentance, a change of mind toward God. Second was the plea to renounce the sinful way of violence and take the way of love as a guiding and motivating force. Jesus told them that if they persisted in their way of violence and insurrectionists' activities, the Romans would simply practice more gruesome atrocities against the nation, and they would all perish in like manner as did the Galileans (Luke 13:3).

Secular history informs us that the prediction of Jesus was fulfilled with the destruction of the Jewish nation in the fall of Jerusalem, 70 A. D., when General Titus' victorius army got out of control and slaughtered about a quarter of a million Jews.

Do not the words of Christ apply today with as much force? Repentance is necessary; nonresistance is necessary. **"Except ye repent, ye shall all likewise perish."** Turn from destructive, evil ways to the ways of God, salvation; and secondly, follow the conquering force of nonresistance, which is to go hand in hand with Christian living, Retributive thoughts when atrocities are committed will bring death and more deaths. Engines of war produces other engines, hand grenades, bombs, rockets and now the atom bomb! New military alliances are formed—all in the hope of establishing and maintaining righteousness and true liberty. Jesus has a further lesson when He advises us to build on the rock and not on sand so that there will be no occasion for the house to fall, submerging all the indwellers.

This is clear: **Jesus came to call men to repentance.** But with His calls to repentance comes a call to renounce the way of violence and embrace His superior way of nonresistance to evil and engage in activities that have spiritual and enduring values.

If Jesus' reply to atrocities and horrors was **"Except ye repent, ye shall all likewise perish,"** how much more do we as Christians need to preach the same message!

Your Life Is a Sermon

By Henry Thiessen

(Rev. Henry Thiessen is pastor of the First Mennonite Church, Fredonia, Kansas. This small group has courageously launched out to have their place of worship. They purchased an abandoned school house and are making it into their own. May the Lord add His blessing to such efforts. We welcome this exposition as a product of a worker.— A. J. Neuenschwander, Secretary of the Home Mission Board of the General Conference.)

God created man to be a praise of His glory, Eph. 1:12. When a man's work is well done, then it praises its Master. Certainly God's creation speaks of the greatness of its Creator. "The heavens declare the glory of God." But above all, man should declare the wonderful work of His grace. Not only is he to proclaim God's greatness in creative power; the closest to our heart is the power of love. God has chosen fallen mankind for the object of His love. And where there is love there is joy. God's program for His children is so rich in love and joy that joy and love should shine out of all our words and deeds.

Joy in Christ and love for Christ are two of the most powerful incentives for Christian work. Real joy is the heart of real life; it comes from God. It helps to make believing easier, as well as vice versa. God has provided this world with clouds and trials, but joy is glad that "it came to pass." The disciples rejoiced that they were counted worthy to suffer shame for His name. Therefore joy is not and cannot be hilarious laughter, but having given self for the praise of His glory.—Henry Thiessen, Route 2, Fredonia, Kansas.

NOT BY BREAD ALONE

The accompanying picture will surely suggest different things to different people. To some it will suggest the thought, "That man needs bread. 'Send thy bread across the waters, and it shall return to thee after many days.' "

To others it will suggest the Scripture passage: "Man shall not live by bread alone." Indeed he shall not. And our relief workers are bringing back the testimony again and again that these people stricken in so many different ways need more than bread—they need the spiritual fellowship of all Mennonites everywhere, and one way in which they get that is through the printed word. Again and again the cry is: "Send us more printed material for these people to read!"

That is why we ask our people, individually and as churches, to support the relief and mission boards in their current attempts to secure gifts for subscriptions to our church papers for distribution among the brethren abroad.

You don't live by bread alone. Why should they?

Parsonage of the First Mennonite Church, Philadelphia

IN June of 1947 the congregation of the First Mennonite Church of Philadelphia decided unanimously upon the purchase of a parsonage. In August a semi-detached home was purchased in Olney, a north-central suburb of Philadelphia. Workmen began immediately on a complete job of renovation. The finished work has brought about a bright and cheerful home. There is ample living space and one room is particularly adaptable for the study. On Sunday, November 2, a brief parsonage dedication ceremony was observed in the Church, and on Saturday, November 8, "Open House" was held to which the entire congregation and interested friends were invited.

Not only did the congregation buy and renovate a home—they also completely furnished it to the extent of including a refrigerator, automatic washing machine and a vacuum cleaner—household articles which are difficult to purchase at any time within the range of a Mennonite minister's salary.

The task undertaken by the First Church congregation is commendable from numerous standpoints. It provides an adequate home for their pastor and his family and it evidences a recognition of the fact that on current minister's salaries no young minister, after spending years in college and seminary, has the means with which to furnish a home.

The trend in the General Conference ministry tends toward more seminary trained men. This being the case, it appears that the action taken by First Church, Philadelphia, points the way which many of our congregations may see fit to take in the near future.

Wesley C. Ewert, Pastor

Speaker Links Sharing and Peace

Upland, California, December 9,—"We have to live with the Russians if we're going to live at all. It is possible to live in the same world with the Russians as friends!" This thought was expressed by Dr. Harold C. Case at the Community Conference on World Affairs recently held in the First Mennonite Church, Upland, California.

Dr. Case assailed the idea that a war between Russia and the United States is inevitable. He had the attention of the listeners when he said, "There is as much understanding on one side of the fence as the other."

"Food is the first key to the social, political and economic life of Europe," Dr. Case declared. He reported that at the Oslo World Christian Youth Conference, which was attended by approximately 1,500 young people of seventy-two nations, "the U. S. delegates complained of fatigue after the fifth day because the food they ate represented a 40 per cent reduction in their accustomed diets. At the same time European delegates were saying, 'This is the best food we have had in years!' The same diet represented a 25 per cent increase in the rations to which they had been accustomed and still receive in lucky cases."

"Unless we help the people of the world, friend or enemy, solve their problems," Dr. Case said distinctly, "we are helping breed World War III!"

"There is no future of mankind except barbarism if another war comes."

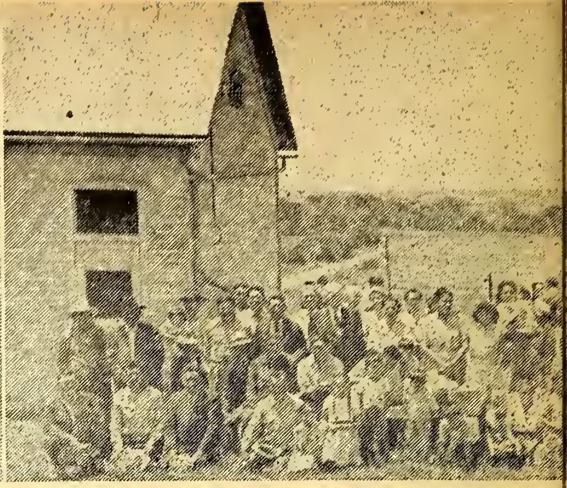
"The problem in the world today is not a problem of communism versus capitalism, but a problem of free governments everywhere. Europe can recover only if we recognize a great new moral impulse in America,' he said.

Possible solutions suggested by Dr. Case included a largeness of heart, an understanding of the background and psychology of Russia and her people, the non-political distribution of relief, and the raising of the level of industry and production.

Concluding he said, "If we will share and share and share with the hungry peoples of the world, it is possible to have enduring peace in one world!"

Since I have come a little way upon the path, there is no such thing as a "bother" or an inconvenient season in my day. I can know that any given minute of a *committed* day I am exactly where He has placed me, doing the work, seeing the people, saying the word, thinking the thought, dreaming the dream which may be His will concerning me at that minute. The condition of truth in this lies in the extent of the commitment. We cannot stand upon His promises until we have fulfilled His premises.—Mary Welch

Despite her opposition to war, Mary Elkinton Duguid, Nahant, Massachusetts, has been re-admitted to her American citizenship by the United States Federal Court at Boston. The action is reported to have been based on the recent change in this matter by the Supreme Court. Marriage to a British citizen in 1915 had cancelled her American citizenship and she had been unable previously to recover her citizenship because she would not agree to defend the Constitution by force of arms.



The J. B. Edigers Served among t

BY ART

IT is quite some time since Brother and Sister J. B. Ediger retired from their place of service among the Cheyenne Indians in Oklahoma. But even though time has passed we still feel like expressing our appreciation for the work which they so faithfully carried on. After six months of trying to follow somewhat the same routine and covering the great distances in serving the three churches at Thomas, Hammon and Clinton, and the Government Boarding School at Concho, one realizes anew what a great task it has been for them for forty years. One begins to realize what has been accomplished. Their's has been almost a lifetime of deep and full consecration to their place of service among the Indians.

The Edigers completed their forty years of mission work in May, 1947. They retired to Buhler, Kansas, on June 4. Several days previous the Indians of the Clinton Church honored them with a farewell service and dinner. The pictures show several incidents and groups at this occasion. (Pictures by Blunck's studio)

Just a brief historical review might be of interest. In **The Mennonite** of June 27, 1929, Brother M. M. Horsch wrote of the first journeys to the upper Washita river in 1892. Rev. and Mrs. Petter stationed at Cantonment made occasional

Upper left: The line moves slowly. Upper middle: The forenoon service is over, and the group is ready for the noon meal. Mrs. Ediger is fifth from the right, and Mr. Ediger is about ninth from the left. Part of the old church shows on the picture and Clinton lies in the background. Upper right:

klahoma Indians for Forty Years

SEN

visits to the Indians where Clinton is at present. In 1894 the mission board asked Brother and Sister Horsch to move to this district to begin regular work. This was done in the "small and tough cowboy village called Arapaho." In the fall of 1897 they built up the station near Clinton, and in 1898 the first church was built. The lumber was hauled from Geary, Oklahoma, fifty miles away, and the church built for only $500. This church is still in use even though it has been braced and anchored down. Since May, 1907, the Edigers have cared for this station.

Forty years of service to a people of another race have brought many varied and interesting experiences. Pioneering among them, sharing of the spiritual gifts, first converts, unfaithfulness, rejoicing over victories, deep consecration of converts, these and many more have made life eventful. But of greatest importance has been the opportunity to present the Way of Life and Him who said "I am the Life." The Word has been scattered abroad. Now we, together with Brother and Sister Herbert Dalke, have the opportunity to harvest where the Edigers have sown the seed.

May the Lord give them joy as they recall their past and may His richest blessings be upon them.

And now to enjoy the meal and the fellowship in smaller groups. In the background is the house which was the Ediger home for forty years. Lower left: The faithful workers. Enough for everyone, yes, and to spare. Lower right: Young and old, with dishes in hand, await their turn to be served.

M.C.C. News Notes

Menno Colony Representative Visits North America

One of the pioneer Mennonite settlers in the Paraguayan Chaco is at present in the United States representing Menno Colony in various business interests

Jacob Braun was a member of the first group of 309 Mennonites who migrated from Canada to Paraguay in 1926. During the period from 1926 to 1935, at total of 1,777 Mennonites made this journey from Canada to Menno colony. To begin life on this unsettled and isolated prairie land meant the building of homes, producing of food, making of clothing from raw materials, establishment of schools, churches, medical facilities, economic system, and many other services which are essential to a thriving community.

For many years Brother Braun was Oberschultze of Menno Colony. In this capacity he was the person responsible for the direction and coordination of all community activities of the colony, excepting the religious life, which was more directly under the charge of the church. The Oberschultze also is the chairman of the Choritzer Komite, which is a committee of about thirty persons representing the interests of each village in matters common to the entire colony.

During the years since its establishment, the colony has prospered and grown so that now the population (as of 1945) is nearly twice that of the original number, and the area of land covered is about 300,000 acres, which is more than twice that of the original settlement. Even with this expansion, however, there is continued need for more land upon which to settle. Therefore the colony hopes to purchase an additional tract of approximately 250,000 acres.

Ethiopian Emperor Visits MCC Units

An unusual experience for the MCC workers at Nazareth Hospital in Ethiopia was the visit of the Emperor Haile Selassie I, on November 23. He had come to the village to see the new Nazareth School, and upon invitation, came also to inspect the hospital of which the MCC workers have direction. He seemed very much interested as he was shown through the various rooms and wards, asking many questions regarding the work, and regarding the Mennonites and their beliefs. It was a unique opportunity to express some of our beliefs and mission interests.

M.C.C. Meetings at Goshen in January

This year the annual meeting of the Mennonite Central Committee will be held in Goshen, Indiana on January 9 and 10. Prior to this annual meeting, the Mennonite Aid Section and the MCC Executive Committee will hold meetings on January 8, and the Peace Section on the forenoon of January 9. All of these sessions will be important in the evaluation of the work done during the past year, and in discussing together the work to be undertaken for the coming months.

Orie Miller Returns from S. A.

Orie O. Miller returned on December 23 from a three and one-half week trip to South America, in the interests of Mennonite Refugee migration to Paraguay.

ALLENTOWN CHURCH MAKES STATEMENT OF POLICY

The following item is taken from the bulletin of the First Mennonite Church, Allentown, Pa.

For some time the Church Council has been discussing various projects that are brought to our attention for financial aid. After examining the constitution of our church a committee was appointed by the pastor to further study this matter. The following statement is the result of the final action taken by the Council:

Statement of policy adopted by the Church Council concerning the support of projects not endorsed by the General Conference of the Mennonite Church of North America:

We, as a Church Council of the First Mennonite Church of Allentown, Pa., a member of the Eastern District Conference of the General Conference of the Mennonite Church of North America, recognize that our whole-hearted financial support should be given to all projects sponsored or endorsed by the General Conference of which we are a member. We will, in addition, consider lending some financial aid to outside projects where the work of these projects does not duplicate the work being carried on by the General Conference.

We do not, however, sponsor or encourage the giving of financial aid to any project where work of a similar nature is being carried on by the General Conference, but we are in sympathy with and will spiritually support all Christian work which is done in the will of God and which does further the Kingdom of God here on earth.

PENALIZING THE CHILDREN

Parents—oldsters in general—have to be extremely careful not to "take out" their anger or other emotions of fear on the children.

With increased prices of everything that goes into living, let us face frankly the fact that if our children are going to learn to "live" as they should, only the finest spiritual food should be given them. Many people, having tried out the new JUNIOR QUARTERLY, feel that there is nothing finer for that particular age level. And it does cost quite a bit to put out a fine booklet like that for our children. But, while it costs a lot to put out fine printing, it costs a church like the General Conference a great deal more not to put it out. One way, it costs us thirty cents a copy or more, but think what it costs if we don't put out fine materials for our children to use in the Sunday school! The problems in juvenile delinquency in our larger cities bear testimony to the fact that the costs are also high if you don't put out good materials!

MEET MR. EPP

D. H. Epp, Editor of DER BOTE

Many of our readers, after hearing Mr. Epp, present Editor of *DER BOTE,* which was recently merged with *DER CHRISTLICHER BUNDESBOTE,* have inquired to know more about this new associate of the General Conference Board of Publication in its program of publications.

Mr. D.H. Epp was born in the oldest Mennonite settlement of Russia named Chortitza. He belongs to a family that for many generations was leading in the spiritual and cultural life of that settlement. His father was a teacher and elder, and his brother David H. Epp was one of the last elders of that settlement, Besides, his brother was editor of the leading Mennonite paper of Russia, *Botschafter,* and writer of a number of books.

Mr. D. H. Epp taught for many years in the Chortitza *Zentralschule.* The hundredth anniversary of this school was recently commemorated by graduates of that institution in Canada. D. H. Epp was one of the few surviving senior teachers and, therefore, center of this commemoration.

After his arrival in Canada, he started the publication of the BOTE in 1924. By doing so, he immediately set the pattern for and raised the standard of German Mennonite publications in this country. From its beginning to the present, the *BOTE* has maintained a high cultural level, even though the lowering of it might have been financially advantageous. The *BOTE* and the editor of the *BOTE* have won the hearts of many readers, not only in Canada and the United States, but also in South America and in Europe. Now that the *BOTE* and the *BUNDESBOTE* have been merged, we are convinced that this union will help to serve the reading public even better than before.

Send 15 cents to **Harpers Magazine,** Dept. G, 49 East 33 Street, New York 16, N. Y. for a reprint of the remarkable lead article in the December **Harpers** by the military analyist of the **New York Times,** Hanson W. Baldwin, entitled "The Military Move In."

Read "The Bomb Secret Is Out!" by Robert Hutchins, in the **American Magazine,** December, 1947.

Write to Rep. Forest A. Harness, House Office Bldg., Washington, D. C., for a free copy of the "Report of Universal Military Training Propaganda by the Army." (8 pages).

Assisting Mr. Epp with news and other interesting articles from the States is Cornelius Krahn, Associate Professor of Church History at Bethel College.

STRUCK BY LIGHTNING

What would you do if your best friend were struck by lightning while you were sitting with him at a party? That was the experience of Peter Waldus, the central character in the story, "The Fellowship of the Cross," pages 12 to 17 (Note how short the story is), in the charming little book TALES FROM MENNONITE HISTORY, available at your Conference book stores.

Jottings

—First Church, Philadelphia, Pa.: The parsonage recently purchased and furnished by our church was dedicated November 2, and open house was held November 8. The Beginners, Primary and Junior department's Christmas program was unique in that it was given before the entire Sunday School on Sunday morning December 21. That evening our choir rendered the cantata, "The Infant Holy," by Louise Stairs. The next evening the older departments of the Sunday school gave the play, "Twentieth Century Christmas Spirit." The Senior Christian Endeavor Society sponsored carol singing. A group of forty started out at midnight, made a number of stops, covered a large territory, and returned to the church in time for coffee and buns served before the well attended early morning Christmas service held at 6:30.—Mrs. H. S. Weiss, Corr.

—Salem Church, Dalton, Ohio: On Christmas Eve thirty carolers sang from 8 to 2:30, sang at sixty-three homes, and collected gifts of food for the Rosenberger family, Mrs. Rosenberger still being ill. Our Christmas evening program utilized varied talents in flute, marimba, girl's chorus, and Junior Sunday school numbers. Then Rev. Rosenberger showed the Christmas story in pictures. College students presented the Christian endeavor program Sunday evening, December 28. Following the program Christian Endeavorers surprised Mr. and Mrs. David Rosenberger with a canned goods shower.—Corr.

—**Ebenezer Church, Gotebo, Oklahoma:** Many sons and daughters returned home from school, business and professions to attend the church Christmas eve program. Following recitations and candle lighting drill by the small folks, the Junior, Intermediate, Seniors and church choir presented the play "Why The Chimes Rang." At the close of the services an offering for underprivileged children amounted to $83.00—Mrs. Oscar Schmidt, Corr.

—**A "Christian Life Conference"** for young people between twelve and seventeen, was held on the Bluffton College Campus, January 2, 3. The conference aimed at helping young people "see more clearly the various possibilities or kinds of service that can be rendered through and in the Christian Church."

—**Gnadenberg Church, Whitewater, Kansas:** Our pastor, Rev. J. J. Voth will teach a Bible course at the Canadian Mennonite Bible College during January. He will treat the Gospel of John and the Book of Revelation. During his absence Rev. J. R. Duerksen, former missionary to the Hopis, will serve us. On December 7 Rev. and Mrs. Frank Manning showed pictures and told us of their work in Africa. Mrs. Manning is a sister to Mrs. J. J. Voth.—Mrs. Leo Voth, Corr.

—**First Church (north of) Butterfield, Minnesota:** Rev. D. J. Sawatzky of Emporia, Kansas, conducted three weeks of evangelistic meetings. The Lord blessed his ministry. Our congregation has canned 3,300 cans of beef, pork, and chicken for relief.—Mrs. Henry Penner, Corr.

—**Zion Church, Souderton, Pa.** "The Pageant of the Kings" was featured at the White Gift Service. At the close of the service representatives of the classes and departments brought their White Gifts to the altar, where they were dedicated for use in God's Kingdom.

—**Einsiedel Church, Hanston, Kansas:** The Community Christmas Program featured "The Christmas Story" by Cathedral Films assisted by the Junior and Senior choirs. The program concluded with the singing of "O Come, All Ye Faithful" during which time Mr. John Lingenfelder showed colored scenic slides photographed by him.—Mrs. Agnes E. Schowalter, Corr.

—**Erna J. Fast,** M.C.C. relief worker in Hamburg, Germany, writes: "At present I am setting up the feeding program which we will start here in Hamburg during the next weeks: providing a daily supplementary meal for about 500 undernourished and sick children sent to convalescent homes in the suburbs for short term 'cures,' and offering a meal of hot soup and a brotchen to 7,000 old people three times a week. As we see the tremendous needs all about us this seems like a meager contribution. However, when one is familiar with the actual subsistence ration of these people, it becomes an item of real value."

—The General Conference Executive Committee announces the appointment of **Dr. Isaac P. Tieszen, Marion, South Dakota,** to membership on the Board of Trustees, replacing Brother J. J. Eymann, Reedley, California, resigned. —Walter H. Dyck, Executive Secretary.

Appointments to Pension and Ministers' Aid Committee

The Executive Committee of the General Conference herewith announces the appointment of six members to the Pension and Ministers' Aid Committee as follows:

Chairman: August Epp, 116 Allison, Newton, Kansas	1956
Secretary: Clinton Kaufman, 712 South Green, Wichita 9, Kansas	1956
Rev. J. E. Entz, Route 3, Newton, Kansas	1953
Paul Schmidt, North Newton, Kansas	1953
N. O. Hoover, c/o Mennonite Hospital, Bloomington, Illinois	1950
Mrs. Gilbert Suter, Pandora, Ohio	1950

—Walter H. Dyck, Executive Secretary

Appointments to the Historical Committee

The Executive Committee of the General Conference has made a number of new appointments. Members of the Historical Committee and terms of service now are:

Dr. C. Henry Smith, Bluffton, Ohio, Honorary Member	
Rev. A. J. Dyck, Inman, Kansas	1956
Rev. Jacob H. Janzen, 164 W. Erb Street, Waterloo, Ontario, Canada	1956
Dr. J. D. Unruh, Freeman, South Dakota	1956
Dr. C. Krahn, North Newton, Kansas	1953
Dr. S. F. Pannabecker, 4614 Woodlawn Avenue, Chicago 15, Illinois	1953
Dr. E. E. Leisy, 3523 Asbury Ave., Dallas, Texas	1950
Rev. J. Herbert Fretz, Bedminster, Pa	1950

At the request of the Executive Committee Brother C. Krahn is calling a meeting of the Committee for the purpose of organization, also for the consideration of definite plans for the coming years. —Walter H. Dyck, Executive Secretary

IN MEMORIAM

Mrs. Anna Wiebe Toevs was born June 5, 1864, near Heubuden, Marienburg, West Prussia, the youngest child of Henry and Marie Fast Wiebe. When two she lost her father. When twelve the family sought out a new home east of the Volga. At the age of fifteen she was baptized and received into the Mennonite Church. In 1880 the family went along with others on the trek into Turkistan. Here she was married to Henry Toevs on February 20, 1882, with Rev. Jacob Toevs, the father of the groom, performing the ceremony. In 1884 the couple, along with many others, migrated to the United States. They lived in Kansas for twenty-four years and then moved to Aberdeen, Idaho, in 1908. Here she lived until her passing on November 1, 1947. For thirty-seven years she was a member of the First Mennonite Church, Aberdeen. Furthermore, for a period she shared the duties and responsibilities of a pastor's wife while her husband, Rev. Henry Toevs, served the First Mennonite Church. She was preceded in death by her husband in 1933, and by two children, Marie in 1884, and Jacob in 1946. The six children who mourn her death are: Henry C., John E., Mrs. Frieda Kopper, and Mrs. Magdalina Dirks of Aberdeen; Otto of San Jose, California, and Walter of Spokane, Washington.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

There's a Way of Keeping a Healthy Mind

by Prof. Menno Harder

Nobody's education is complete unless he knows how to care for his body. It is our sacred duty to see that we remain as healthy as possible. To be most useful and successful in life requires in most instances a great deal of physical strength and endurance.

In order to achieve and maintain good physical health, our schools teach many health rules such as: (1) Sleep in well ventilated rooms, (2) Eat foods that contain all the necessary elements and vitamins, (3) Brush the teeth regularly. Such rules have helped to make Americans healthier and more physically fit.

But a human being is not just a physical body. To make a physical body function requires a mind that directs and governs it. Thus, it must be said, that a person is composed of a body and a mind which must function harmoniously together.

In our mental hospitals there are many persons most of whom possess strong bodies but sick minds. And in every community there are individuals whose minds are keen and alert but who have sick bodies. Both types of people suffer greatly and are either useless or seriously handicapped in their lives.

Nobody's education is complete unless he knows how to care for his mind. It is our sacred duty to keep our minds as healthy as possible. Good mental health, like good physical health, can be achieved. To accomplish good mental health, requires the observance of some simple **mental health rules.** The following rules have been a great help to many who have tried to obey them in their daily lives.

1. **Do not accept hurry as a necessary part of life.** Americans are terribly busy making a living or trying to get ahead of everyone else. We rush around "like mad." We are too busy to meditate, to pray, to visit, or to be concerned about the truly worthwhile things. Such rushing around puts a terrific strain upon our mental health. Good mental health requires that a person adopt a "take life easy" policy.

2. **Make clean cut decisions.** Life demands that we make decisions every day. Some decisions concern themselves with little things as, for example, shall I drink a glass of water now. But there are more important decisions, as for example, shall I go to college. There are many people who worry much about decisions they have made. If one has bought a pair of new shoes, it is poor practice to come home and fret not having bought another pair of shoes instead. Such a concern about our decisions puts a severe strain upon our mental health. Once a decision has been reached, our minds must become free to consider the next problem that needs to be decided.

3. **Keep work, play, rest, and exercise in their proper relative proportion.** This mental health rule calls for moderation in everything that we do. Overdoing any of the mentioned activities strains the mind. In every community there are those who need to take time to play, or to rest, or to exercise, or to work. An old maxim says, "All work and no play make Jack a dull boy." A dull boy is a boy with a sick mind. It seems so easy for a person to forget to keep work, play, rest and exercise in their relative proper proportions. This mental health rule is very important for good mental health.

4. **Do one thing at a time.** It has become a very common practice to listen to the radio while reading a book. Mothers in the home attempt to clean house, cook a meal, care for the baby, converse with other members of the family, and listen to some favorite radio program all at the same time. To force the mind to attend to so many fields of interest is putting an undue strain upon it. Our minds, like machines, can be overtaxed.

5. **Develop a sense of the ridiculous.** Everyone meets trying situations. These situations are trying because they are not easily solved. If the car is stuck in the mud, a person can become tremendouly aroused with anger and fear. Many do so. But such a situation can be viewed with laughter. Seldom can a situation become so bad but that it presents some aspects that are ridiculous and hence funny. Laughing when stuck in the mud does just as well as fuming with rage as far as getting the car out of the mud, besides, laughing releases any feelings of tension. There seems to be a close relationship between a happy and a healthy mind.

6. **Recognize that your problem is fundamentally the same as everybody elses.** Have you ever heard somebody speak like this? "Nobody knows what I have gone through." or "Nobody knows how it feels." People who talk like that feel very sorry for themselves. Such people do not speak the truth, for there are countless people in the world, maybe in every com-

(Continued on page 16)

What About Universal Military Training?

In 1940, with Europe in the throes of another war, France over-run by Hitler's troops, England receiving telling air-raid blows, North Africa the scene of a running battle, the United States Congress enacted for the first time in the history of this country a conscription program for American youth during "peace-time." It was fifteen months before the United States entered the combat. It was a preparedness measure.

In 1948, almost two and a half years after the shooting war ceased, while the former enemy lies helpless under the heal of their victors and the former allies now have begun to view each other with suspicion and fear, again this country is asked to enact a tremendous program of Universal Military Training. Although the 1940 Selective Service Act was the first "peace-time" conscription, the present proposal stands out even more clearly as a "peace-time" measure. There are minor skirmishes in various parts of the world underway today, but no major battles as there were during the gloomy summer of 1940.

A Program in Your Church on U.M.T.

Because a measure such as the U. M. T. bill if enacted would so deeply affect young people in each community and church, the Young People's Union, through the National Service Board and the service of Paul Goering in Washington, D. C., has made available a literature packet. This packet is for a program or discussion in your church on U. M. T. It can be used according to the discretion of the leader in your church, perhaps, as a special forum with a number of churches joining together, perhaps as a special study for young people personally affected, perhaps as a Sunday evening church program.

If your youth leader does not receive a packet by the end of January, he can contact Paul Goering, National Service Board for Religious Objectors, 941 Massachusetts Avenue, Washington 1, D. C., and obtain a packet from him.

The Mennonite church has never made political matters a major concern in its faith and life. At the same time, political matters have enormously and deeply affected the faith and life of the Mennonite church. The long history of persecution, migration, suffering, with-drawal from one country to another is sufficient to indicate the depth with which poiltical matters have affected and colored its faith and life. Although the Mennonite church has not functioned primarily as a political body nor made political matters her major concern, there were numerous times in her 400 years that she was gravely concerned over developments and events in this world's state system.

It is so again today. Th effects of compulsory military training in Switzerland, Germany, Holland, and Russia are enough to cause anyone interested in the spiritual welfare of youth to pause and think. The present Universal Military Training bill proposes to take young men between the ages of seventeen and twenty-one into a year's training for military purposes. This is the age when young people have not yet had the chance to arrive fully at and develop their own convictions; it is the age when they begin to feel freedom from parental dominance and tend toward action based on impulse rather than experience. During the recent war, when the age limit was lowered, the proportion of men entering C.P.S. likewise lessened. Many men, who at the age of seventeen to twenty-one would make one decision, would at the age of twenty-one to twenty-five make a different decision. There is reason for grave concern when a bill such as the Univeral Military Training Bill confronts our country.

A Young People's Problem

What is the Christian answer to Universal Military Training? What is the mind of young people in each of the local churches on such training? What do we know about the Universal Military bill? How can we express to congressmen Christian concern about this grave matter?

It is with questions such as these that the Young People's Union executive committee grappled. A decision was reached to make every effort to inform, confront, and aid each local church youth group with material on Universal Military Training. In light of this, Paul Goering, Mennonite representative on the National Service Board, Washington, D. C., has arranged to send to each youth group leader in the local churches a packet of literature which may be used in a program or a discussion group presenting the facts about the present bill before Congress. This packet of literature may be used at the local leader's discretion. It may be used for a Sunday evening meeting, a special meeting with the young people the bill would involve, a general church meeting, or a special forum composed of representatives from several churches in the community.

The need to be informed and to begin to crystallize opinion is before the youth of our church. Will the church let them down?

MISSIONARIES IN HIDING

That there are times when a Christian must apparently go into hiding but if he does his sufferings and privations become the seed for a greater church, is a thought beautifully brought out in some of the stories in Jacob H. Janzen's book TALES FROM MENNONITE HISTORY, available at your Conference book stores.

Some Objections to Military Training

The American Veterans' Committee at their national convention in Des Moines, Iowa, in June, 1946, passed the following resolution: "We are opposed to universal compulsory military training in time of peace."

The Catholic War Veterans' stand on compulsory military training was printed in the January, 1947, issue of **The Catholic War Veteran.** Excerpt follows: "Compulsory military training has long been tried by the nations of Europe and always found to be wanting. Such a program is not compatible with the ideals and traditions of the American way of life. Our national strength is nourished on the firm foundation of the American home, and the training there received by our youths. Any program which tends to disrupt that foundation should receive thorough and critical consideration."

The UAW-CIO Veterans' Conference, a group representing 213,000 veterans, at its meeting in Washington, D. C., Jan. 30-31, 1947, passed the following resolution: " . . . Therefore Be it Resolved: That the UAW-CIO Veterans' Conference go on record as opposing(1) any form of compulsory universal military training, and (2) the extension of the Selective Service Act, and be it finally resolved: That we call on the United Nations Council to adopt these principles in their program of world disarmament as a step toward permanent peace."

The National Grange Convention, meeting Nov. 21, 1946, in Portland, Oregon, passed the following resolution despite the presence of high-ranking military officers sent to secure a resolution favoring conscription: "Be it resolved that the National Grange reaffirm the action taken at the 1945 session held in Kansas City that the National Grange oppose compulsory universal military training during peacetime."—From Conscription News April 24, 1947.

Why Oppose U.M.T.

When one takes a position on a social issue, he often finds himself in fellowship with a great variety of people with whom he previously had no association. There are those Christians who sincerely and soberly took the position of participation in military service. They used a great variety of arguments, in all sincerity, to make their position valid — that as Christians they needed to minister to those in need of Christ in the army, that theirs was a choice of a lesser of two evils — the other choice being the victory of the enemy, that the enemy was the equivalent of an anti-Christ and therefore must be quelled, etc. As military men wearing the uniform, they found as their bedfellows a cross-section of humanity — from Hitler to the local saloon-bibber to the sons of the best and most prominent people in town. They all accepted the same philosophy of solving differences by the military method.

There are those who criticize the position of the conscientious objector to war because of his bed-fellows. In like manner, he finds himself to be a part of a great conglomeration of people who for a great variety of reasons oppose war and conscription. There are anarchists, wild-eyed idealists and utopians, Biblical legalists, draft dodgers, and those who in all sobriety find themselves conscience bound to take such a stand. Let the fact not be blinked that there are a great variety of people taking the same position but for a variety of reasons.

There is no reason for us to be aloof to the positions others take. We can learn from them, and we trust that they can learn from us. The central and traditional reason for the Mennonite church to stand in opposition to things military, including Universal Military Training, is that such a program stands directly cross-wise to the spirit, teachings, and way of life set before us in Jesus Christ through the New Testament. For this reason the opposition of the Mennonite church is not willful; we can do no other! The opposition is not critical of those who have other viewpoints. It stands in and of itself as the Christian way, the Christian walk of redemptive love and forgiveness of those who oppose us personally, as a people, or as a nation.

Oversold on U.M.T.

The newspapers have been giving a very great amount of space to the question of Universal Military Training. The great weight of the publicity has been in favor of such a program. During the first seven months of 1947 **The Washington Post,** outstanding paper in Washington D. C., carried twenty-six front-page items which dealt with universal military training. Of these, only one was an anti-conscription item. When it is remembered that eighty-one national organizations, as listed in the boxed item on this page, are registered as opposed to such training, the lopsided emphasis of the newspapers becomes evident as exemplified by **The Washington Post.**

The Washington Post, according to Marc Hill of Washington, D. C., in the **Gospel Messenger,** has made use of what the Institute for Propaganda Analysis called the "card stacking device." The one who uses this device "stacks the cards against truth," the Institute said. "He uses underemphasis and overemphasis to dodge issues and evade facts . . . .

By the card stacking device, a mediocre candidate,

Opposed to Universal Military Training

- 18 national educational groups
- 33 national religious groups
- 4 national farm groups
- 12 national labor groups
- 4 national veteran's organizations
- 17 national civic organizations

through the 'build-up,' is made to appear an intellectual titan; an ordinary prize fighter a probable world champion; a worthless patent medicine a beneficent cure."

There is without a doubt trememdous sentiment favoring a program of Universal Military Training. But, when the newspapers refuse to recognize as news the fact that leading national religious bodies opposed such training and at the same time gave front page space to the Daughters of the American Revolution when they went on record in favor, the news is lopsided. It is well that those who are quickly ready to give up, remember there are others who likewise have serious doubts about Universal Military Training.

THERE'S A WAY OF KEEPING A HEALTHY MIND

(Continued from page 13)

munity, that have experienced a similar thing. Trying situations or experiences are hard to bear, but the recognition that others in this world also experience tragedies can serve as a great comfort. No experiences can ever be as tragic as those we hear people in Europe suffer again and again.

7. **When a decision has been reached, when something has to be done, waste no time mobilizing extra energy—do it.** This rule pertains to the problem of facing unpleasant situations. Don't postpone them, face them. Postponing them is to fill the mind with worry. If you have decided to speak to a person and apologize for an unkind word spoken, do so.

"When a mother, whose husband is in Siberia and who has lost two of her six children through starvation, can gather her brood about her on the eve of her arrival among friends and sing, "'Nun danket alle Gott' then we begin to understand that there are riches which far exceed those measured by estate, or gold, or property. When mothers and fathers, who lie awake at night because they cannot answer the questions: 'What will we eat?' 'How will we clothe our children?' face those burdens with Him who has promised to supply all our needs, it becomes for me as a relief worker a challenge that shames my own small faith." (Germany)

> "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also; and if any one would sue you and take your coat, let him have your cloak as well; and if any one forces you to go one mile, go with him two miles." Matt. 5:38—41 (Revised Standard Version)

> "You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust." Matt. 5:43-45 (Revised Standard Version.)

> And one of them, a lawyer, asked him a question, to test him. "Teacher, which is the great commandment in the law?" And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets." Matt. 22:35-40 (Revised Standard Version)

"Spiritual Multiplication"

"There is a small boy here that hath five loaves of bread and two small fishes, But what are they among so many?" — John 6:9

A small boy, we've told, who had tucked away
Five small loaves of bread, 'case long were his stay,
His hunger to still with meat for the day.
But Jesus had need for it, so as to say.

"Oh, give them to eat; shall we go and buy!
They asked this of Him, but help was so nigh!
Oh, yes He can multiply times and again
The five loaves of bread for five thousand men!

The baskets of crumbs picked up, and behold,
The fishes but two. But now we are told
'Twas enough for them all. Oh, will you agree?
They were multiplied over again as you see.

But now if we hear, "Oh, give them to eat;
There are hundreds and hundreds crying for meat,"
Can He not still multiply as by the sea?
He still is the same, you will agree,

If but we, like the boy, would freely give all!
Oh, heed what was said: "The fishes were small.
The bread made of barley is all I can bring
You, my Saviour, my Lord, and my King."

Do bless this small offering to suffering men,
Yes, multiply over and over again.
I know it, dear Lord, it was first given to me,
So now I bring gladly this love unto thee.

—Contributed

The Mennonite

Volume 63 — January 13, 1948 — Number 2

Paraguay To Gain 1,600 Mennonites

World Refugee Body To Move Minority that Migrated to Russia from Holland

(Reprint of news article appearing in the "New York Times," January 1, 1948)

Geneva, January 1 — Some 1,600 Russian Mennonite refugees, descendants of a people who have been wanderers for 400 years, will be moved from German camps to Paraguay early this year by the Preparatory Commission of the International Refugee Organization.

The latest migration of this often-persecuted religious group has been made possible because of the painstaking research of a Netherland girl staff member, Johanna Hogerzeil. She established that the refugees were of Netherland rather than of German ethnic origin. The refugee organization cannot under its constitution resettle persons of German ethnic origin.

Frieda Dyck registering a Mennonite refugee. Cut courtesy "Mennonite Life"

About 10,000 Mennonites were swept into Germany from Russia with the retreating German armies. They were the remains of the once large colonies that migrated to Russia in the late eighteenth century, when they were encouraged to come by Catherine II. Their advanced agricultural methods made them specially desirable colonists at a time when vast unsettled areas of the Russian steppes were being colonized by the Imperial Government.

Under the Soviet regime the Mennonites were at first allowed to continue their separate communal religious life. In the last ten years, however, many of their ancient privileges have been over-ridden, and thousands were executed or sent to Siberia during the purges of the Nineteen Thirties.

Because the Mennonites entered Russia from Germany in the eighteenth century, most of them have names apparently of German origin. Miss Hogerzeil, however, remembered having read something about the Mennonites' origin in the Netherlands and Friesland (at that time one of the several provinces later to become the United Netherlands) in the sixteenth century.

On a special trip to Amsterdam early this year, she tracked down in the garret of an old church a doctor's thesis that pointed the way to indisputable sources proving the non-German origin of the Russian colonists.

Their wanderings began when, in the middle sixteenth century, religious persecution by Spain, which then governed the Low Countries, forced the Mennonites to emigrate. They settled in northeast Germany, around Marienburg and Danzig, where for 200 years they prospered as farmers, using the Low Countries' methods to drain swamps and to reclaim lands.

The Mennonites' survival as a group distinct enough to justify special IRO treatment has been owing to the extremely severe religious community rules prohibiting marriage outside the group, and perpetuating group cohesiveness in other ways.

There is already a colony of Mennonites in Paraguay, as well as colonies in Nebraska, Kansas, the Dakotas, Minnesota, Manitoba, British Columbia and Ontario. As has often been done in past centuries, the older residents will play host to the newcomers, and a new chapter in the history of a proud, independent people will begin.

NOTE: The Mennonite Aid Section on September 9, 1947, submitted a petition to the Preparatory Commission of the International Refugee Organization for the purpose of securing its assistance in moving another group of Mennonite refugees to South Ameri-

(Continued on page 4)

AS WE SEE IT:

....the Editor ....Orlando Wiebe

THERE IS AN ALTERNATIVE

If Americans will do more thinking on how the Russians see us, then the chances for peace will be improved. How do the Russians see us?

Russia is a great imprisoned land giant which has never had all-weather access to the seas for trade or military purposes. The U. S. navy bosses the waters to the extent that from the Mediterranean U. S. bombers could range over western Russia. American bases in the Arctic, the Atlantic and Pacific are considered by the Russians as a menace to their cities. Russia has not jumped to Cuba, Trinidad, and Newfoundland and planted bases there. What must Russia think of U.S. motives?

We have atomic bombs. In preference to the American plan for the control of atomic energy, Russia insists that the atomic bomb and other means of mass destruction be outlawed and then plans for the peaceful development of atomic energy be made. Why should not the U. S. agree to outlaw the bomb if Russia would agree to full inspection of all her atomic plants?

How must U. S. interest in peace appear to the Russians when congress is unwilling to set aside $17 billion dollars for a four-year European recovery program, while spending around $11 billion every year for military preparedness? Where must Russia think we put the greater reliance? According to a New York Times study Russia's military budget is only about one-half of ours. In face of world suffering how must the Russians look upon this use of money?

The administration and the military forces of the government are pushing for the adoption of peacetime conscription. How else can the Russians view this than a gathering of manpower for war?

The military are reported as infiltrating into civilian government positions as never before. Does this inspire confidence in civilian ways of settling problems? What does Russia think is our motive for rebuilding industry in Germany and Japan? What about all the talk of "containment" of Russia?

Must not Russia feel that America is convinced that war must come? Can Russia feel that America is vitally interested in her welfare? What kind of a mental picture must Russians draw if they picture America having its way with her?

It is hardly necessary to say that Russia is more feared than loved by Americans. Yet saying it helps to sharpen the point that as long as Americans do not love, they will continue to fear. The Christian faith declares that loves casts out fear. It is natural for many Americans to fear, for we do not clearly comprehend an alternative to the fear-war way of dealing with people. Yet the Christian faith declares that that alternative is there. Faith in God as Creator declares it. As men see each other's points of view, they become aware of elements in each one's way of life that can be harmonized in new creation. Is it possible that rugged individualism and regimented socialism have nothing to learn from each other? Or are we come to a time in history when something is to be learned and the Christian way of love is the best way of learning it? (The first two-thirds or so of the above editorial are based on the article "As the Russians See Us" in the "Christian Century" of January 7, 1948.)—**the Editor**

A CHRISTIAN WORLD VIEW

One of the most popular subjects for discussion in our day is the question, "What is the individual and collective destiny of mankind?" In this endeavor we see an attempt to formulate a new "philosophy of history." In this struggle for a clue to the meaning of history, the Christian is as much concerned as anyone, for unless the Christian world view can interpret history in a meaningful way, it has little to say to mankind in its troubled world.

One of the great distinguishing features about the Christian interpretation of history, as opposed to other religions and philosophies, is that it has never tried to obviate or deny the existence of evil or evil forces in history.

Rather, Christianity has always realized what a tremendously powerful force evil is in history, and it has believed that only a redeeming love could overcome it. It is this realism which gives meaning and strength to the Christian interpretation of life and history.

The job of giving meaning to our individual and collective histories is by no means a simple or easy task. Our lives individually and collectively are filled with many strange and perplexing paradoxes.

The Christian interpretation of life alone seems best fitted to answer these perplexities by its realistic facing of the problems of evil and its undying faith in the power of Christian love to overcome this evil.—(**Mr. Wiebe** is an accountant—with seminary training—who lives in Chicago. Aberdeen, Idaho, is his home town.)

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The Mennonite Central Committee, a World-wide Spiritual Influence

IT was during 1919 and the early months of 1920 that a call for help came from the famine-stricken Mennonites of Russia. The brotherhood in America was moved to help in this time of need, and the relief committees of the various Mennonite groups began to plan and organize for the sending of aid. However, it was soon apparent that this great work could be done more effectively if all the groups would coordinate their efforts through one common agency. Consequently, a meeting was held on September 27, 1920, and the following resolution was officially adopted: "Resolved that we, the representatives of the several branches of the Mennonites assembled at Elkhart, Indiana, this twenty-seventh day of July, 1920, deem it well and desirable to create a Mennonite Central Committee whose duties shall be to function with and for the several relief committees of the Mennonites in taking charge of all gifts for South Russia, in making all purchases of suitable articles for relief work, and in providing for the transportation and equitable distribution of the same." Under this organization a program of relief and reconstruction was set up which continued until 1925.

Paraguay Colonization

The next period of MCC activity began in 1930 when a large number of Mennonites found it necessary to flee from Russia for the sake of religious freedom. Again the Mennonites of America stood ready to help and through the Mennonite Central Committee arrangements were made to finance and direct the immigration to Paraguay of all those Mennonite refugees who could not secure admittance to Canada. This movement to Paraguay included a total of about 2,000 people together with basic equipment for settlement.

World War II Period

The coming of the second world war brought about certain conditions which again called for the united effort of the Mennonite groups. In 1940 the Selective Service System was adopted, one provision of which required that young men conscientiously opposed to military service must serve instead in work of national importance under civilian direction. The Mennonite groups designated the Mennonite Central Committee as the agency to administer the camps to which Mennonite young men would be assigned. This Civilian Public Service program continued until March, 1947, when the draft law was terminated.

The war also brought devastation and impoverishment to many countries in Europe, the Near East and the Far East, causing suffering to millions of people. The Mennonite groups felt that it was a Christian duty and opportunity to undertake again the work of relief among the needy. In this large relief program, our people have contributed to date slightly over two million dollars worth of food, clothing, and other supplies in addition to large amounts of cash contributions. A total of 473 workers have volunteered to serve abroad in the administration of this program. These workers have served in the following 18 different countries of the world: China, India, The Philippines, Ethiopia, Poland, Denmark, Hungary, Germany, France, Belgium, Switzerland, Austria, Italy, Holland, Paraguay, Puerto Rico, and Java. In a number of these countries the work has changed from immediate war sufferers' relief to that of reconstruction and rehabilitation. In other countries, particularly Central Europe and the Far East, there continue to be very acute relief needs.

Another problem which came about because of the war was that of refugees. Among the millions of displaced peoples in Europe about ten thousand Mennonites have been located and contacted in Germany, Austria, Holland, and Denmark. Most of these had been residents of Eastern Germany, Prussia or Russia prior to the war. When gigantic military drives moved to and fro over the area, these people were forced to flee for safety, losing virtually all of their earthly possessions and in many cases their families and friends. The MCC has assisted in caring for these people in temporary camps and has also taken steps to help them migrate to new homelands. In February, 1947, a group of 2,305 were taken to Paraguay aboard the *Volendam*. Quite a number of individual persons have been able to enter Canada to join close relatives and a few have been able to come to the United States. Further steps are being planned to help still more of these refugees who remain in Europe.

Basic Philisophy

The Mennonite Central Committee endeavors to serve "In the Name of Christ." It does not compete for a prominent place among the larger relief agencies. Its purpose rather is to help the neediest of the needy regardless of race or creed and especially to do this with a spiritual emphasis.

The entire program is made up of three distinct parts each of which is essential to the work; material aid contributed by our people, consecrated workers willing to go abroad to distribute this material aid, and money contributions from our people to finance the work. It is felt that this program has made and is making a distinctive contribution through this spiritual emphasis even though the total value of the material distributed is small in comparison with the needs.

"The disciplined young Marine faces overwhelming odds in terrifying combat, but unflinchingly he writes with his own blood the communique of victory.

"The conscientious objector writes as brave a passage before the lurid, glowering rage of sheltered brass-hats and bigwigs. He knows intimately and painfully the lonely path that those must travel who dare to live above propaganda in the white light of an unyielding conviction. Where did he learn to be so courageous? Well, one day he met the Son of man, and he inscribed into the youthful heart, 'Blessed are the peacemakers, for they shall be called the sons of God.' What matter then what the militarists call him."—The Covenant Weekly.

(Continued from page 1)

ca. The Akron office and Bro. C. F. Klassen since that time made continuous efforts to secure IRO's approval of the project. About a month ago, we received written assurance from PCIRO that ocean transportation would be provided for 1,600 of our people from Northwestern Europe to Buenos Aires.

We did not announce this publicly, because we felt IRO should make the announcement when they were prepared to do so. IRO has now announced publicly their plan to take our 1,600 Mennonites to South America; we enclose herewith a copy of a news item appearing in the January 1, 1948, NEW YORK TIMES. The Dutch ethnical origin question upon which the eligibility of our Mennonite people depended was first established over a year ago when the Mennonite Central Committee applied to the Intergovernmental Committee on Refugees for assistance in moving the VOLENDAM group. The doctoral thesis referred to in the news item was first located by Dutch Mennonite scholars who assisted in searching for materials to substantiate the case for Dutch ethnical origin.

It should be remembered that the North American brotherhoods through the Mennonite Central Committee will be responsible for this group of 1,600 on arrival in Buenos Aires and for their river transportation from Buenos Aires to Paraguay. We will also be responsible for the long-term resettlement of these people. This entire resettlement program was discussed at the MCC meetings on January 9 and 10.

John S. Raugh, Home Mission Worker, Dies

On Sunday morning, December 21, 1947, Rev. John S. Raugh, East Freedom, Pa., preached the annual Christmas sermon at the Smith Corner Mennonite church and taught the Sunday school lesson to the Adult Class, as was his custom, not realizing that these would be his last words to his flock. Soon after dinner a heart attack overtook him, and by 4:15 P. M. the shepherd was taken from the flock.

John S. Raugh was born December 2, 1902, near Roaring Spring, Pa. As a young man he made a profession of faith in Christ as Saviour and was received into the Methodist Church.

He was married to Dorothy Fluke in 1923, and a few weeks ago they celebrated their twenty-fifth wedding anniversary.

The death of a daughter, Mary Doris, in 1930, made a deep impression on the father. As a result he gave himself to the Lord anew, and expressed a willingness to serve as minister. At this time Rev. and Mrs. Sylvan S. Lehman had taken over the work in Smith Corner Mennonite Church. The two men became friends. Mr. Raugh became interested in the Smith Corner Church. He did not have much formal education, but he was a devout student of the Word, and this coupled with a natural gift for preaching made him a speaker of interest and power because his messages were built on Holy Scripture.

In 1934 he was licensed to preach by the Eastern District Conference. On May 6, 1935, he was appointed to the Smith Corner Church by the Board of Home Missions, after Rev. Lehman had been transferred to another field. On July 22, 1935, Rev. W. S. Gottshall, Secretary of the Board of Home Missions, ordained him as Elder. Ever since he has faithfully served this congregation.

In the fall of 1939 the Board of Home Missions sent Rev. Raugh to visit the Western District Conference. He spoke on Home Missions at the Conference and visited and spoke in many churches in the District.

Rev. Raugh assisted in the organization of the Blair County Ministerial Association, and for several years served as one of the officers. He was a staunch supporter of the local Eight District Sabbath School Union. Brotherhood work was his delight, and he had an organization in his church and also helped in neighborhood work. Brother Raugh served in various capacities on different committees in the Eastern District Conference.

The departed is survived by his faithful life companion and the following children: Mrs. Edna Mae Fornwalt, Dorcas, Mrs. Maxine Aungst, John J., Schenley and Alma, two grandsons Sammy and Barry besides nine brothers and sisters. Rev. Raugh reached the age of forty-five years and nineteen days.

The funeral service was held December 26 in the Smith Corner Mennonite Church, which was filled to capacity by members, friends and neighbors. The following brethren had a part in the service: Rev. Freeman H. Swartz, Rev. Sylvan S. Lehman, Rev. George Greger, Rev. David Miller, with Rev. A. J. Neuenschwander, Secretary of the Board of Home Missions, in charge. Three ministerial friends from the neighborhood gave words of testimony of their esteem of Brother Raugh.

Before returning to their homes, the ministers and the two deacons of Smith Corner had a meeting, and it was agreed to have Rev. David Miller, pastor of the Roaring Spring Church, to serve the Smith Corner Church, making it a two point charge. — A. J. Neuenschwander, Secretary of the Board of Home Missions

MINISTER'S RETREAT

To Be Held at

ESTES PARK, COLORADO

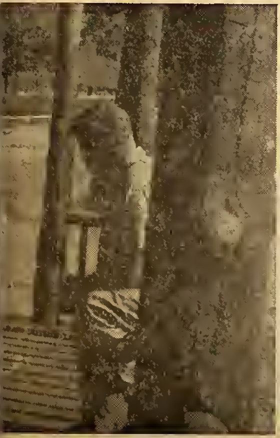
July 29 to August 5, 1948

The Minister's Retreat Committee is happy to announce to all ministers, missionaries and teachers and their families that the Y.M.C.A. conference grounds at Estes Park, Colorado, have been secured for our next summer's retreat, July 29 to August 5.

The committee feels quite fortunate in being able to secure this nationally known vacation spot established specifically for conferences of this nature. Adjoining the Y.M.C.A. grounds is Rocky Mountain National Park which covers 405 square miles of unsurpassed mountain scenery, including sixty-five towering peaks over 10,000 feet high, 150 highland lakes and scores of rushing streams, brooks and waterfalls. These and many other facilities should provide a "mountain top" experience for all who plan to attend.

We trust that July 29 to August 5, will be suitable to a large majority of pastors in our conference. Other organizations in planning for their summer activities may wish to keep these dates in mind, so that their pastors may be free to attend.

Further details concerning the program and rates will appear later.—**The Retreat Committee.** J. N. Smucker, L. L. Ramseyer, I. I. Friesen, Henry Harder, Ronald von Riesen,



H. J. Brown Reports on Conditions in China

IN the summer of 1941 the Chinese Christians held their last conference at Tamingfu. At that time the heavy burden upon every heart was the Japanese-Chinese war. Some of us, however, saw beyond that war and realized the coming terrible conflict with the Communists. Even from that day on the situation grew worse, until when finally the war came to a close and the Japanese soldiers were sent back to their native land, there began a real conflict between Chinese Communists and Nationalists. During all these years of war the sufferings caused by war and war-devastations, heavy taxes and squeezes, drought and famine were very severe. The people suffered hunger and cold, and a good many perished. Some tried to escape to more tolerable regions. Thousands died on the way for lack of food and on account of exposure to severe winter weather. Everybody seemed economically helpless. The weaker believers fell away from the Church and the Christian faith. The spiritual leaders however faithfully carried on church-worship.

The personal work with souls in their homes became very dangerous, for the officials in power considered this dangerous to their regime. Then too, these workers had to provide for their own existence, since foreign funds had long discontinued coming. For the Chinese Christians to be able to support their ministers under the above mentioned circumstances was simply impossible, much less bearing the expenses of annual conferences. The Japanese were opposed to larger gatherings, and the Communists went even a step further and prohibited all such meetings. For some time the local churches still had liberty to hold worship services. Later even this liberty was taken away from them. Accusations were often brought against the leaders of groups of believers. They were arrested, mocktried, persecuted, tortured, jailed, robbed of all property that they might possess, and many of them were killed. Every village has a list of cruel deaths, and among these are many Christians.

Some people have managed to escape. Many Christians and non-Christian refugees have come here to Kaifeng. The Communists try hard to force all able-bodied persons into service, men and women, some as soldiers, others as forced laborers. Even to-night a young man of twenty-three came into see us. He was pressed into service for the Communist army. In Shangtung the Communists were badly beaten and scattered. The Nationalists took many prisoners. He too was taken. His liberty and life depended upon joining the Nationalist army. He went along for several months, but when he found an opportunity he escaped. Here he is with us now, doing dirt-work and rehabilitating his spiritual faith. His father has been a Christian teacher in our K'ai Chow schools for many years. He too can yet make good, if he gets a second opportunity.

Kaifeng by now has a goodly number of refugee-Christians. A new church has come into existence. Ch'ang Yuan north of the Yellow River has had to bear great trials, but just now the Communist's pressure from the outside is abating, and ten to fifteen miles of country north of the city seems free of Communists, while the regions south and east are under Nationalist control. Tung Ming, lying south of the Yellow River, only once, for two weeks, had Communists in the city. The church and school work here has been greatly revived. In the villages ten evangelists are now at work preaching the way of salvation in Christ Jesus. In the country seekers are formed into groups and taught the way of life. In some places the people are more open than in others, but generally speaking the people are more receptive than they were years ago. The government too breaks down temples and builds school-houses for their children. Under these circumstances many turn to the church for their religous needs. In the Tung Ming church the instruction class has an enrollment of close to fifty inquirers. One of the evangelists yesterday remarked to me: "Formerly the evangelists were more after salary, but we are after souls."

Everybody after these years of suffering, trials and separation felt the need of a spiritual refreshing in conference. The General Committee elected in 1941 was still functioning; but after two members had left for the new mission field in Kansu, only three members remained out of the former nine, for some of them up to this very day are still in the hands of the Communists. Thus the General Committee had dwindled down to an executive committee. We badly needed to reorganize both the annual Conference and in the General Committee. Tung Ming has the largest free church building and also the largest congregation on free soil. We prayed for guidance and we were led to hold our five-day meeting, beginning with November 5, at that place.

For us Kaifeng delegates it meant a truck trip of some eighty miles one way. God was good and merciful, for He gave us nice sunny days both ways; but the truckmen were different. They thought only of themselves and how to enlarge their pockets. Going home, for instance, after they had loaded more than five thousand pounds of old iron, they loaded fifty some passengers on top, and some were actually on top of each other. Such are not pleasure trips, but our pleasure and our joy were in once more meeting the former Christian friends and together being strengthened in our common faith. I was a little afraid for myself and even for Maria that the trip would turn out too tough, but praise the Lord for traveling mercies! We can now relax and rest. We certainly have had a wonderful time with our fellow Christians. The messages brought by Rev. Chang Ching, myself, and the prayer-meetings all brought great spiritual blessings to all. Things have been organized too. The conference has new officers, and our General Committee now has again nine strong members. We are confident that from now on the church work of the five counties in which we are now active will go on with new courage and new zeal.

The government officials promise us that by the beginning of the new year the regions north of the Yellow River shall be cleared of Communists. Whether this will really come to pass is too early to judge. Sometimes in the waiting one is inclined to run into doubt and almost despair. God can and in His own time will send deliverance.

Then here is the Hopei mission field with much to praise God for and still more to pray for. Think of your home community without a single church open, no weddings, no funerals, your ministers, deacons, Sunday school teachers and many other prominent Christian leaders arrested, tortured and even killed, your property confiscated, taxes and levies often demanding your whole crop, your children forced into Communist service, your wives given to men, and you being comcompelled to leave wife and small children and to go to a strange village and a strange home. This is what we have in Communist occupied territory. You need to pray for the deliverance of our mission field from the cruel hand of this satanic force!

College and Seminary News

BETHEL COLLEGE

P. R. Kaufman will be able to return to his teaching duties in Industrial Arts when classwork is resumed on January 7. During his long illness his classes, which moved into the new Farm-Shop building for the second quarter, were in charge of his assistant, John Loewen. The Galen Koehn family moved during Christmas vacation into their newly-completed apartment on North Campus. The remodeling and brick facing on Elm Cottage is progressing as weather permits, with the plan to have the building ready for occupancy by next quarter. A number of new sidewalks have been laid on the campus and, under the direction of the Town Council, the campus streets have been resurfaced and new street lights installed. Faculty and staff members taking part in the town organization of North Newton include J. H. Doell, C. B. Goering, W. H. Hohmann, L. C. Kreider, and J. J. Voth.

The Chicago Little Philharmonic Orchestra Memorial Hall number which was to be given on March 2 will be given on Tuesday, January 20, at 8 P.M., instead.

MENNONITE BIBLICAL SEMINARY NEWS

Many visitors have made the holiday season joyous and interesting for those who tarried in Chicago.

Mr. and Mrs. Willard Unruh and family visited with us en route to India via New York city. It is always impressive to see young missionary families answer the Macedonian call.

Other visitors included Rudolph Martens of New Hamburg, Ontario; Johnke Von Wiland of Holland and Bethel College; Samuel F. Flueckinger, a Bluffton College alumnus who heads the music department at Manchester College; Sophie Schmidt, Goessel, Kansas; Elizabeth Fast, Mountain Lake, Minnesota; Helen Hiebert Mueller, Enid, Oklahoma, and Erwin Goering, North Newton, Kansas, returning from the Youth Camp Institute at Manchester, Indiana; Mrs. J. N. Pannabecker and Carl Pannabecker, Okemos, Michigan; Robert and Alice Pannabecker, Bluffton College, and Ray Pannabecker, editor of the *Gospel Banner,* Nappanee, Indiana.

Mr. and Mrs. Gordon Kaufman of North Newton, Kansas, have arrived to take up residence while he attends the University of Chicago department of social science.

Good reports have been received from the quartet in its western trip.

Jottings

—Zion Church, Elbing, Kansas: The climax of the Young People's New Year Party, under the leadership of their recreational director, Rev. Walter. H. Dyck, was a half hour of music appreciation. Such pieces as the "Hallelujah Chorus" by Handel, "The Unfinished Symphony" by Schubert and others were presented with appropriate remarks made by our choir director, Wm. J. Regier.—Mrs. Louis A. Janzen, Corr.

—Newport Church, Newport, Washington: Five Bible school students had charge of the morning worship on December 21. They brought a message from God's Word in song and testimony. This year at the Christmas program we did not have sacks for everyone but only for the children. A collection for relief was held instead. This amounted to $80. The choir, under the able direction of Rev. Rudolph Schmidt, gave the cantata, "The Great Light."—Mrs. Henry Hiebert, Corr.

—Bethel Church, Fortuna, Missouri: On December 28 the Men's Gospel Team Quartet of Bluffton College gave an interesting program. Stuart Lehman gave a message and Richard Baum played the marimba. Rev. Paul Shelly accompanied the group. On December 14 the twin sons of Mr. and Mrs. Eli Bucher gave a message in word and song. The fiftieth wedding of Eli Buchers was celebrated on this day, and on December 21, Mr. and Mrs. C. G. Hofstetter had open house in observance of their golden wedding day; more than 200 guests called to wish them well. Wm. Loganbill, aged seventy-eight, was laid to rest in the Bethel Cemetery on December 18.—Mrs. Joe Lehman, Corr.

—Bethel Church, Lustre, Montana: Rev. Andrew Shelly of Kitchener, Ontario, and representative of the Mennonite Biblical Seminary, visited our church on December 11. On December 14 the Lustre Bible Academy gave a Christmas program, and the same evening the girls' dormitory at the academy was dedicated. Our missionary, Miss Anna Baerg, has returned to the Hopi-Indian mission field in Arizona. Our Mission Society sent a number of mending and shoe repair kits to the M.C.C. Our Society also sewed cut gar-

Can You Beat It?

Can you beat it? What? Buying such a valuable book, as TWENTY-FIVE YEARS WITH GOD IN INDIA, at such a price, only $1? To get so much for so little?

Here is a book of one hundred illustrations, 250 pages, 50,000 words, plus charts, a map, and stiff board cloth cover, for ONLY ONE DOLLAR? Such a book produced today would probably cost $3.50. When I was in Winona Lake during the summer, I saw many of the books marked up, e.g. from $3 to $3.75. But this book has been marked down to the ridiculously price of ONE DOLLAR.

Though it is not a recent book, it is still brimful of valuable information AND inspiration, and EVERY library, EVERY Sunday school, EVERY acedemy, Bible school and college SHOULD MAKE SURE that they have it on their shelves. Only 110 copies remain unsold. Within a year's time it likely will be sold out.

The first printing of WITH CHRIST ON THE EDGE OF THE JUNGLES, made in India, was sold out twelve weeks after it was off the press.—if one reckons as sold those sent from India to America. It is granted that this is not quite true of the stock in the United States. Of the second printing, made in America, only 250 remain unsold. A brother recently ordered 133 at a single order to supply a book club. Me thinks I ought to take 100 copies to meet the market demands in India and elsewhere. If so, only 150 will remain of the second printing. Price ONLY ONE DOLLAR!

Again a word to the wise ought be sufficient: get this book NOW for your library,—at home, in the Sunday School in the Church, in the Bible school, in the academy, in the college. Get it NOW or else it may not be gotten at all, after one year's time.

Both of the above can be gotten from any Mennonite Book Store—While they last!

My host in a Canadian city was a linotypist. In his hands he held a copy of the pamphlet JANJ-GIR, published by the Literature Committee of the Women's Missionary Society, 722 Main Street Newton, Kansas. When he examined the quality of the paper, the covers, the number of pictures, he was surprised when I told him it cost only twenty cents. He said, "We can't beat that" up here. To publish it here would cost considerably more. So—order JANJ-GIR NOW. Some hundreds have recently been sold. Every missionary society officer and every mission friend ought to have a copy.—S. T. Moyer

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COI

Our readers will surely wonder why two different features in the same issue under the same title. The reason is, that the ways of God are past finding out!

On December 10, in the office at Newton, the text for the feature in the upper right-hand corner was being dictated to the stenographer in the General Conference Headquarters Office under the title, "Can You Beat That?" That same day in Pandora, Ohio, Missionary S. T. Moyer was writing a letter to Reverend Reynold Weinbrenner, typing up the manuscript in the upper left-hand corner, under the title, "Can You Beat This?" He then struck out the word, "This," and changed it to "It." These two manuscripts arrived on the desk of Reynold

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ments for relief. Several families have received letters thanking them for the school bags which were sent to the MCC last year. The choir gave a Christmas program in the Frazer Community Church. Archie and John Kliewer, Grace Bible Institute students, spent Christmas vacation at home.—Mrs. J. Hoffman, Corr.

—**Tabor Church, Newton, Kansas:** Recent guest speakers have been: Rev. Peter Goering, Rev. Edgar Frank, Rev. Gerhard Friesen, and Rev. David C. Wedel. New Year's Eve we had a general C. E. program and a special message by the pastor.—D. S. Thiesen, Corr.

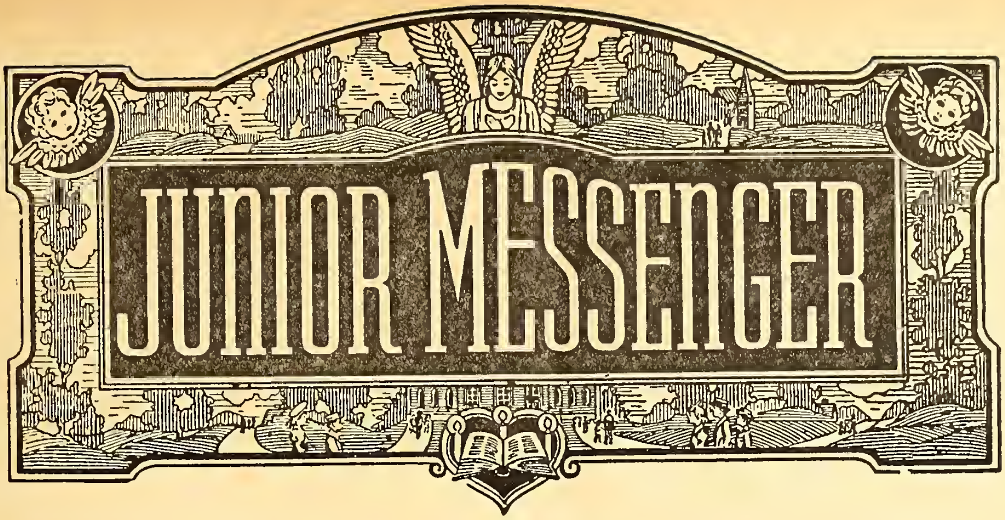
—**Bethel Church, Hydro, Oklahoma:** Our pastor, Rev. Waldo Kaufman, has accepted a call to serve us for another three years. The Kaufmans have been splendid leaders, and we feel honored to have them stay.—Wilfred Ewy, Corr.

—**A survey of women veterans patients** indicates that over 31 per cent have mental and emotional disorders.

—**Zion Church, Souderton, Pa.,** has received a check of $500 from Granite Hoisery Mills, Inc., Souderton, to be used for foreign relief.

—**Born to Reynold and Frances Weinbrenner** on January 2, a baby girl, Judith Ann.

—**West Zion Church, Moundridge, Kansas:** The most interesting and oldest Christmas tree in Moundridge



Can You Beat That?

Can you beat that?

If you are an artist, will you please look at the above heading carefully.

The Board of Publication is planning to revise the above heading which is used as the title for our children's paper. THE JUNIOR MESSENGER. We have had a number of suggestions made, none of which exactly suit us. Would you like to try your hand at it? Why not sit down and see what you can do! Your design should be prepared in jet black ink approximately the same proportions as given in the sample above. We would like to receive something that suggests children at play or at work or at worship but the lines should be less intricate, plenty of white space, with simplicity as the dominant key-note in the entire design. All designs submitted will become the property of the Board of Publication. A prize of $5 will be offered for the one which is selected for permanent use in the JUNIOR MESSENGER. For further information address: Mennonite Publication Office, 722 Main, Newton, Kansas.

NCE

Weinbrenner, Editor of THE MENNONITE, approximately the same day. Neither the Publication Office nor Missionary Moyer knew that the other was writing a manuscript, both for publicity purposes, both on material of particular interest to our General Conference readers, and both for appearance in THE MENNONITE, and both specifying, "Any time it is convenient" for the editor.

Experiences such as these make one very thoughtful and perhaps they should make the readers also thoughtful—thoughtful of what they read, thoughtful of what they should read, thoughtful of the writers in the Conference who share with them their best thinking, thoughtful of the editors, thoughtful of the printers and all others who are associated directly with the work of General Conference publications—but thoughtful!

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is the one owned by the Mrs. Wm Galle. The tree was imported from Germany forty years or more ago. The tree was purchased from the C. C. Wedel Drug Store forty years ago by Mrs. Galle's father for the family's Christmas. The most unusual part of this tree is that it has a small music box, which when wound up, plays three children's Christmas songs. Many children have enjoyed the tree and the music each Christmas. Many grown-ups who left many years ago will recall many pleasant memories of Christmas time in the W. Galle home.—Mrs. Ernest Miller, Corr.

—**Mr. B. Bargen** of the Mennonite Publication Office, Newton, spoke at the morning service in the New Hopedale Church, Meno, Oklahoma, Sunday, January 4, and at the young people's meeting in the evening. The following Monday Mr. Bargen spoke at the Oklahoma Bible Academy.

—**The President, Vice-President, and Secretary** of the Eastern District Conference, namely, Rev. Howard Nyce, Rev. Ellis Graber, and Rev. Ward Shelly attended the annual meeting of the Pennsylvania Council of Churches. The Council passed a resolution which reads as follows: "It is the function of the Protestant Churches in the present crisis to point out with untiring constancy that the greatest forces in the world today are moral rather than material, and that all

PACIFIC DISTRICT PEACE COMMITTEE MEETS

The Peace Committee of the Pacific District Conference met in Portland, Oregon, on December 29. Members of the committee are Luke J. Horsch, chairman; Rufus M. Franz, secretary; and Rev. Clyde J. Dirks. This was a mid-conference-year meeting of this committee and necessitated that Brother Horsch come from Ontario, California, and Brother Franz from Eugene, Oregon. Among items of business considered was the progress of the MCC mental hospital work in the West, peace education in the conference, and the specific peace program of the district conference. Rev. Paul N. Roth, vice-president of the conference, was also in attendance and represented the executive committee.

Concern was raised that the conference officials again urge our constituency to contact their Congressmen laying before them the concern of our people in their opposition to the universal military service legislation. A resolution opposing universal military conscription was passed at the last session of the conference in Albany, Oregon. Plans were also discussed to further peace education by forum discussions, written articles, and young people's discussion groups. The churches are urged to make the peace teaching permeate all of the phases of the Christian life. The district conference ministers are going to be contacted for frank suggestions on how they can help the peace committee and how the young people can best be reached. These suggestions should be very valuable in determining the activities of the committee.

Brother Luke J. Horsch and Brother Rufus M. Franz are also members of the General Conference Peace Committee. The latter gave a report of his attendance at the October 17 meeting of the General Conference Peace Committee in Chicago and the Peace Section meeting of the Mennonite Central Committee. Brother Franz presented a paper at the latter meeting entitled, "Education for Peace in Our Churches."

Lansdale Church Dedicates 362 Bibles

In response to a suggestion made by the General Conference Laymen's Committee, in it's effort to supply Bibles for use in war-torn areas, the Brotherhood of Grace Mennonite Church, Lansdale, Pa., assisted it's pastor, Rev. J. J. Plenert, in arranging a project whereby groups and individual members might buy Bibles for this cause and bring them for public dedication at a special service on Universal Bible Sunday, December 14.

At this impressive service, 362 Bibles were brought to the altar for dedication by individual members of the whole family, from little tots to elderly grandparents, each carrying their copy of the Scriptures.

The Bibles were purchased by a laymen's committee, in one lot, for the donors. Funds were deposited with our Treasury in Newton, Kansas, for this purpose. All but a few were in the German Language, others Dutch and Greek. They are to be distributed by the Mennonite Central Committee in Europe and among our colonists in Paraguay, South America. A recent letter from the M. C. C. reports that the Bibles are already packed and on their way to their final destination.

Quite fittingly, our guest speaker was none other than Dr. P. C. Hiebert, Chairman of the M. C. C. In dedicating these copies of Holy Scripture, Rev. Plenert once again pointed out that above and beyond the physical needs of suffering men lies a greater spiritual need, which can only be met by a knowledge of God through our Lord Jesus Christ. We may therefore praise God for the opportunity of adding spiritual food which brings hope and faith, to our gifts of food and clothing. Are we not told in Matthew 4:4 that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God"?—John E. Fretz, Secretary General Conference Laymen's Organizaton.

H. J. BROWN CONVEYS THANKS

Kaifeng, Honan, China, December 29, 1947.—Through the pages of **The Mennonite** I wish to reach some of our relief friends. The M.C.C. unit here turned over to us some of the Christmas packages for our Sunday School here. We ourselves greatly appreciated these nice large and very valuable bundles. Such bundles truly are a demonstration of Christian love. In the name of all our S. S. pupils we want to thank you very heartily. The pupils were all overflowing with joy, when they received these gifts. Since many of our pupils were older than the age-mark on the packages, Mrs. Brown and I tried to readjust some of them. But even some of the clothes were too small for a pupil, he had a smaller brother anxious to receive. We noticed that some packages contained an envelope for a return letter: but some of these children were far too small to write a letter. Those that can write know only Chinese, which would not have been very intelligible to the giver. Foreign postage on one letter costs only $30,000. So taking everything together it was not convenient for them to write. You of course realize that for us to write individually to every donor would require much time, say nothing of the stamps needed. So please take this as a personnal letter of thanks and God bless you to you!—Yours for Christ's service, H. J. and Maria Brown.

JOTTINGS

(Continued from page 9)

things are possible with God, including peace and world order. We reject the idea of the inevitability of war and policies predicated upon that assumption. We oppose the increase in our military establishment, especially the program of universal military training for our youth. We favor the immediate release of the seven hundred or more conscientious objectors who even two years after the end of the war have not been freed by the government. In a time when atomic energy opens up such awful possibilities of destruction and such momentous possibilities of creative living, we seek to focus the mind of America on the

It is very necessary that the people and their representatives think and talk in terms of peace, states the National Council Against Conscription. The Council suggests that you do either or both of the following: 1. Telephone three friends asking them to write today to their Congressmen giving their reason for opposing compulsory military training. 2. Invite a small group to your home for a discussion of peacetime conscription and for writing letters to your congressman. It also suggests that letters to Congress should include the suggestion that the U. M. T. bill be sent back to Committee for further hearings.

things that make for justice and peace. Our emphasis is upon **moral** and **spiritual** forces which stem from positive Christian principles."

—Fairfield Church, Fairfield, Pa. Miss Dorothy Jane Myers, daughter of Earl Myers, Fairfield, Pa., became the bride of Mr. Jerry J. Deardorff, Orrtanna, Pa., at a candlelight ceremony, Saturday evening, December 20. The pastor, G. S. Stoneback, officiated.

—First Church, Beatrice, Nebraska: Our Sunday school has adopted several new plans for the coming year. First, the children's classes have their own opening exercises. Second, each adult class elects an associate leader, who leads the class on the first Sunday of every month, and takes charge on any other Sunday when the regular leader may be absent. The Annual Fellowship Banquet was held December 29. About 157 attended. Rev. Ronald von Riesen of Newton, Kansas, was the main speaker. The Intermediate C. E. sponsored a Young People's Watch Service preceded with a social on December 31.—Mrs. John J. Wiebe, Corr.

—Salem Church, Freeman, South Dakota: The congregation surprised their pastor with a Christmas gift of cash to cover the cost of the piano which the Claassens recently purchased. It was decided that the offering received at the Christmas Eve program be given towards paying passage for refugees. The offering amounted to $516. Rev. Marvin Dirks and the Seminary Quartet will favor us with a program on the evening of December 28. In the evening of New Year's day, the Bluffton College Gospel Team will bring a program. We look forward with keen anticipation to both of these musical programs.—Corr.

—First Church, Summerfield, Illinois: For our Christmas program, the young people presented the pageant, "The Road to Bethlehem." On December 28, the Bluffton College Gospel Team presented the morning services. The church was full, and every one who attended received a blessing from the music and sermon which was given by the men.—Kathryn Ruth, Corr.

—First Church, Fredonia, Kansas: Our plan for a church of our own has materialized since the group purchased a nice school building which was new in 1941. About December 1, we began digging the basement on two lots in Fredonia. Although the church is far from being completed, we are having our services in it regularly. Rev. W. F. Unruh, held a series of meetings, starting December 17, and continuing until Sunday evening. Saturday we met for the first time in our new church building. Sunday morning two young people were baptized. In the afternoon the members partook of the Holy Communion served by Rev. Unruh. In the evening the group enjoyed a Christmas program followed by a social.—Mrs. Alvin Schmidt, Corr.

—First Church, Colfax, Washington: The grand total for missions given the past year was $9,051. Puran Banwar gave an interesting talk here Tuesday evening, December 30. Willis Rich showed pictures of Bethel College and spoke in behalf of the College. A pot luck supper and program was enjoyed in our church New Year's Eve. The young people finished the remainder of the evening at the Rev. P. D. Unruh home. Marjorie and Herold Unruh leave for Grace Bible Institute. Eldon and Melvin Unruh are returning to Whitworth College, Spokane, and Wayne Aeschliman, Philip and Richard Largent are going to W.S.C. Pullman after spending the holidays at home.—Mrs. Horace D. Rogers, Corr.

—Grace Church, Lansdale, Pa.; Our annual Stewardship and Thankoffering service was held on November 23. The total Building Fund offering received on this occasion was $1,600. A total of 364 Bibles were dedicated on Universal Bible Sunday at a service in which each person present brought one or more Bibles to the altar. These Bibles had been purchased from the American Bible Society with money given by individuals and various organizations of the church as a result of the campaign which the Brotherhood undertook as a project. Dr. P. C. Hiebert, Chairman of the Mennonite Central Committee, brought an inspiring message on this occasion. The Bibles were later taken to the M.C.C. headquarters at Akron, Pa., for

MRS. RODOLPHE PETTER EXPRESSES THANKS

I am deeply grateful to my fine co-workers, who planned and directed a birthday celebration for me on Sunday afternoon, December 21. The program consisted of a piano prelude; a trio; a quartet; a solo, "He Shall Feed His Flock like a Shepherd" from Handel's **Messiah,** by Rev. Habegger and Scripture reading and prayer.

Mrs. Habegger then produced a huge frosted angel food cake with lighted candles and made a presentation speech in handing me an envelope. Ice cream, cake and coffee was served.

Also I was quite overwhelmed with about 200 cards, letters, and messages that came through the mails from pastors, churches, sewing and mission societies, friends and relatives. It happened that just then three letters came from Switzerland and one from relatives in Paris. I am deeply grateful for all this kindness, and herewith I express my thanks briefly as it will take more time to answer each individually.

—Mrs. Rodolphe Petter,
Lame Deer, Montana, January 5, 1948

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Mennonite Youth

"A United Mennonite Youth in Christ"

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the Young People's
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Editor
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The Right Honorable Mr. Nicodemus

J. Stuart Lehman

It was a beautiful day in Judea but Senator Nicodemus, a ruler in the Sanhedrin, did not notice the weather nor anything else, for that matter, except the fact that Jesus was proclaiming Himself as the Messiah.

Now Nicodemus was a Pharisee and one of the mainstays in the government. He was an elderly rabbi who was very just, timid, good natured, sensible, and learned in the orthodoxy of Israel. He was a great Jewish teacher, had an unblemished reputation, had an influential social position, and was, in a word, a "gentleman and a scholar." Very dignified.

Nevertheless, the staid old scholar was bothered by a restless heart. Nicodemus was looking for the Messiah, and now here was Jesus, an humble Galilean, who claimed to be the Messiah. Nicodemus had heard of Christ's cleansing of the Temple and of His miracles, and yet he wasn't really sure that Christ was the Messiah. Wasn't the Messiah to form a victorious kingdom here on earth and conquer the World? After thinking these things over Nicodemus decided to see Christ and to get the answers from the prophet himself. But great care must be taken in making this visit, for the other rulers must not know that he is going to visit Jesus; also Jesus, being very busy in the daytime, would probably have more time at night; and then too, Nicodemus was just a little ashamed and fearful of being seen with this "Son of a Carpenter." Taking all these things into consideration, he decided to visit Jesus at night.

Therefore he came to Jesus "by night;" nevertheless he came. That is the important point. Although he was timid, he was sincere. He opened his interview by calling Jesus "Rabbi," which showed that Jesus impressed him, for he called Him "Teacher"; and then he told Jesus that he knew Him as a teacher from God because of His miracles but that he wanted to know if they were really "works of the Messiah."

Christ saw in Nicodemus a sincere soul, and so He launched forth in an explanation of the new birth. He told him that he must be born anew in order to see the Kingdom of God. But Nicodemus couldn't understand this for he was thinking of the traditional Jewish idea of an earthly kingdom, and thus he thought of a natural rebirth. Jesus then told him that it must be a spiritual rebirth; and, although it could not be seen, it could be felt for it was like the wind that was blowing around them as they sat on the hillside; they could feel the wind but they couldn't see it nor did they know from whence it came. Now Nicodemus, after hearing this, was more puzzled than before because he just couldn't understand that his position could be bettered by a rebirth, for he was already in the highest Jewish class and surely there was no one better. This rebirth idea was for the lowly Gentiles who were proselytes from heathenism but not for a Jewish ruler. The elderly Jew could not comprehend that one didn't get into the Messianic kingdom through one's meritorious obedience to the moral and ceremonial codes but by the spiritual experience of regeneration. This being his situation, he told Jesus simply and sincerely that he didn't understand, and it was then that Jesus reproved him for not knowing these things and he, Nicodemus, a teacher of Israel.

Jesus then told him that it was a simple matter of faith; you do not have to know why and how, but it is like the serpent which Moses lifted up in the wilderness. You just look at the cross in faith, believing on Christ; and in this way Christ revealed that He was to die on the cross.

Evidently the senator believed, for in later accounts we see where he made a timid plea to the Sanhedrin in behalf of Christ, and at Christ's death he begged for His body that he might give it a decent burial.

And so from this account we see how hard it was for an old Jewish scholar, who was bound in tradition and false expectation, to see in simple faith the wonderful way of salvation. May we as young people follow the plea given in the following poem:

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee—

Whittier

distribution in Europe. Most of the Bibles were in German and a few in Dutch Greek and Spanish.—Ruth E. Fretz, Corr.

—**Bethel Church, Inman, Kansas:** A group of approximately forty-five young people went caroling Christmas Eve after the Sunday School Christmas program. Christmas night our C. E. presented an inspirational program with the rendition of the Christmas songs by the choir and other musical groups. Services were held on the mornings of the twenty-fifth and twenty-sixth.

—**"Mennonites Help the Hungry"** is the name of a feature story in the St. Louis Post-Dispatch of December 28, 1947. The article centers around the Mennonites of the Hillsboro, Kansas, community and their efforts for relief through the Mennonite Central Committee. Four cuts illustrate the story which was run under the paper's "Hollywood - Personalities - Broadway" section.

—**The Fairfield Church, Fairfield, Pa.,** is showing an active interest in Brook Lane Farm, the M.C.C. Hospital for the Mentally Ill. The church recently called for volunteer labor to help at the Farm, and in the past year $500 was given for the new institution. At the annual meeting the church adopted the General Conference Minister's Pension Plan. Sunday School attendance has increased from thirty-two in 1943 to fifty-four plus. The present church membership is sixty-five.

—**First Church, Nappanee, Indiana:** A movie of the work of the church in the last two years was an outstanding feature of our annual church business meeting this year. The movie, much of which was in color, was shown by Dr. Lotus Slabaugh.—Mrs. Loyal Corwin, Corr.

—**First Mennonite Church, Pretty Prairie, Kansas:** On January 4 five hundred seventy people enjoyed the program of the Mennonite Seminary Quartet, with Marvin J. Dirks as its director. The major problem at our annual business meeting resulted in the election of a board to investigate the possibility of opening an Old Folk's Home in Pretty Prairie.—Ralph Krehbiel, Corr.

—**Immanuel Church, Los Angeles:** The men's Chorus recently conducted an evening's service at the Union Rescue Mission in downtown Los Angeles. Rev. Harold Burkholder had charge of Sunday vespers over radio station KMPC, Hollywood, January 4.—Mrs. Harold Burkholder, Corr.

—**Bethesda Church, Marion, South Dakota:** The young people's watch night service included a program with interesting talks. Refreshments were served after the program. Since the Christmas season is over we are again resuming our Bible study on Sunday evenings. Our pastor, Rev. T. A. van der Smissen, is beginning a series of Sunday morning meditations on "The Sermon on the Mount."—Amelia Becker, Corr.

—**Salem Church, Dalton, Ohio:** About fifty-five cooperative, forward-looking church members helped make our annual business meeting quick-moving. A large majority voted to take the steps toward improving our church: A new organ and addition to house it; raising the church for an enlarged basement and rest rooms. We are continuing the 100 per cent plan for subscriptions to **The Mennonite.** We gave the minister a deserved bonus. Mission disbursements for the year were $2,366. Church disbursements were $4,111.95.—Corr.

—**First Church, Newton, Kansas:** We had the privilege of having with us on Sunday, January 4, a quartet from the Mennonite Biblical Seminary, Chicago, Illinois. The men gave an excellent inspirational program in song and testimony that worthily represented our Seminary before a capacity audience that greatly appreciated such a service. Dr. S. F. Pannabecker and Rev. Marvin Dirks of the faculty brought short messages. We are grateful to God that He used Dr. A. Warkentin even in the last years of his active and blessed life when already greatly hindered by serious illness to do so much in the establishing of the Seminary.

—**Deep Run Church, Pa.** Burton Yost, of Lansdale, Pa., and ministerial student at Bluffton, filled the pulpit Sunday morning during the absence of Rev. Fretz, who has been appointed to fill an unexpired term on the General Conference Historical Committee and was attending a special meeting of this committee held at Newton, Kansas, January 2 and and 3.—Mae Gross, Corr.

—**Missionary W. C. Voth** plans to leave for China on or about February 7 on the **S. S. General Gordon.** After he leaves his home in Newton, Kansas, he can be reached by mail in care of: American S. S. Lines, 311 California Street, San Francisco 4, California. A farewell for Rev. Voth will be given by the Bethel College Church on the evening of January 25, at 8 P. M. in the Student Union Room of Memorial Hall. All who are interested in attending are invited to come. This will probably be the last Sunday that Rev. Voth will be in Newton.

—**Miss Elisabeth Goertz** plans to leave for China on or about February 7 on the **S. S. General Gordon.** She and Rev. W. C. Voth will return on the same ship, and she can be reached by mail, after she leaves Newton, at the same address as given above for Rev. Voth. A farewell for Miss Goertz will be held at the Brudertal Church, Hillsboro, Kansas, on January 18.

THE READER SAYS (with a pain in the head)

Dear Editor:

I have just found an alternative to the Pension Plan! Let the Conference Secretaries keep on sending out report forms that have conflicting classifications and no pensions will be needed — just more space at Brook Lane Farm.

Why, in the name of reason, can't one form, sent out by the district secretary meet the bill? Could not a carbon of the report, or tabulation by districts supply the information for the General Conference Secretary? Could not the General Conference officers and district officers agree as to information desired?

—George S. Stoneback, Fairfield, Pa.

"Unto the Least of These"

QUIETLY seating ourselves on the front benches of the church, joining in congregational hymns, silently listening to the words of the minister, bowing in prayer—these are not the total fulfillment of the Christian's obligations. Such privileges only increase our responsibility: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"But what can we do?" dozens of young people reply. "I haven't been trained for Christian service." "Not everyone can be a foreign missionary." "I'm busy studying for my life work." "My parents need me on the farm most of the year." These instantaneous responses which at first appear to be handicaps or excuses really helped motivate the Voluntary Service Program.

Voluntary service provides a channel of service for young people who are free to devote only a short period of time to service outside their home community. This article deals only with the M. C. C. service projects. Some of the Mennonite groups individually and the Mennonite and Brethren in Christ groups together are providing channels for various types of service. These are not substitutes for mission work, but aspects of it, or supplementary to it. Through the talents of young people who volunteer, M. C. C. Voluntary Service attempts to meet vital unmet human needs and to bring relief to areas of need, tension, and confusion. Serving our fellow men in the name of Christ is the major purpose of voluntary service, with the ultimate aim of all such service as the spiritual enrichment of those who are served.

It is also an experience of internship in Christian service. This internship is a gateway to a life of greater usefulness in the home community, a chosen vocation, or in service for the church. Having compassion on humanity—witnessing urgent want and ignorance—awakens within a compelling consciousness of man's dire spiritual need. This contact with the world's suffering and darkness will cause many to be constrained by the love of Christ to commit their whole life to the ministry or to the mission field.

Voluntary service is also planned for those who will find their place of service in the home, in the factory, or in the schoolroom. Those of us engaged in these usual tasks are tempted to think that only full-time church work demands total consecration. Consecrated Christian living embraces more than that. Even Christ spent most of his life in a carpenter shop. Sometimes it is more difficult to represent Christ while doing menial or monotonous tasks than it is when we are telling others of Him by word of mouth. But it is no less important. To always exemplify patience and cheerfulness, to be truly honest, to be humble, to think first of your fellow laborer, to love him as yourself; these are the standards Christ has set for our daily lives! Do we live them? Do we even *try* or *want* to live them? Voluntary service is a challenge to make Christ known while serving on a regular job, perhaps doing a service or unpleasant task; to live a life of Christ-like love morning, noon, night, and inbetween.

Last summer six units were sponsored by the M. C. C. with ninety-two members participating in them. These young people came from five of the church groups represented in the M. C. C. In addition there were six unit members from other denominations. Five countries, seventeen states, and three provinces were represented. The average age was considerably higher than last year with ages ranging from eighteen to forty-four.

Experiences of Last Year's Service Units

Two units were located in mental hospitals, one in a village for epileptics, another at the M. C. C. headquarters, one in the South, and one in Mexico.

The first visit to the wards of the Colorado State Hospital was a new experience for most of the twenty enthusiastic volunteers who arrived at Pueblo in June. They found attitudes of fear, doubt and suspicion toward the patients giving way to feelings of love, kindness and understanding as they began to work with them day after day. As recreational therapists, the unit members centered their efforts on making patients happier and their lives more meaningful and pleasant. With the patients they played croquet, ballgames, catch, went for walks, played dominoes, admired the handwork of patients and lent a helping hand or suggestion wherever possible. These manifestations of love "to the least of these" brought expressions of gratitude and appreciation from the patients as unit members prepared to leave. Pueblo's scenic surroundings were enjoyed on days off. Pike's Peak, the Garden of the Gods, Cave of the Winds, and other of nature's crowning beauties were close at hand. Coming home from one of these excursions the unit enjoyed a most inspiring worship period as they spontaneously began to sing praises to the God of this glorious creation.

"Why did I have to be born black?" a colored child in Gulfport asked his Summer Bible School teacher. Many equally challenging situations faced our Gulfport unit as they were brought face to face with the actual intensity of race prejudice in the South. They witnessed hate, poverty and need, ignorance, disease, filth. With prayerfulness and humility they approached the thrilling and sobering responsibility of teaching those who knew not of Him about Christ in both colored and white Bible schools. On crudely equipped playgrounds they enthusiastically played games with colored boys and girls. Homes were visited, and houses cleaned, sanitary privies were built, sewing classes taught, and a Sunday school conducted. Proof of the community's welcome and gratitude was evidenced when, following one Bible School program, the colored mothers served cake and ice cream to surprised white teachers while a whole audience looked hungrily and happily on.

In Cleveland, Ohio, sixteen girls and four fellows worked as regular attendants on various wards of the state mental hospital. Cleveland members won my admiration—especially those spending the summer on Pellow, the most untidy ward in the hospital. Theirs was not a martyr complex nor an air of enduring. They learned to love their patients, a love which manifested itself in a warm concern for the patient, a love unbiased by personal likes or dislikes, free from sentimentalism or emotionalism. They loved the patients, not because they always had lovable qualities, but because they represented a soul and spirit that are priceless in God's eyes. As regular attendants the members mopped and scrubbed, bathed, dressed and fed their charges, combed hair and trimmed nails. The cheery "Good Morning!" words of comfort or assurance, or just pausing to listen to the most recent joy or sorrow of a patient was often rewarded by love and gratitude from these hungry hearts.

Patients at Skillman ranged in ages from five to ninty; men, women, and children; colored and white, who have one thing in common—all have a type of epilepsy. Many epileptics live relatively normal lives in our society. It is the mentally ill, the feebleminded, and those who have for some reason failed to adjust themselves to normal living that need hospital care. Since the beginning of the war the labor situation at Skillman has been acute. The need, the favorable and considerate attitude of the administration, and the summer unit's ringing testimony of blessings experienced while serving in this area of need, led us to open a year around unit at the Skillman State Village for Epileptics this fall. Members will serve as regular attendants in the cottages, and may serve any season of the year. The minimum period of service is ten weeks. This unit is intended primarily to accomodate those young people who are busy during the summer but would like to serve another part of the year.

Six girls reenforced the ranks of the regular Akron staff this summer. Two of the workers on part of their time conducted a very successful playground and craft department for the Akron children. The unit became an integral part of the M. C. C. family here at Akron. The girls testified to spiritual revitalization through the Christian fellowship they met and enjoyed. It was also a means of their becoming acquainted with the work of the Mennonite Central Committee at home and abroad.

This summer, Voluntary Service reached out to begin service in one of Mexico's needy areas. In Chihuahua unit members served in a general hospital, taught English classes and tended a nursery. Throughout the coming year the work will be continued in Mexico. Our immediate concern is to help the Mexicans and Old Colony Mennonites in Cuauhtemoc meet their health needs.

Testimonies of Those Who Have Served

The effect of voluntary service on the individual can best be shown by sharing with you a few of their testimonies:

"Our church needs the challenge we are receiving here, the challenge to living faith. Without being prigish we wish there were ten times as many young people in voluntary service to share our enthusiasm with us. Our immediate objective is service here, but we also feel a deeper sense of being part of the church's mission on earth.

"We hope the spiritual well springs we have tapped will bring forth an abundant well of faith. Ultimately even our own lives receive the highest benefit if we give them in service in "the name of Christ." A logical result of this realization should be for us to commit more thoroughly our lives to God's direction and purpose. This short internship points to a lifetime of service."

"The contact with suffering gives us a new sense of values, makes us see and understand things we didn't before, inspires us with new thoughts—it is a strengthening and refining of our faculties; it is something we shall have at our backs to drive us forward and to sustain us in our work because suffering is a positive force.

"The contact with suffering makes us face thoroughly our responsibility, shows us the amount of our moral obligation: it is a silent but powerful "thou must" which says whatever our personal mission in life, we must understand life as a mission."

"In these past few weeks I have been challenged as I have never been challenged before. I have come to realize what I want to do is of secondary importance. I have made my choice. I have a life to live, and it is my God-given duty to live it for Christ. My desires and wishes count only when they are in accordance with the will of God."

These channels through which you can serve the Master and mankind, through which your own life can be enriched and broadened, are not confined to a select few. They are for all these young people who are willing to offer their services for a period of time: ten weeks, six months, perhaps a year. The task is for those who are willing to serve wherever possible and who are willing to give up self and seek the will of God. It is for those willing to serve humbly, day after day "in the name of Christ."

Every member in the church should give at least a year of full-time service to the work of the church!

An Incident with the Tyndale Bible

[One of the first men to translate the Bible into English was Tyndale. His work was done in the 1520's about the same time that the Anabaptist forebears of our church arose in Switzerland. He did His work under severe opposition because it was considered heresy to translate the Bible from Latin into the vulgar tongues. The following is an incident which

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happened to Tyndale. Do you feel he followed correct course of action? Ed.]

Finding no room in England for the translation of the Scriptures, Tyndale fled to Germany. At Hamburg he completed the translation of the New Testament, and then joined Luther at Worms for the printing of it. Soon copies began to pour into England in cases, barrels, bales of cloth, sacks of flour—in any way to avoid detection—and soon were scattered throughout the land.

When it seemed impossible to stop the flow of Testaments a brilliant thought occured to the Bishop of London, who decided he would buy up all the copies as they were published across the water. He secured the services of a merchant trading at Antwerp. Augustine Pakington, who agreed to purchase every book that remained unsold.

A few weeks later Pakington sought the translator whose funds he knew were at a low ebb. "Master Tyndale," he said, "I have found you a good purchaser for your books." "Who is he?" asked Tyndale. "My lord of London." "But if the bishop wants the books it must be only to burn them." "Well," was the reply, "What of that? The bishop will burn them anyhow, and it is best that you should have the money for the enabling you to imprint others instead."

And so the bargain was made. The bishop had the books, Pakington had the thanks, and Tyndale had the money. "I am the gladder," quoth Tyndale, "for these two benefits shall come thereof. I shall get money to bring myself out of debt, the whole world will cry out against the burning of God's Word, and the overplus of the money that shall remain with me shall make me more studious to correct the New Testament and so newly to imprint the same once again, and I trust the second will be much better than the first."

This was done and soon the Testaments were coming into England three times as fast as before. The bishop sent for Pakington again, and asked how the Testaments were still so abundant. "My Lord," replied the merchant, "it were best for your lordship to buy up the stamps too by the which they are imprinted."

It is with evident enjoyment that the old chronicler presents to us another scene as a sequel to the story. A prisoner, a suspected heretic named Constantine, was being tried a few months later before Sir Thomas More. "Now Constantine," said the judge, "I would have thee to be plain with me in one thing that I shall ask, and I will promise to show thee favor in all other things that thou art accused. There are beyond the sea Tyndale, Joyce, and a great many of you; I know they cannot live without help. There must be some that succor them with money, and thou, being one of them, hadst thy part thereof, and therefore knowest from whence it came. I pray thee, tell me who be they that help them thus."

"My lord," quoth Constantine, "I will tell thee truly—it is the Bishop of London that hath holpen us, for he hath bestowed among us a great deal of money upon New Testaments to burn them, and that hath been our chief succor and comfort."

"Now by my troth," quoth Sir Thomas More, "I think even the same, for I told the bishop thus much before he went about it."

The New New Testament Translation

Well over a million copies of the Revised Standard Version of the New Testament are reported published by now. It is as yet less than two years since this new version appeared. It was in February, 1946, that it came off the press.

This new English translation is one of many translations into the English tongue that have preceded it. It all began about 600 years ago when Wycliff, in 1382, produced the first translation to be distributed by the wandering Lollards, his followers of that day. Wycliff's translation was into a quaint old tongue that is quite impossible for the modern English speaking world to understand. In 1525, Tyndale came forth with the second translation. It was the result of devoted effort on the part of Tyndale; however, due to faulty sources, it was subject to error. There were eight translations preceding the King James version of 1611 so many today know so well. The King James version, when it appeared, showed that it was greatly influenced by the preceding versions.

After the King James version appeared, translating the Bible into English came to a standstill. Only in our modern era from 1885 on have there been a series of new efforts to translate the Bible into English. The Revised Standard Version is the last of this most recent series. The inspiration to translate again the Bible into the modern tongue came because of two reasons. First, a translation familiar to modern language was needed. The old translations, fine as they were, tended toward vagueness of understanding and were subject to creating a barrier between the reader and the message. Secondly, in the past 100 years the results of archaeologic and scholarly research has yielded a wealth of new light on the people, language, customs, and writings of the people of Bible times. This has made possible making of translations of the Bible.

The result of all this is the Revised Standard Version of the New Testament. It was done by a committee of picked American scholars, and the material was checked and cross-checked before appearing in its final form. An effort was made to put the version in simple understandable, readable language which would as accurately as possible express the thought of the original sources. Another committee of scholars is at work on the Old Testament. It will appear in 1950.

The Revised Standard Version of the New Testament is something to look into for personal reading and for public worship.

The Mennonite

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MENNONITE BIBLICAL SEMINARY LIBRARY

Beginning of Bethesda Leper Home, Champa, India

BY P.A. PENNER

(At Champa, India, is a large, efficiently run home for lepers. Many Mennonites who are interested in mission work have heard and read about it. Older people may remember some of the facts of its beginning. The following article is a vivid description of the spontaneous beginning of this great work, written by the founder of the home, Dr. P. A. Penner, veteran and beloved missionary of the General Conference.—Editor)

Some of the first lepers in the beginning of the work at Champa. Standing close to the tree are Rev. and Mrs. P. A. Penner. The tree also marks the site of the outdoor worship services. Nearby were built the huts which housed the first leper patients.

On April 27, 1902, two leper lads came to the mission premises in Champa, Central Provinces, India. They sat under a char tree. Their emaciated bodies were scantily clothed. Sidhu, almost blind, with distorted features due to facial paralysis, and neglected festering leprous wounds on hands and feet, was the spokesman. The other, Puran, less disfigured but equally ragged, with leprosy plainly written on face and body, was the fellow-sufferer.

In real oriental fashion, faces to the ground, they begged for food, saying, "Where shall we go? Everybody sends us away. Please have mercy on us and give us something to eat." This was gladly given to them. They left the premises satisfied. These two lads were between eighteen and twenty years of age. They came to the mission compound a few days later with the same request. They came a third and a fourth time. When their visits became too frequent I said, "Young men, we are willing to give you your daily bread (rice), but we must forbid you the mission premises. Our daughter occasionally plays under this tree and is consequently in danger of contracting leprosy, but if you will live near the river one-half mile away, we will build you some huts and will supply you food, clothing, and medicine." They agreed. This was the beginning of the present "Bethesda Leper Home" in Champa, one of the larger leper homes of India.

This growing institution had no promised financial support from the General Conference of the Mennonite Church, nor from The Mission to Lepers to India and the East, as it was then known. It was purely a faith venture. Praise God, no leper has ever gone to bed hungry from April 27, 1902, until today. God always supplied our need when there was no money in the treasury and no rice in the granary. How well I remember that Thursday many years ago when our poor lepers, at that time about twenty-five, were to receive their weekly supply of rice, lentils, and vegetables, and we had nothing to give, neither had we any cash in the house. In those early days we had no credit with the Indian merchants. We were in great perplexity. But we have not only a rich God, but one who is ever ready to help in time of need. Mrs. Penner and I went into our bedroom, and on bended knees we reminded the Lord that lepers had not come to us by our request but that He had sent them to us and hence we put our confidence in Him that he would supply their need. We depended on Him to supply the need of these poor people. After ten o'clock that day the mail came in. Among the letters was one from a lady living in Bombay, who wrote something like this: "The spirit leads me to send you Rs.30/-/- (about $10) for lepers." We had never seen this lady nor heard of her. Here was rice supply for our dear sufferers. Two full days before our prayer went up to God, these thirty Rupies had left Bombay (Isa. 65:24).

During those early days, the twenty-five lepers lived in bamboo huts costing less than $25. The roofs were covered with leaves and obviously not waterproof. We had no granary, no clinic, no hospital and, of course, no house of worship. Every Thursday the lepers came to the mission station, a half a mile distant, for their weekly supply of rations. Every morning I walked to their temporary home and dressed their wounds (I have never used gloves). With this simple service I also gave a Christian message. Occasionally a death occurred, but this vacancy was soon filled by another applicant from among the hundreds of lepers in our district. When we had four lepers, one died. Three lepers and I carried the corpse on a primitive wooden bed to the grave and buried it. I have never feared leprosy, though I used common sense in working among them and depended upon God to protect me from this awful disease.

Sunday services were conducted in the open if the weather permitted. If the weather did not permit, no service. These services were, naturally, simple because I was speaking to ignorant non-Christians. Moreover, my Hindi was extremely imperfect. One part of the service consisted in taking a collection. Obviously, our lepers could not contribute much, generally one-half cent, but even this part of the service taught the lepers to think of others and also show an appreciation to God for what they were receiving from Him in this primitive Home.

To teach lepers to sing was the most difficult part of the Christian meeting. None could read; none was familiar with the hymns. I had to sing some hymn to the group until tune and words had been committed to memory. It was in truth "a joyful noise unto the Lord."

The first leper baptized was Sirkanti in 1904. His wife, Budhwara, became a Christian some time later. One of their boys, being symtom-free returned to his native village. A girl also symptom-free married a young man from another mission and became a useful and consecrated church member. A second girl, tainted, left our home, went to Calcutta and married a leprous young man. Years later, this couple returned to our Leper Home and asked me to accept into our Bethesda Leper Home their daughter, Ashin. Being untainted, this nice little girl, Ashin, was given a home in the Home for Untainted Children. She received a fairly good education and also received nurse's training. She is at present working in one of our hospitals, and the doctor calls her an efficient nurse. How wonderfully God has blessed the acceptance of Sirkanti and Budhwara.

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A Conference on Faith and Life among Mennonites in Denmark

by P. S. Goertz

Next April it will be three years since the Danzig and West Prussian Mennonites suddenly found themselves in Denmark refugee camps. They came with some 200,000 others who were forced from their homes and landed in a frightfully chaotic condition in this country of Denmark. How can such a heterogeneous society be long left without some kind of Christian nuture? There were, of course, Christian ministers among them, but where were they, and were they properly distributed? This Christian nurture has been undertaken by several agencies and in several ways. One should give credit first to the Danish National (Lutheran) Church for organizing the forces available, for providing preaching services, for printing small pamphlets with hymns, for editing and printing a camp Christian paper, and for being concerned about the spiritual welfare of the strangers within their gates.

Among these masses the Mennonites became the particular concern of our American and Canadian Brethren. Brother C. F. Klassen made the very first visit to Denmark. I understand it was brief. Brother Walter Gering, pastor of the Eden Mennonite Church of Moundridge, Kansas, was first to be sent under the auspices of the Mennonite Central Committee to minister to them. Miss Elma Esau and Miss Susie Peters served with material aid. Later came brother H. H. Janzen as gospel preacher. Then Brother and Sister John Wichert from Vineland, Ontario, Canada, made a similar tour through the camps. Since the latter part of August my wife and I have tried to counsel with them and to break the bread of life to them. It has been gratifying to have them come out practically 100 per cent strong to every service that is held. What gratitude is being expressed for all that their brethren in the faith across the ocean bring them! Much could be said in greater detail about this. However, the purpose of this article is a report on another special effort that was made by a group of workers serving jointly.

For eight days, November 6-13 inclusive, the five camps, where by this time practically all of the remaining 70,000 refugees are located became the center of Mennonite activity. The purpose was to share with the sojourning brethren the faith and hope that we as Christians and especially as Mennonites have in this troubled world. It was thought that in this way some of the cherished principles which the two great wars had tended to blot out of their way of life could again be restored. It was hoped also that by this concerted effort the bonds of fellowship between them and Mennonites elsewhere in the world could be more closely joined. To these ends all available latent resources were brought together and organized for concerted action. We could call on three brethren among the Prussian Mennonite refugees and three who are now in Europe representing the Mennonite Central Committee. The three brethren in the camps were, Elder Bruno Ewert, now especially shepherding the biggest single group of Mennonite refugees, concentrated in the Oksboel camp near Varde; Elder Bruno Enss who is still stationed in a camp near Copenhagen and has been sent by the Danish Church Service also to minister to a hospital group, refugees, in Hilleroed; Brother Herman Epp was the third, and he is at present located in camp Rom near Lemvig serving as spiritual counsellor to non-Mennonite refugees in that camp. All three brethren have privileges to travel, when the occasion calls for it, to other

Left: A refugee camp in Denmark. Right: Mennonite Church at Tiegenhagen in Germany where Prussian Mennonites once worshipped. Today they are happy for the worship services arranged in the refugee camps. Cuts courtesy, "Mennonite Life."

When the Prussian Mennonites had to flee to Denmark, they left behind homes like this one. Cut courtesy, "Mennonite Life."

camps. The other half of the team consisted of Brother H. S. Bender, from Goshen College, in Europe this year as representative of the M. C. C. Peace section; Rev. John Wichert from Vineland, Ontario, in Europe for the year under the M.C.C. as minister to the various groups of refugees; and the writer from Bethel College at present director of the M.C.C. work in Denmark.

The original plans for a Conference on "Faith and Life" (Mennonitische Glaubenskonferenz) were born when brother Bender came to Denmark on September 8 and we made a hurried trip to the Oksboel Camp. This emphasis being so definitely in line with his commission to promote the peace testimony in Europe, we give him credit for being the spearhead in suggesting this conference and the nature thereof. It became the writer's task to organize it, determine the itinerary, arrange the schedules, and in general promote the smooth execution of the plans.

Our first meeting point was the Oksboel Camp. Here we spent two days holding meetings with the total Mennonite membership during two afternoons and two evenings. Each meeting lasted two hours. From Oksboel our party went in two cars to Aalborg, a distance of 209 kilometers. Here are two camps known as Aalborg East and Aalborg West, 13 kilometers (9 miles) apart. Three days were spent in these two camps together. With a few exceptions the same kind of program was carried out. The next three days were spent at Camps Grove and Rye. These two camps are at least 50 kilometers apart and 100 kilometers from Aalborg.

The areas to be emphasized were definitely assigned to different members of the team. Brother Ewert usually started us off by speaking on the theme: "The Gospel, a Power of God." Brother Enns followed with: "In Christ a New Creation." Later in the series brother Epp spoke on: "The Task of the Mennonite Church in the Present Day." Each of these men spoke once in each series. Brother Bender in his two discourses led us to appreciate: "Our Mennonite Heritage," and "The Biblical Basis for Our Non-resistant Faith." Brother Wichert's messages were evangelistic in that he presented to us: "Jesus the Savior," and "Salvation and Sanctification." In the writer's first message he attempted to stress the "Practical Applications of Our Non-resistant Faith," and in the second ("Saved to Serve"), to emphasize that service always grows out of salvation as an expression of gratitude. All messages, of course, were given in their logical sequence so that unity and coherence were assured.

To the refugees from the Danzig and West Prussian areas these meetings could not have been complete without a word about the possibilities for emigration to a future home, and a report by Brother Bender from their homes and churches from which they had fled two and one half years ago. Brother Bender had recently spent a week visiting the whole area from which they came and had with him thirty-six pictures of churches, parsonages, homes, cemeteries and the like. What heartache was written on their faces as he related to them the condition in which these treasured centers were found!

An evaluation is always more precarious and in some respects more difficult than a narration of historical facts. Yet a few concrete outcomes of these conferences one might safely enumerate.

First, it was a continuing demonstration that their brethren in the United States and Canada are vitally concerned about them. How many times that was expressed in one way or another! It kept hope and courage alive and made the lot in which they find themselves just a little more bearable.

Second, it was mutually enriching. This sharing of thought, belief, and practice makes for understanding and mutual appreciation. We heard from them repeatedly that such contacts before the war could have changed the course of things that have happened.

Third, every such effort is an oasis in the monotonous and humdrum life of refugees in a camp. The weather was sometimes very bad and the camp paths are dark in the evening, but apparently no able-bodied person out of the Mennonite group was missing from the meetings. They furnished food for their hungry souls.

Fourth, these are significant days here in Denmark for the future of the Mennonite fellowship. There is no question in my mind that history is being made. These conference days and the work connected with them are a part of a pattern that is being woven. Someday, we hope not too far in the future, the refugees one and all will either go back to Germany or to a new home in the Americas. What was said, heard, felt, and seen will help to make their future for them. To this end our good loyal friends at home have done their share in what happened before, during, and after the days of which we have just spoken. Therefore, "let us not be weary in well-doing."

Mennonite Biblical Seminary Students and Faculty Consider UMT

Reported by Don E. Smucker

CHICAGO, ILLINOIS, January 9.—A unique demonstration of peace conviction took place at Bethany Biblical Seminary on Thursday and Friday, January 8 and 9, when classes were dismissed for a serious consideration of Universal Military Training and the relation of the Christian to this development. Mennonite Biblical Seminary cooperated fully in the entire program.

Paul Goering, a graduate of Bethel College, who is now related to the National Service Board for Religious Objectors in Washington D. C., opened the program on Thursday evening by describing the current developments in connection with Universal Military Training. Because of recent action taken by the Roman Catholic Church and because this is a presidential year and because of general opposition, Paul Goering declared that at the moment the drive for a military training has bogged down; however, he did not hold out any optimism for the long term campaign against it. Paul Goering went from Chicago to Goshen where he met with the peace section of the Mennonite Central Committee.

The following morning Laurel Weiss, Research Director of the Peace Section of the Brethren Service Commission, spoke to the group on the possibility of stopping Universal Military Training. He suggested that we have two large jobs—the first is the educational task of laying before the American people the convictions of the peace churches and other Christians with similar beliefs, and secondly, the legislative task whereby the church is actually related to specific legislation. Dr. Weiss said that it is difficult to analyze public opinion in relation to military training. On the one hand, the public opinion polls suggest that U. M. T. is supported by a majority of the people, but he declared that deep down in the hearts of the American people is opposition against it, but they are not effectively opposed to it because casual sentiment is hard to translate into effective opposition. He also pointed out that the opposition of the peace churches of necessity is of a different nature than that of the majority of the American people who do not share the nonresistant position. The speaker from the Elgin office also observed that in the peace churches we are not altogether united in our approach to Congress and our method in influencing the thinking of these men. In conclusion he declared that while the peace churches have limited resources they are not alone in their Christian convictions.

Following his address there was a symposium in which the participants were Dr. Rufus Bowman, Paul Weaver, Curtis Naylor, Esko Loewen, and Don Smucker. This symposium was primarily concerned with two matters. First, whether it destroys the reality of our opposition to U. M. T. to consider what we might do if it does come. After considerable discussion it was agreed that the discussion of the possible course of action in the event the bill passes does not nullify our present opposition to the bill. The second area of discussion centered around the desirability of something in addition to Civilian Public Service as the answer of the peace churches. After considerable analysis it was clear that only a small minority actually favored having the church support something like noncombatant work under the army, and no one expressed a desire to lessen the fundamental peace conviction of the Brethren and Mennonite groups.

Following this discussion, Dan West, the well-known peace leader of the Church of the Brethren, led an open discussion about our motivation in connection with peace work. There was overwhelming agreement that our motivation is primarily and mainly the fact that we believe war to be un-Christian and military training likewise; however, other arguments can enter into our point of view as well to supplement this larger Christian prospective. Some of these considerations are the matter of political freedom involved in conscription, the moral questions it raises, the antagonism it creates with other nations, the shock to our educational system and that sort of thing. There was agreement that we must not use arguments with the American people in the realm of military necessity, believing that this is simply out of bounds for those who do not accept any of the military premises. Personal evangelism, prayer, and letter-writing were viewed as the most effective ways of making our witness against conscription. In thinking of the future it was agreed that a radically reformed Civilian Public Service system would approximate the conviction of most of those participating in these discussions. Desmond Bittinger, editor of the *Gospel Messenger,* closed the session Friday night by challenging the Seminary to express the peace message not only in relation to war and military training as such but in all the areas of life including church relationships and racial brotherhood.

J. H. Janzen's **Tales from Mennonite History** impress the reader in such a way that it will not be easy for him to forget the facts about Mennonite History, which he learned from them in an effortless way. Single copy 75 cents. Ten or more 50 cents a copy. Order from author at 164 Erb Street West, Waterloo, Ontario, Canada.

Our
Colleges
and
Seminary

BETHEL COLLEGE

The annual School of Missions, a joint enterprise by the local church and the students, began January 11 and will continue for five Sunday evenings. The class of college students is conducted by D. C. Wedel, and three students — Helen Kornelsen, Catherine Enns, and Joe Duerksen — are serving as teachers for the Junior High School and Junior groups. As has been true through the years, the January reorganization of the College Church again includes the names of a number of faculty and staff members in a variety of positions. R. C. Kauffman is representing Bethel at the meeting of the American Association of Church-Related Colleges, held in Cincinnati January 12-14. J. J. Voth has been given a leave of absence during January to serve the Canadian Mennonite Bible College.

MENNONITE BIBLICAL SEMINARY NEWS

Alvin Franz, Irvin Richert, David Habegger, Joseph Mason, and Professor Marvin Dirks returned late Friday night from their 3,000 mile tour during the holiday season. During this time they gave twenty-three programs in a period of fourteen days. With the exception of bad weather on January 1, limiting the crowds at Alexanderwohl Church, Goessel and Eden Church, Moundridge, the quartet was given a large hearing in each instance. The tour started at Bethel Church, Mountain Lake, Minnesota, and concluded at Grace Bible Institute in Omaha, Nebraska.

Among the crucial dates in the weeks ahead are the following: the Seminary Board is scheduled to meet here January 21; the Central Conference Minister's Retreat will be held at the Seminary on February 10 to 11; the General Conference United Boards' Meeting will be held here February 17 to 19. The Seminary rejoices in the opportunity to be a center of life for the Mennonite Church.

CANADIAN MENNONITE BIBLE COLLEGE

After a lengthy Christmas holiday season of two weeks, school life resumed its natural course on the morning of January 6. Several additional students from Manitoba and Ontario came to join the College family during the winter term. Additional lodging places had to be found for young men in private homes. We are grateful for those in the city who have graciously opened their homes to the students during these winter months.

Rev. J. J. Voth of Bethel College has begun his series of lectures on the Writings of John and the doctrinal teachings found in the Epistles of Paul. A good interest in these classes is to be seen in the large enrollments both of students and residents of Winnipeg.

One of the additional feaures of the College has been to offer evening classes for those who are interested in enrolling for Bible study. A number of students attending the Normal School just outside of the city limits are taking advantage of these periods from 7:30 to 9:00 P. M. on Tuesdays and Thursdays.

BLUFFTON COLLEGE

Faculty members held a Christian Life Conference at the Carlock, Illinois, Church January 10, 11. The Carlock, Normal, and Congerville churches also cooperated. Those making the trip to Carlock were J. S. Schultz, Edna Ramseyer, Harry Yoder, and Paul Shelly. The theme of the meeting was "The Christian Home." Dr. R. C. Kauffman of Bethel College was a Vesper speaker Sunday afternoon, January 11. Rev. Harry Yoder and Dr. I. W. Bauman attended the MCC meeting in Goshen January 9,10. The Helmericks, Arctic explorers, gave a lecture and showed colored motion pictures in a program sponsored by the college January 15. President Ramseyer and Dean Schultz attended meetings of the Association of American Colleges in Cincinnati during the week of January 12. During the Christmas vacation five students attended a volunteer convention in Lawrence, Kansas. They reported a very inspiring meeting. The Girl's Gospel Team gave programs in Eastern Pennsylvania and the Men's Gospel Team traveled as far west as South Dakota during the Christmas vacation.

FREEMAN JUNIOR COLLEGE

President Unruh attended a meeting of the General Conference Historical Committee at North Newton, Kansas, during vacation. Dr. and Mrs. Gross spent part of their Christmas vacation in Kansas, while Prof. E. Lichti made a business trip to Chicago. Some of the faculty men worked on the Boys Dormitory during vacation, and one section of it is now completed. Eight boys moved in this week and others will move in as soon as more sections are completed. For each section housing eight boys there are two sleeping rooms with two closets each, two study rooms, and one washroom and shower. Chapel speakers this week were Miss Waldner and Dean Gross. Miss Preheim showed her pictures of Europe to the joint Y. W. and Y.M.C.A. The Annual Bible Week will be held Januray 26—30. Rev. Albert Gaeddert, pastor of the Mennonite Church at Inman, Kansas, will be the speaker. He will speak to the students and faculty twice a day during this week.

THE PRESENT MENNONITE CENTRAL COMMITTEE PROGRAM

Various periods of MCC activity have come to a close: the relief in Russia during the 1920's the migrations to Paraguay in the 1930's, and the CPS Program of 1940 to 1947. But several great and challenging needs face the Mennonites of America, and it is through the continued work of the Mennonite Central Committee, in part, that this challenge is being met.

Relief

Today the wounds of war have not been healed, but rather, hunger, suffering, and privation prevail in many countries. These people cannot lift themselves from this condition, because of the scope and degree of this need, and because of the fact that while this need is initially physical, it is basically spiritual. We as Christians believe that only as relief is done "In the Name of Christ" can permanent help be given. At the present time 288 MCC workers are serving in the following eighteen countries of the world: China, India, Java, the Philippines, Ethiopia, Germany, Austria, Hungary, Poland, Switzerland, France, Holland, Italy, Belgium, Denmark, Paraguay, Brazil, and Puerto Rico. During the past year our people contributed nearly two million dollars worth of food, clothing, soap, and other relief materials, in addition to large amounts of money for the operation of the program (transportation and maintenance of workers, etc.).

Refugees

Many refugees are aided materially through direct relief work. Among the many refugees and displaced persons in Europe, about 10,000 Mennonites have been contacted. Some over 2,000 of these were taken to Paraguay early in 1947. A few others were able to enter, and fewer still come to the United States. The remaining 8,000 are still in Europe, hoping to find a way to a new homeland. The Mennonite churches naturally feel a duty and opportunity to help "especially them who are of the household of faith," and in this light are taking steps to continue helping these homeless brethren. This refugee work is a supplement to the general relief program. Eight full-time workers are serving in Europe to facilitate the movement of certain individuals and groups of these Mennonite refugees to Canada, and the United States where possible, and also to Paraguay.

Peace

A doctrine which is common to the Mennonite groups is that of nonresistance. There is a desire that this teaching might be strengthened among our own people, as well as carried forth to those beyond our immediate borders. During the past summer C. J. Rempel worked among the Mennonites in Brazil, Paraguay, and Argentina who have in former years experienced much hardship and persecution, and who now long for growth in and fuller understanding of this teaching. In Europe, Harold S. Bender is at present endeavoring to help in the revitalization of the nonresistant belief among the European Mennonites. For the strengthening of this doctrine among our people in North America, peace literature is produced and distributed, and helpful information is supplied to church leaders.

Voluntary Services

If our young men served under the compulsion of the state during CPS, should we not now give service under compulsion of love? Many young people have seen the vision of helping the needy persons here in our own country, through the Voluntary Service Program. Under MCC, several projects are in progress: 1) Voluntary Service Unit, Gulfport, Mississippi; 2) Voluntary Service Unit, Cuauhtemoc, Mexico; and 3) Skillman Village for Epileptics, Skillman, New Jersey. Other projects, such as Summer Service Units, continue only for short terms. These service units are not only to help to the recipients, but are also an internship for Christian workers.

Mental Health Service

Also growing out of the CPS Program has been an interest in care for the mentally ill in hospitals under the direction of the church. Certainly the charitable functions of the church are hardly adequate if those who are mentally ill are not properly cared for. The MCC has been requested to take the initiative in opening several hospitals of this nature. The former Leitersburg CPS Camp site is being converted into a Home for Mentally Ill to be known as Brook Lane Farm. Another hospital is planned in California. A possible third location is that of the midwest.

QUOTABLE QUOTES

"The teacher of the Junior girls class told me after church that the girls' faces just beamed when they got the quarterlies today. So you see they are really appreciated."—First Mennonite Sunday School, Bluffton, Ohio.

MENNONITES THE WORLD OVER

By Cornelius Krahn

John Horsch (1867-1941)

The Mennonite Quarterly Review is to be congratulated on its recent excellent John Horsch Memorial Number. Among other items it contains a biography, evaluations of Horsch's contributions, and a bibliography.

His Life. The life of John Horsch did not have an

More! More!! More!!!

by Orlando Waltner

HAVE you ever watched a small child, which eagerly expecting another piece of candy, cake or tidbit, stretched forth its tiny hand to its mother as it kept on saying, "More! more!! more!!!"? The missionaries of India are coming to the churches and with out-stretched hand are pleading, "More! More!! More!!!." More of what? Primarily, the call is for more workers.

A desperate need is a full time American missionary doctor for the Leper Home in Champa. In its forty-five years of history, the Champa Leper Home has never had a full time missionary doctor. Should it have been so and must it remain so? From our conference of almost 50,000 members, God must be calling someone to medical service in the large leprosarium there. Who is it? Where is the young man who out of Divine compassion for bodies broken by leprosy and for souls lost in sin and darkness will answer this call for "more workers"?

And where are more young nurses? Hospitals should serve as centers from which health programs are carried out in the surrounding areas. We're calling for young nurses who, with a love for evangelism and not counting the cost will plan, begin and supervise such health programs. This type of worker could and maybe should be a graduate with the "Masters of Religious Education" degree. Further training in a Seminary would enable the nurse to combine more effectively evangelism with public health service.

We need more young men and women to serve as district workers. The area which has been allotted to our conference is still too large for our present force of missionaries. To possess the land it is necessary that more workers with small groups of helpers constantly proclaim the crucified, risen and glorified Christ in the many villages in our area. This needs to be done systematically, intelligently and prayerfully. It is a work that requires the greatest amount of initiative, study, resourcefulness, patience, perseverance and prayer.

We are calling for workers who love Christ because of what He has done for them and because of what He is able to do for others. They should be workers who wish to proclaim Christ through powerful testimony and holy living. They should be workers with ample training. If possible, they should be graduates of a college and a seminary or Bible school. On the foreign field much, very much is required of a missionary and it is well to place a premium on the training of the heart and mind.

There is a great host of young people in our conference. Of that able and consecrated number we are pleading for more workers. As these workers will be leaving America for the foreign shores, the home churches will not be impoverished but will be enriched greatly. India's gain will be their gain.

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even flow. At the age of twenty he left his father's home in South Germany secretly and came to America. Elkhart, Halstead, Berne, and Scottdale are a few of the fourteen places at which he resided. At his home he had joined the Mennonite church of which his father was the elder. In Elkhart he joined the Old Mennonite church. In Halstead he affiliated with the General Conference Mennonite church, at Berne with the Missionary Church Association; for a time he was a member of a Baptist church, and finally he joined the Old Mennonite church. In younger days he was influenced by Ludwig Keller, a Protestant champion of Mennonite research. This influence very likely determined his life work.

His Work. Horsch's significant contribution was not in the spoken, but in the written word. His greatest achievement was probably in the realm of collecting Mennonitica. He built up an excellent research library at Scottdale, Pennsylvania, which has now become a part of the Mennonite Historical Library at Goshen College. His first writings were mostly in German and the latter mostly in English. From 1908 until his death he worked for the Mennonite Publishing House, Scottdale, Pennsylvania, as an editor and a writer of numerous articles, pamphlets, and books. Most of these contributions dealt with some phases of Mennonite history, practices, and principles. Among his outstanding books are those dealing with Menno Simons, the Hutterites, nonresistance, and the Mennonites in Europe. He became involved, for a time, in the Modernist-Fundamentalist controversy and wrote numerous articles and books on the subject.

There is no doubt that the work and achievements of Horsch, especially for the Old Mennonites, are of great significance. In his group he was the first to do dilligent research which influenced and inspired a younger generation. In addition to writing his books, he published many scholarly articles in the **Mennonite Quarterly Review.** All these studies reveal an untiring effort to create love toward the Mennonite church, to prove some point, or to defend the soundness of a practice or a principle. He was a great pamphleteer.

"In Full Time Christian Service"

by Marie J. Regier

IN one of the reports of the General Conference I read a statement that a group of about fifteen young people had declared their willingness to enter full time Christian service. In a letter I received the other day a missionary wrote, "I am so glad that we are back in the Lord's work."

When I read those statements I thought of a service which we had in Union Church a few Sundays ago. It was a dedication service for all who had come out to serve in China for the first time. This service had its origin in a similar service that had been held in San Francisco last fall when hundreds of missionaries were waiting to take their boats for the Orient. Our pastor thought, "If people are dedicated when they leave, why not dedicate them when they arrive? "Then someone asked the question," "Why only missionaries?" To ask the question was to answer it. At the service the American Consul read the first scripture passage, and the English Consul the second. After the sermon all Christians who had come out to China for the first time, whether to serve in business, consular work or mission work arose. It was a very impressive service.

Missionaries are in Christian work professionally, but every Christian is in full time Christian service, otherwise he isn't a Christian. Isn't preparing food in order to keep alive the body which God has given us doing God's work? Isn't tilling the good earth which God has put into our care doing His work? Sometimes, to quote our pastor again, we try to be more spiritual than God is.

Once we really realize this, it ought to make those of us who are in religious work professionally, very humble, because it means that we are set apart—not on a pedestal to be admired and envied — but for a certain type of work for which God has given us special gifts just as He has given other gifts to other people. Those of us who are not in religious work professionally should feel a thrill of importance in our work and a greater sense of responsibility.

There ought to be a natural, spontaneous sort of witnessing connected with whatever type of work we are doing, for the ultimate end of all of God's work is the all around salvation of every human soul for there is nothing else in life as important as to get into the right relationship with God.

There always will be a great need for a limited number of those whose special work is in the speaking ministry. There is, for instance, a young Chinese graduate of Yenching University who has a rare personality so winning that students flock to his meetings and are converted by the hundred. Certainly he ought to be in religious work professionally. Some of us are not gifted like that, but we ought all to witness in whatever way we can and possibly more often in words than we usually do.

I think if we really become convinced of this there may be some changes in professions, but there will be more real full time Christian service.

An Evaluation. Considering the fact that John Horsch never graduated from high school or college it is surprising what he achieved as a more or less self-taught man. A lack of scholarly discipline and objectivity are his chief weaknesses. His biographer states that Horsch's writings contain "a frankly propaganistic strain" and a "polemical slant that at times annoyed his readers and irritated his critics." Horsch was great as a pioneer research worker, but he had not yet attained the objectivity, discipline and scholarly methods which other Mennonite scholars have demonstrated. It is therefore surprising how the same biographer could state that "John Horsch was, without doubt, the outstanding historian for the history of Anabaptism which the Mennonite Church has yet produced." (If the "Mennonite Church" is identical to the Old Mennonite Church the statement might be true. But this church hardly produced John Horsch.)

Another extreme in the evaluation of John Horsch we find in the last book of the Dutch Mennonite historian, W. Kuehler, who for a long time quietly ignored the attacks of Horsch and then finally broke out with "The writings of Mr. Horsch are not within the bounds of scholarly research. They have no other purpose than to defend Menno and the strict Mennonites, his associates. He denies truth which is unpleasant for him and hushes up that which does not suit him . . . . Thus Mr. Horsch, even though he speaks in high tones about the history of the Dutch Mennonites, has never studied the wealth of sources of the library and archives of the Mennonite Church of Amsterdam . . . . It is too bad that the American Mennonites have to get their information about Dutch Mennonites history from such a writer." This outburst is understandable but also one-sided and the truth about the work of John Horsch as a historian must lie somewhere between these two extreme statements.

NEEDS OF THE VARIOUS BOARDS AND COMMITTEES

The General Conference Headquarters, 722 Main Street, Newton, Kansas, receives many types of inquiries daily. In a letter received January 10, 1948, part of which is quoted below, our attention is called to one method in which mission moneys are being allocated into the various Conference treasuries by certain congregations of our Conference. We quote also our reply to this inquiry.

General Conference Headquarters
Newton, Kansas

Dear Brethren:

About a year ago you were working on a schedule that would show the needs of the Boards and Treasuries, which was worked out on a percentage basis. Would you please send me a schedule of this sort . . . .

We are creating what is called a Mission Fund into which all moneys given for missions will go. This fund is to be divided and directed into the different channels of the Conference by the Church Board. So please give us any help you can along this line.

Sincerely yours,

Dear Brother—:

The plan for distributing Mission offerings which you are adopting is used by a number of General Conference congregations.

In the 1947 Mennonite *Yearbook,* page 27, a report was given on the "General Conference budget for 1947" of $735,000 representing the needs of the various Boards and Committees.

The percentage basis was as follows: Emergency Relief Board 40 per cent; Foreign Missions—32 per cent; Mennonite Biblical Seminary—12 per cent; Home Missions—5 per cent; Board of Education—4 per cent; Peace Committee—3 per cent; Board of Publication—2 per cent. The remaining 2 per cent was distributed covering the needs of the Young People's Union, the Women's Missionary Association; the Mutual Aid Board, the General Conference Treasury; the Doctrine and Conduct Committee; the Minister Placement Committee, and the Church Unity Committee.

God willing, on February 17 to 19, the 1948 Council of Boards will be meeting at the Mennonite Biblical Seminary Headquarters in Chicago to discuss and adopt a budget for the current year.

We earnestly request your prayers for the Lord's guidance and blessing upon the ministry entrusted to our Conference fellowship.

Your Brother in Christ,
Walter H. Dyck
Executive Secretary

By the request of Brother P. A. Penner, we wish to remind individuals and treasurers of all churches, Sunday schools, and young people's societies to address all remittances intended for General Conference purposes to the General Conference Headquarters, 722 Main Street, Newton, Kansas.

Signed,
Walter H. Dyck
Office Manager

Jottings

—Meadow Mennonite Church, Colby, Kansas: The congregation has decided to send some tools and utensils to Paraguay. We very much enjoyed the program which the Bethel College Octet gave here on December 30. In the afternoon they sang over radio station KXXX, Colby, Kansas, Ministerial students of Bethel College come out here this winter and serve us with God's Word. We enjoy their fellowship.—Mrs. Dan Epp, Corr.

—Woodland Mennonite Church, Warroad, Minnesota: We had communion on New Year's Day. In the afternoon the Sewing Circle met at the home of Frank Heppners. We decided to send for fifty dollars worth of relief clothing to be sewed. Our pastor's wife, Mrs. Ortman, visited with her parents at Henderson, Nebraska, during the Christmas season.—Mrs. D. S. Heppner, Corr.

—Ebenezer Church, Bluffton, Ohio: During the year the congregation contributed to foreign relief well over $1,200 in addition to co-operating with the other Mennonite church of the community in canning about 1,100 cans of food, and purchasing one ton of lard. Another project for the year has been cooperation in purchasing the land in Bluffton for the future Mennonite Memorial Home. Plans for the constitution and building of the home were considered. January 4, Rev. and Mrs. S. T. Moyer spoke to us and showed pictures of their work. On January 11, we have the ordination of our newly elected deacon, Joseph L. Thompson.—Anona Landes, Corr.

—**Bethel Church, Winton, California:** We were pleased to have Henk Ens, a student from Holland, now attending Bethel College, hold an evening's service in our church on December 29. The congregation watched the new year come in by having watch-night services in the pastor's home. A day's outing in the snow was enjoyed by the young people and our pastor, when they drove to Yosemite National Park, on January 3. The Sunday school attendance is increasing.—Lorraine Heppner, Corr.

—**Zion Church, Elbing, Kansas:** Much interest is being shown in our Wednesday evening Bible Classes. The book "O Power of Love" is our guide in studying the Scriptures. Walter Dyck, the author of Part I of the book, is leading the class. A weekly choir rehearsal follows the Bible study period.—Dorthea Dyck, Corr.

—**Johannestal Church:** Rev. David C. Wedel brought us the morning message while Rev. J. M. Regier was on the sick list. At this writing Rev. Regier is again improving.—Mrs. Arnold A. Plenert.

—**Lorraine Avenue Church, Wichita, Kansas:** We are glad that our pastor, Dr. Langenwalter, could again serve on December 28 after two months of illness. Our annual meeting in November presented the challenge of enlarged responsibilities that go with a growing church. We are looking forward to the services of Rev. John P. Loewen of Canada, now attending Bethel College. He is to be an intern helper in our church over the week-ends. This arrangement is sponsored by the Home Mission Committee of the General Conference.—Mrs. P. E. Frantz, Corr.

—**First Church, Bluffton, Ohio:** On January 4, Dr. I. W. Bauman was installed as a new deacon. The two large stained glass picture windows of the church are automatically illuminated each evening from 6 p.m. to 10 p.m. Tentative plans and a preliminary drawing of the Home for the Aged was presented at the annual congregational meeting.—Mrs. Laurence Burkhalter, Corr.

—**First Church Philadelphia, Pa.** The three General Conference Mennonite Churches in our city held a joint Watchnight service from the Second Mennonite Church on New Year's eve. Rev. Walter Dick, pastor of Second Church was in charge with Rev. Walter Wolfe, pastor of the Germantown Church and Rev. Wesley Ewert, pastor of First Church, as speakers. The Bluffton College Girl's Gospel Team rendered a very acceptable program at our morning worship service on January 4. We participated in the Community Week of Prayer. Five denominations, namely Methodist, Moravian, Baptist, Evangelical and Mennonite, cooperated. Each evening the service was held in a different church with a different pastor preaching on the theme "PRAYER."—Mrs. H. S. Weiss, Corr.

—**First Church, Reedley, California:** Puran Banwar and Willis Rich of Bethel College are expected here for a Bethel Fellowship Supper on January 7. They will also have charge of an evening service during the Universal Week of Prayer. Dr. J. E. Hartzler is to be with us the second week in January. Henk Ens, Dutch student at Bethel, showed pictures at our Sunday evening service. A number of college students came home for Christmas. Among them were the Ewy boys and Harold Neufeld from Bethel and Dave Kopes, Gladys Regier and Frances Ewy from Stanford.—Corr.

Receives Letter from President Truman

At General Conference time, Walter H. Dyck, Executive Secretary of the General Conference, sent a letter to the President urging him to take action which would help to remove the causes of war. To this the Clerk of the White House replied that the President was out of town, but that it would be called to his attention. On January 2 Brother Dyck wrote to the Executive Clerk of the White House, requesting the reaction of the President. The following is the reply received from the secretary to the President:

Dear Mr. Dyck:

This is in acknowledgment of your letter of January second addressed to Mr. Latta, Executive Clerk of the White House.

I am glad to assure you that the President is in complete agreement with the General Conference of the Mennonite Church of North America on the paramount importance of removing the causes of war as far as possible at this time. The President is prepared to work to this end with every agency of good will whether religious, political, economic, or social.

The President is heartened and strengthened by the assurance that your General Conference will give help and support to a constructive Christian policy that seeks to remove causes of war.

Very sincerely yours,
WILLIAM D. HASSETT
Secretary to the President

—**Menno, Lind Washington:** About thirty choir members divided in two groups and went caroling the Monday night before Christmas. Rev. and Mrs. Wiebe entertained a group of young people at a Watch Night Party New Year's Eve. We were happy to have Willis Rich and P. A. Banwar, a native Indian, who is doing mission work in India, with us on New Year's Day. Mr. Banwar brought the morning message. Rev. Wiebe is conducting a series of prayer meetings in keeping with the Universal Prayer Week. Our Church sent a carload of flour to war-stricken areas in the Pacific Christmas Ship.—Mrs. Henry J. Franz, Corr.

—**Calvary Church, Barlow, Oregon:** Sunday morning, January 4, we were privileged to have Willis Rich and Puran Banwar, from Bethel College. Puran Banwar is a native of India and is superintendent of the Lepers Home, in Champa, India. The monthly singspiration of the churches in this vicinity, was held in our church January 5.—Beverly Yoder, Corr.

—**Mount Olivet Church, Huron South Dakota:** Teacher-training class is being held each Sunday afternoon. Ordination service for Joe Hofer, newly elected deacon, was held January 4. A farewell service will be held January 18 for several young people who are leaving to enter Grace Bible Institute. The church constitution has been revised and adopted. Our pastor has again been elected to serve as director for the Huron Youth for Christ. Donald Tschetter and Violet Walter were united in holy matrimony at the church January 4, by our pastor.—Corr.

—The book, **"Tales from Mennonite History,"** by Dr. Jacob H. Janzen, is to be translated into the Dutch according to word from Holland. Dr. Janzen hopes to put out a new English edition of the book.

—Rev. J. J. Esau and Rev. A. J. Dirks are to be the principal speakers at the Bible Conference to be held at the Oklahoma Bible Academy, January 18-30. The new auditorium at O.B.A. is nearing completion.

—Rev. Howard G. Nyce sent the following telegram on January 12: "RECEIVED FOLLOWING RCA SEALETTER ARRIVED BOMBAY MORNING DEC 31 GOOD VOYAGE BLESSED FELLOWSHIP SECOND THESSALONIANS THREE ONE JANTZEN DUERKSEN."

—On December 28, **Aganetha Fast** sent the following radiogram to Rev. Erland Waltner, Mountain Lake, Minnesota: "RELATIVES FRIENDS ROUGH SAILING SEASICK ARRIVE SHANGHAI TUESDAY GOD WILLING NOTIFY MENNONITE HAPPY NEW YEAR."

—Dr. Jacob H. Janzen of Waterloo, Ontario, attended a meeting of the General Conference Historical Committee at North Newton, January 2, 3, and then held services in the Alexanderwohl, Emmaus, and Zion (Elbing) churches. On January 13 he left Newton to return to Waterloo.

—Bethesda Church, Marion, South Dakota: Missionary Orlando Waltners showed pictures of India on January 13. The Ladies Missionary Sewing Society has made ten blankets for relief. January 14 they met at the parsonage and cut layettes.—Amelia Becker, Corr.

—Springfield Church, Pleasant Valley, Pa., The Truth Seekers Sunday School Class presented a turkey and a basket of groceries, with a total value of about $25, to a colored family in Bethlehem. The family has about thirteen children. The young folks presented a pageant and a Christmas program at the Richland Grange.

—Zion Church, Souderton, Pa. An informal spirit prevailed as members sat around the tables in the auditorium at the annual meeting. A fine roast dinner was served. A representative group was present. Some remarked, "We want to have it this way again next year." Zion Church has a building fund goal of $25,000 for 1948.

—The Apostolic Mennonite Church of Trenton, Ohio: On January 11 Rev. Amstutz gave a very timely message in the morning service, on the topic "What Does the Church Mean to Me?" After the service a covered dish dinner was served, and a social period followed. At 1:30 all assembled for the business session, followed with a short memorial service. After all reports were read and accepted, it was unanimously agreed to give Rev. Amstutz a bonus for the year 1947 and an increase in salary beginning January 1, 1948. The Mennonite is also to be sent to all members for another year.—Lydia A. Augspurger, Corr.

—First Church, Geary, Okla.: The Old Year held many blessings for us. We had the privilege of having Dr. J. E. Hartzler with us the week before Thanksgiving. We arranged, with the other churches in town, to make that week of Religious Emphasis Week for all of Geary. We have a membership of about eighty-five, of which fifty-one are resident. About twenty children below high school age are attending our Sunday school. Our attendance for the services has been around sixty to sixty-five. Our contributions for relief, for the year, amounted to about $1,084 and about 500 pounds of clothing. The other contributions totaled a little over $800. We spent approximately $2,059 for local church support, which includes the redecoration of the inside of the church building. We were glad that our pastor, Rev. A. H. Peters, and his family could move into the new parsonage on December 23.

In Memoriam

Otto C. Gingrich, well known Butler County farmer, died at the home of his son Earl, near Overpeck, Ohio, very suddenly of a heart attack on December 11, 1947, at the age of seventy-two years. Mr. Gingrich was the son of Daniel and Anna Sloneker Gingrich. He united in marriage with Clara Augspurger, who preceded him in death in 1943. He was a member of the Trenton Mennonite Church, and is survived by three sons, Earl, Clarence and Orland. The youngest son died in 1939.

Mrs. Katharine Amalia K. Kruse-Ewert, daughter of the Rev. and Mrs. Christian Krehbiel of Halstead, Kansas, was born April 10, 1866 at Summerfield, Illinois and came with the family to Halstead in March, 1879. Being the oldest daughter in a large family, even in her early "teens" she was a great help to her mother. In those pioneer days educational opportunities were limited for all, especially for girls, but Katie was one of the three girls admitted as students of the Mennonite Preparatory school which was established at Halstead by the Kansas Conference of Mennonites and strongly supported by her father and other friends. She was married on August 1, 1886, to Henry O. Kruse, an educator, who taught as superintendent of the Halstead public schools, later at Bethel College, and then to the time of his death on September 29, 1922, was professor of German at the state university at Lawrence, Kansas. In 1926 she was united again in marriage, this time to another prominent educator, the widower, H. H. Ewert, who for over thirty years had been the head of the Mennonite Collegiate Institute at Gretna, Manitoba. Here too she found ways of endearing herself to the student body as she had done at other schools, and the M. C. I. had a memorial service for her on December 14, 1947. After the death of Professor Ewert in December, 1934, Katie was brought by her only son Robert (Schiller) Kruse to his home at Madison, Connecticut, her future home, with the exception of some time she spent in Kansas with members of the family. In the summer of 1947 she suffered a stroke and was lovingly cared for by her daughter-in-law, Mrs. Madilene Kruse and the family until she was called on December 12, 1947, to her eternal home to be with her Lord and Savior whom she loved and served. Her body was brought to Lawrence, Kansas, and interred beside that of her first husband. Beside her son Robert and his wife Madilene and their two sons, Carl and Roland, four of her brothers remember her in deep affection, namely C. E. Krehbiel, Newton; Edward B. of New York; and Paul G. and Lucas P. of Halstead, and many friends.

A member of the Halstead Kansas, Mennonite church has written: "She was always interested in our church and asked about its welfare and sent her contribution. In a recent letter she wrote that she was the oldest standing member of our church."

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Mennonite Youth

"A United Mennonite Youth in Christ"

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Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

Announce Tentative Plans for European Summer Service

by Elmer Ediger

Europeans are obviously needing help. Many individual lives and homes still show in varying degrees the cruel effects of war—physically, morally, and spiritually. In some places conditions have improved, but in others conditions have become much worse with the decay and disintegration of their prolonged continuation. We as a people are continuing and must continue to go in their midst "In the Name of Christ" to relieve physical and spiritual needs through our relief program. In addition to personal reports of our relief workers the recent awakening of our country as a whole is further evidence of this dire need—as individuals and corporately as a crumbling civilization. As Christians all of us have a responsibility for such a situation. One way of helping is to heed the call of the need for additional consecrated relief workers. The above is true not only of Europe but of other fields. Those who can should consider giving several years of relief service.

This proposed short term European voluntary service of one month in a devastated area is obviously not a substitute for regular relief work. It is to provide an opportunity to serve for those who can travel to Europe at this time but cannot give a regular term of service. Obviously a trip to Europe is worthwhile and educational in itself at any time but particularly so in this history-making period. Christians, students, and others, who since the end of World War II have gone to Europe as "tourists" have felt moved to contribute more to the personal needs of those about them than their tour permitted. This short term European V. S. is designed for those who can afford to take a trip to Europe at their own expense and who wish to contribute a portion of their time in direct service to needs about them. This pattern is an outgrowth of several suggestions—from U. S. students in the tour last summer, requests from non-students interested in such a contribution of education and service, the desire of some European Mennonite young people to participate in short term service projects, and our relief and voluntary service experience. Groups such as the Quakers and Congregationalists have pioneered in international work camps and have contributed much to the concepts of this projects.

Purpose

Although individuals may have other motives for their summer and tour as a whole, the major aim of this short term project must be that of Christian service—understanding, sharing, serving. This means doing within limitations what we can and what is best for the people to be served. We hope that such service is a moral equivalent to war and more. It can be one of Christian youth's ways of "fighting" in this world for Christ, peace, goodwill, understanding, and the relieving of physical needs.

A strong secondary purpose of V.S. in general is the experience-of-service value. In this case—sensing effects as directly as possible of war and its accompanying evils; having international inter-Mennonite fellowship in Christ through work, worship, and play; and through Christian fellowship, leadership and this setting, defining more clearly our Christian responsibility, individually and as a group. This short service period as an internship should contribute to this end.

The Work Project

Several useful projects in war devastated areas are being considered at present. Winterizing huts with mud plaster is a larger project being undertaken in one devastated area and to which such a V. S. group might contribute. It might be removing rubble, or helping to repair a church. There is a slight possibility that a work project might be arranged in Germany. Those knowing relief work realize, that possibilities can change anytime. We are not resting our planning on the Germany possibility. The project will be of a manual nature such as suggested above, adapted to generally non-skilled men and women. Atlee Beechy, Robert Kreider and other relief workers are making the investigations. Although the project will be a manual one and a needed service, the greater accomplishment should be, in the realm of Christian sharing, understanding, fellowship—a Christian witness.

Who is Eligible

Personnel will likely come from three categories: (1) The Council of Mennonite and affiliated colleges have requested a four week program in Europe in connection with the Council's proposed 1948 summer program for U. S. students. (2) Other U. S. and Canadian young people (young in spirit) may apply. Some Canadian Mennonite students, teachers, and other workers have already expressed interest. Individuals of this group may request part in tours organized by Menno Travel Service, Akron, Pennsylvania, and Amsterdam, Holland. (3) European young people having interest in our Mennonite principles and program.

The Applicant

. . . should be a sincere Christian desirous of serving wherever possible in the Name of Christ and be willing to do the most menial task cheerfully.

. . . should be desirous of growing in the life of love —in giving up self, in finding the will of God, in developing habits of prayerful devotion, and in disciplining self strictly to the way of love in all personal and group relationships.

. . . should have good standing with his church and represent it worthily.

. . . should manifest a willingness to respect another's convictions and to avoid such practices and attitudes as would be a stumbling block to others.

. . . should be eighteen years of age or above and should be emotionally and physically qualified to do a full day's work.

. . . should be willing to participate in the religious, educational, and recreational program and contribute of his time and energy to make it a success.

Unit Life and Activity

Not only six or eight hours of a day but all of the time in such a unit are to be considered part of the service. It is hoped that the group and leadership will all contribute to the devotional spirit and life of this service unit. Some of the evenings and week-ends will be planned for educational activities such as discussions with MCC relief workers, European church and other leaders who can help toward a good understanding of the country. Field trips, including contacts with European young people, their homes, churches, schools, will be arranged particularly on week-ends. Director, matron and other leadership will be provided, but it is assumed that all of the members will participate in the work and educational planning.

Living accomodations will likely be simple if not primitive. Attempts are being made to borrow tents. Unit members will be expected to take their turn at the necessary household duties. Arrangements will be made for bringing in food from the outside as much as possible. We hope that members will be willing to limit their personal spending during this period, and will in general accept the challenge of being less dependent on material comfort and security.

Expenses

The M.C.C. will endeavor to provide the major portion of the board and room during the period of service. It is assumed that individuals will be responsible for their own travel expenses to and from the place of service. Last year $700 was the approximate amount required for the entire trip. Efforts will again be made to provide as low cost ocean transportation as possible. Obviously this financial requirement will limit the size of the unit. Those who cannot afford such an expense should study other summer service opportunities. A folder on M.C.C. opportunities will be available upon request.

Time

One of the four weeks service periods will be during the month of July. It is possible that another period may be arranged beginning several weeks later.

Application

Application forms are available from MCC Voluntary Services, Akron, Pennsylvania or any of the Mennonite or Brethren in Christ Colleges. Those who are now students of these colleges should send applications through the school. Non-students may send them directly to Akron. Further information will be available on tours to be conducted by Menno Travel Service.

An Idea for a Youth Project— Tools for Paraguay

The following announcement coming from the M.C.C. concerning the recent immigrants to Paraguay suggests an interesting and very helpful project for young peoples groups in the church. They could be in charge of the collection and shipping of tools for the local church.

Announcing a Tools for Paraguay Program

The Mennonite refugees who moved to Paraguay recently are experiencing much difficulty because of lack of tools and equipment. By this time all of them have tasted the hardships connected with the establishment of a new settlement. Although they are happy to be finally located in their new homeland, they are in serious need of many things, especially farm tools and household utensils. The colonists who went to Paraguay a generation ago also faced this problem and managed to make some of their own tools from the scrap metals that were available at that time. The new settlers do not have access to such raw materials from which to make tools, and therefore are doubly handicapped.

If all these tools were to be purchased new, the cost would be considerable. However, in many cases the very tools that are needed so badly are such as can be contributed by our people in North America. Certainly this needed equipment can be supplied much more ecomonically through this method than by the outright purchase of new items. Our people are therefore being called upon to give such good used tools as they can spare, and which are the type that are needed by the people in Paraguay.

It should be noted that only certain kinds of items are useable. Folders have been prepared and are being mailed to the pastor of each congregation, giving detailed lists of the articles needed, and the place to which shipment should be made. IT IS VERY IMPORTANT that the instructions appearing in this folder be followed carefully. If additional folders are desired, write to Material Aid Section, Mennonite Central Committee, Akron, Pennsylvania.

Preparedness - It Has Been Tried Before

One argument frequently heard is that after the first world war the course of disarmament had been tried. It did not work; therefore, a plan of preparedness must be followed in order to maintain peace — or else. The truth of the matter is that at no time after the first world war were U. S. expenditures for armament reduced to pre-war levels. As a matter of fact, expenditures were consistently more than double the 1913 level until the depression year of 1935. In 1913, military expenditures stood at $296,700,327. In the disarmament year of 1925, expenditures were $694,921, 242. It is so that the disarmament scheme was tried after the first world war. Today, we are urged to be prepared because disarmament was tried after the first World War.

Local Events

The Gulfport, Mississippi, Voluntary Service Unit is in the process of moving from its old location to a new site about a mile away. The old camp is located in rented quarters. The owners desire the property. Five 20x100 foot barracks have been purchased, taken down in sections, and are being moved to the new site. Also army blankets, mattresses, pillows, beds, bathroom fixtures and pipes have been obtained. Soon, the Gulfport Voluntary Service Unit will have its own permanent home.

Gulfport is carrying on a visual education program in the colored schools. An effort is being made to fit the film program with the classroom curriculm. One of the teachers requested a picture showing the life of a great Negro. Her hope was that in this way some degree of self confidence could be instilled in the pupils. A film, "The Story of Dr. Carver" has been leased for this purpose.

The money raising project being undertaken by the Eastern District Young People this year consists of the following:

$200	Home mission work at Paint Rock, North Carolina
$200	Equipment for maternity ward in our Chinese mission hospital
$200	Relief and refugee resettlement
$ 50	Men-O-Lan Retreat Grounds development

The Northern District Young People have as their year's budget, $1,500. This budget is to be distributed in the following manner

General Fund, Y.P.U.	$300.00
Mission Student Education	350.00
The Northern Light	150.00
Workshop Project	300.00
Retreat	300.00
Expenses (Executive)	100.00
TOTAL	$1,500.00

The total amount received by October 20, 1947, was $1,470.26.

Notes from Northern District Churches

First Mennonite Church, Mountain Lake, Minnesota. We were privileged to witness a new method of Christian education in the form of an "audio-visual" film. The film was entitled, "The Man Who Forgot God." This film has for its purpose the stimulation of Christians, especially young people, to Christian service.

Our project of the summer was completed recently when we as a young peoples group met to dig the potatoes which were raised by your "Youth Volunteers" for our own local hospital.

Also, one of our programs consisted of a discussion, led by our pastor, on the subject, "Why I am a Mennonite." Our Young Peoples group was divided into two groups, each group assigned certain topics under the main topic. A leader for each group was chosen and a general discussion was held. Afterwards, the two groups came together again and the leader of each group reported to the entire group the conclusions reached and point of interest in these discussions.

◆

Bethel Church, Mountain Lake, Minnesota. A new organization in our church is the Young People's Fellowship, which is open to all young people both married and unmarried. A program, recreation, and social are combined. There have been picnics, speakers, panel discussions, movies, worship and campfire services. We have no officers but at each meeting of every other Tuesday night a new committee of five is chosen to plan the next meeting. In this way providing a variety of programs, which please and interest all the young people.

—El Doris Balzer, Reporter

◆

Immanuel Mennonite Church, Delft, Minnesota. We are beginning a correspondence course from the Moody Bible Institute. Classes will meet once a week. The price is $8.00 per person with a special rate of $4.00 if ten or more people take the course. This might be a project for other churches to consider. Certainly we should all delve deeper into God's Word. Second Timothy 2:15 brings out this fact: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

—Eloise Faust, Reporter

◆

Christian Youth Volunteers, Freeman Junior College: The students of Freeman Junior College have again organized the Christian Youth Volunteers. A student wishing to join is asked to write a statement saying he is a Christian, is willing to witness for Jesus

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Bulletin Editor
4614 Woodlawn Avenue
Chicago Illinois
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Christ in the school and community, will co-operate with the program committee, etc. We have ninety members. Harris Waltner was chosen as our president. Other officers are: vice president, Leo Miller; secretary, Julaine Preheim, and treasurer, John Suderman. Rev. Orlando Goering is our faculty advisor.

We have a weekly program. Twice a week we have noon prayer meetings to which everyone is welcome. The visitation committee sees that groups are out visiting and singing to the old and sick people in town.

Through our efforts we hope to raise the spiritual atmosphere of our school and community.

—Rita Graber, Reporter
—The Northern Light

Essay Contest on World Friendship

NEW YORK . . . To promote "ideas of world citizenship and Christian responsibility for world order," an International Essay Contest for Youth has been sponsored by the Youth Department of the World Council of Churches and the World Alliance for International Friendship through the Churches. Winners of the contest, to be announced at Christmas, 1948, will receive the Zelah Van Loan World Friendship Awards.

The essay contest is open to all Christian youth throughout the world, it was announced by Mr. William Keys of the World Council and Dr. A. William Loos of the World Alliance. Junior entries in the contest — aged thirteen to seventeen — will be asked to write a short essay on "What Does the Bible Say about World Friendship?" The topic for Senior entries — aged seventeen to twenty-one — will be "As a Young Christian What Concrete Action Should You Take for World Peace Today?"

The First Award for Seniors will be 1000 Swiss francs (approximately $250) to be used for travel. In the Senior group there will be thirteen other awards and fifty medals distributed by the Zelah Van Loan Friendship fund. In the Junior section sixteen awards and fifty medals will be given out.

Final judgements will be made by an International Body of Judges meeting in Geneva, Switzerland.

American young people wishing to participate in the contest should send their entries to Rev. William Keys, Secretary for Youth Work, World Council of Churches, 297 Fourth Avenue, New York 10, New York, no later than May 1, 1948.

STORIES THAT NEVER END

When we were small, we used to sigh when the stories father told us came to an end. And secretly we often sighed, "Oh, if only there were stories that had no end!" In a way, the little book TALES FROM MENNONITE HISTORY fills the bill.

The stories are separate, and yet they continue. That is what children will like—no end. How old were you, Reverend Janzen, when you wrote such charming stories for children? You must have been very old to know so much and very young to tell them just like children like them.

The book can be gotten at your Conference book stores.

GENERAL CONFERENCE FACTS

The Young People's Union reported that 104 delegates representing 87 churches were here for the Y.P.U. meetings.

Almost 180 Women's Missionary Association delegates were registered. Naturally many of these also included in the regular conference delegate list and some in the Y.P.U. list. There were some who were delegates for all three divisions.

Of the 1,414 people registered, over 600 were delegates and over 800 were visitors, and it is certain that some visitors never registered.

More than 11,000 paid meals were served at the dining hall at the twenty-two meals. There were also in the neighborhood of seventy-five meal tickets given to our General Conference missionaries and their children and to the foreign students, these tickets good for free meals during the conference.—Bulletin, First Church, Berne.

A grindstone will ruin the blade of a knife, or sharpen it to a razor edge — it all depends upon the way you hold the knife — not the grindstone.

A lot of other people do not know what they think until they hear someone say it.

—Construction Digest

DUTCH MENNONITES RENEW CONTACT WITH GERMAN MENNONITES

During the month of October, two representatives of the Doopsgezinde Jongeren Bond (Mennonite Youth Organization) made a four-day goodwill tour of the Mennonite communities in Northwest Germany. The two young men, Jan Uhlenbroek and Piet Allersma, met Pastor A. Fast at Gronau and spent four days traveling with him and speaking to the congregations at Gronau, Leer, and Emden. They also visited the Russian Mennonites in these areas. Before the war these German congregations were members of the Dutch A. D. S., and as far as is known this was the first official contact of the Netherlands brotherhood with the German churches in this area since the outbreak of the war. It is significant that the step to restore these earlier connections was undertaken by the youth organization. According to a report written in the **Algemeen Doopsgezind Weekblad,** November 22, the step was taken as a result of the International Mennonite Conference held at Elspeet, Holland, in May, 1947.

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Our Christian Funerals

by R.C. Kauffman

TO THE question, "If a man die, shall he live again?" the Christian answers with a confident, "Yes." Equally confident is he that this life hereafter is not dependent upon that present physical habitat of the soul, the body. This is the doctrine of immortality, perhaps more commonly held than any other single Christian doctrine; yet, also, one of the most inconsistently applied. It would be less discomforting if an article such as this could be entitled, "Our Pagan Funerals." Such a designation would, however, appear unfair, since it is questionable whether there is any pagan society that has, as a general policy, made as much of a travesty of funerals as have we. Some belief in immortality is almost universal. In Hinduism, Tagore has given this hope the following expression:

"Death is not extinguishing the light;
It is putting out the lamp because dawn has come."

Consistent with his belief, the average Hindu spends less than $5 on a funeral. Let us look at our Christian practice.

THE PRESENT SITUATION

Each year, in the United States, about 1,400,000 people die. The cost of disposing of these, our dead, runs into a figure that gives funerals a decidedly "big business" status. In the *Survey of Current Business* for June, 1944, the Department of Commerce estimated that in 1942 the American people paid $337,300,000 for funeral and burial service, $163,000,000 to cemeteries and crematories, and $60,600,000 for monuments and tombstones—a total of $560,900,000. This was an average expenditure of $405 for each death.

These figures become more significant when compared with certain other items estimated by the Department of Commerce for the same year. Bequests to churches and other religious institutions totaled $720,800,000; tuition paid to schools, colleges and universities, $578,300,000; payments by patients to hospitals and sanitaria, $53,100,000. The amount spent on our dead, in other words, is over three-fourths of that given to religious institutions; very nearly equals that spent on education; and exceeds that spent with hospitals and sanitaria in making sick people well. In a society that has traditionally affirmed its belief in the temporal nature of the body as over against the immortality of the soul, these figures are hard to understand. To an outsider they must surely represent one of the great enigmas regarding "Christian" society.

In allocating the blame for this situation, funeral directors have often been singled out. There are those who, callous and coarsegrained, first compete for the possession of the body by "ambulance chasing" and prearrangement with hospitals and who then find out, if they can, how much insurance the deceased person carried in order to fix their fees accordingly. There are those who accept commissions from florists and cemeteries; and others who, through finely devised techniques take easy advantage of their clients in the time of their bereavement by grossly overselling them. But not all, nor any, of this may be true of the majority of funeral directors. Especially in smaller cities and towns, undertaking is characteristically a family business which descends from father to son, and the undertaker here is a well-respected citizen, as mindful of his reputation as the doctor or minister.

Irrespective, however, of the character of the individual undertaker, the nature of the business is such as to impose heavy costs that must be borne by someone. A city undertaker must maintain an establishment large enough to conduct two funerals simultaneously, and sometimes three or four in the course of an afternoon.

Still more pertinent is the fact that the undertaking business is overcrowded. For the 1,400,000 deaths in the United States annually, there are 25,000 undertakers. If funerals were divided evenly, each would conduct fifty-six funerals a year—a little over one a week. But they are not. According to the publicity department of the National Funeral Director's Association (in *The American Funeral Director*, December, 1936), "Funerals in cities large and small fall with an amazing approach to uniformity into the following brackets: 15 per cent of the funeral directors handle 60 per cent of the total; the next 25 per cent handle 25 per cent; the last 60 per cent handle 15 per cent." If 15 per cent of the undertakers now handle 60 per cent of the business, it seems reasonable to suppose that half of the total could easily handle all of it. At any rate, under present circumstances, the majority of undertakers conduct less than fifty funerals a year, which means that each funeral must carry the entire overhead and operating costs for at least one week.

The greatest and final responsibility, however, falls to the general public—not only for tolerating the system as such, but also for promoting it directly through their expressed wishes. Pride and affection play their part: "This is the last we can do for our loved one; the best is none too good." Regret and remorse are also involved. All normal people have recollections of neglect and pain that cluster about their dead: "I should have awakened him to give him that medicine." "She could have had that new hat." "Why did I slam the door in his face?" "Such a silly thing, to fight over a piece of butter!" "Many a bronze casket," says one writer, "is the rueful Atonement of a cold wife, or perhaps a substitute for the letters that were never written to mother. The funeral bill is a vicarious cross." Only in our saner moments do we realize how much better this money could have been used on the living. There is a story of a mountaineer attending the funeral of the wife of his neighbor, Josh, and philosophically remarking: "If only poor Mandy could of seen old Josh carryin' on just as though his heart was breakin', and if only afore she died she could have had some of all them roses that Josh and others brung her, I wouldn't be one mite surprised if she were still alive."

OUR RESPONSIBILITY

Now what is the point of all this? Obviously one does not write on a grim subject such as funerals for the sheer entertainment value of it. Nor are we interested primarily in quoting figures. The figures that have been quoted plus many more can be found in other publications that have appeared from time to time. They all point to one and the same fact—namely, that funerals have become with us an un-Christian extravagance on a national scale. The purpose of this article is, rather, to urge a point of attack which other writers, addressing themselves to the general public, are unable to urge. This is that we, as a Mennonite body, give this matter our religious consideration and initiate the necessary reform—on a denominational scale.

There are several reasons why we, as Mennonites, should feel impelled to take the initiative in this matter:

1. Somebody has to do it and it won't be done by either the general public or the individual. The general public is slavishly committed to custom; a custom, in this case reinforced not only by tradition, but by vested interests, emulation, and all such other factors as have already been mentioned. Only legislation could possibly bring about a reform, and legislation in such private matters is extremely unlikely. As for the individual, what is there that he can do of and by himself alone? Indications are that there are many who are acutely aware of the problem and anxious to see a reform, but the individual is quite helpless in this matter. So long as he is a member of a group that adheres to this custom, his deviation from it will be regarded as a reflection of his esteem and affection for the deceased. Few would dare to subject themselves to this, the severest of social censorships, for it involves not only the person himself, but his departed loved one as well. So impelling is this social censorship, that even where the deceased has left explicit instructions for a sane and simple funeral, they are often not adhered to. The only solution that holds forth any promise is, therefore, one in which some articulate group—preferably a group that is both motivated and intimately united by a common faith—goes on record as adopting an alternative procedure. Then, and then only, can the individual follow the dictates of conscience and common sense in this matter without fearing the aspersions of others.

2. The Mennonites are singularly adapted to this reform by their tradition of the simple life. Not only are they singularly adapted, but they should also feel themselves particularly called to make this move in consistency with this principle.

3. We need the savings effected through such a reform for our expanding program of Christian service. In other words, such savings could very properly come with us in the name, not of penurious thrift, but "in the name of Christ." In the face of an ever-widening and challenging program of Christian sevice, it is well to urge people to increase their giving—but there is a limit to this, as anyone will attest who has been repeatedly approached for various causes—all of them worthy. We should think also in terms of saving toward this end. The savings possible here are considerable. There are an estimated 200,000 Mennonites in the United States. Assuming our death-rate to be that of the general population (11 per thousand), there are 2,200 Mennonite funerals annually. At the national average of $405 each, this amounts to a total expenditure of $891,000 each year. If, however the average cost of a funeral could be reduced to, say, $50, this total would become $110,000—thus yielding an annual saving of $781,000. In a day when we have become accustomed to seeing figures "writ large," $781,000 may not be impressive. However, for a group of our size it is, or at least should be. It is more than the annual cost of all our Mennonite missions put together, more than the annual cost of operating all our Mennonite colleges, more than the annual cost of our entire relief program. It is enough to support thirty such excellent witnesses to our Christian faith as that found in the Puerto Rico relief project. We spend it on our dead. Yet we confidently assert that the body is "a mere shell," only the soul is immortal!

Is it unreasonable to suppose that funerals could be conducted at an average cost of $50? It is not within the scope of this article to offer an alternative to our present-day funeral system. Such an alternative would involve medical and legal as well as practical considerations and should come only after a careful study made by a qualified and duly appointed group. Offhand, however, it does seem to the writer that it is not unreasonable to suppose that $50 per funeral should be adequate

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—not only as an average, but as the approved maximum. Certain of our fellow Mennonites in Canada are doing it for less now. At Rosemary, Alberta, there is a small organization known as the *Sterbekasse,* which acts as a funeral-insurance company, serving about five of our Mennonite church communities. Each member pays about 50 cents into the common fund whenever someone in the membership dies. From this fund the family of the deceased receives $40 in the case of an adult, $20 in the case of a child. This is calculated as adequate to cover the entire expenses. In fact, over a long period of time, an average of $25 per funeral was regarded as about correct. The largest item of any funeral is the casket; and this is made locally by a carpenter from the church community at a cost $10-$15. (We pay $100 for a cloth-covered casket; $250 for an oak casket, and $500 for a walnut or mahogany casket. Still others, obsessed with the idea that no moisture must touch the body, may pay up to $2,000, sometimes even more, for a seamless metal casket, guaranteed to be "moisture proof.") Opening of the grave and making of the markers are also done by members of the church community. In other words, funerals remain a function of the church. We have permitted them to become commercialized, and in our reform, need to bring them back to the church. Funerals, like weddings, belong to the church.

When a native Christian of India dies he is usually, because of tropical conditions, buried that same day. He is buried in a grave similar to ours. While in some cases there is a simple box-like casket, more often his body is wrapped in a clean white sheet and therewith lowered into the grave. In each end of the grave there is a small pillar of stone or brick across which are placed several boards, separating the covering sod from the body. The total cost? Perhaps two or three dollars at most. We do not wish to identify ourselves in our standard of living with these, our brethren, during life; we may not be willing to do so even in the great democracy of death. But how near to doing so dare we come?

(The above article is reprinted, by permission, from the **Mennonite Life** issue of July, 1947. Some responses to the article will appear in the correspondence section of the next issue of **Mennonite Life.**)

Little Kentucky Girl Gives Unorthodox Reply

by Margaret Slotter

Miss Slotter

"The Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name." Acts 9:15 These words were first spoken of Saul of Tarsus, but every child of God is chosen of Him to bear that Name to a world lost in sin. The bearing of the Name of Jesus into school rooms filled with boys and girls is a joyous privilege. Many children here, as everywhere, never enter a house of God, never hear a prayer or a hymn in their homes.

The forces of evil would hinder our entrance into the schools with the Word, but little ones and many teachers look forward to "Bible-teacher" days. The enthusiasm shown and warm welcome received make these days delightful ones for me. (Many teachers here love Him, too.)

While teaching a lesson on the Prodigal Son, I noticed a little girl (second grader) all tense with feeling. Her eyes got bigger and bigger and her mouth opened wider and wider and by the time the hungry boy was in the fields tending hogs, her little face took on an almost "starved-to-death" look. I asked who would like to guess what that hungry boy thought of doing? "I'll bet you, he thought of up and killing one of them hogs and eating it," was her quick and reasonable reply, for what could be better than a meal of fresh-killed pork? I'm not sure that she accepted the explanation to her answer, but when the boy finally reached his father's house and his father's arms, she said with a long relieved sort of sigh, "Oh, I'm just so glad that boy went back home." Now when reviewing with that group they get the question, "What did the boy say to his father when he reached home?" "I — have—sinned" comes in unison. And what must all boys and girls say to God before Jesus can clean them up and take away their sin? "I—have—sinned" comes the answer again.

Pray for children here that they shall not be deceived by Satan and hindered from taking that first step of faith and by faith in Him who bears the Name that is above every Name. And as they come to Him saying, "I—have—sinned," the angels will say, "Oh, we are so glad they too came."

Friends, notices of your share of my support being paid into the Home Mission Board and special gifts for Christmas continue to come to me and ever make me appreciative of your concern for and care of me in His work. Thank you.—Margaret Slotter, Scripture Memory Mountain Mission, Cumberland, Kentucky.

BIBLE COLLEGE SERVES CANADIAN YOUTH

THE Canadian Mennonite Bible College is an institution which was organized by the Canadian Conference of Mennonites of Canada. Its formal opening took place at the Bethel Mission Church, 103 Furby Street, Winnipeg, on October 5, 1947. Its purpose is to give Canadian youth an opportunity to prepare themselves for Christian service.

Its teachings and principles are to be distinctly Mennonite in scope and application. A deeper appreciation for our Mennonite heritage is to be fostered in all school activities and services. The distinct Canadian Mennonite needs are to be recognized in offering courses both in the English and German languages.

The inspired Word of God is to be the chief source book of study and training. Great emphasis shall be placed upon personal study and application of the Scriptures. The fundamental Scriptural teachings will be interpreted in accordance with our historical Mennonite positions. Christ Jesus, the chief cornerstone, shall be honored as Lord and Saviour of mankind through the atoning work on the cross.

The newly organized College shall give our young people an opportunity for a deeper, fuller and more adequate training for Christian service. It will seek to hold high standards of scholarship as well as spiritual endeavour so that all work done in it can be fully recognized by its sister Conference colleges.

Administration of the College

The Canadian Mennonite Bible College is essentially a Conference institution. Its administration is directed by a committee of thirteen members elected by the Canadian Conference. The executive members of this committee are: Rev. J. J. Thiessen, Saskatoon, Chairman; Rev. I. I. Friesen, Winnipeg, Vice-Chairman; and Rev. Jacob J. Gerbrandt, Saskatoon; Secretary-Treasurer. The Committee planned to have its first official meeting since the opening of the College, on January 12 and 13.

The Faculty

Rev. Arnold J. Regier, President, Instructor of Bible and Christian Education; Rev. I. I. Friesen, Pastor of Bethel Mission Church, Instructor of Theology, Greek and Christian Education; Mr. Henry Wall, Assistant Treasurer, Instructor of Bible and German; Rev. P. A. Rempel (fall and spring term) Instructor in Christian Education; Mr. John Conrad, Instructor of Music and Director of College Choir. *Assistant Instructors:* Mrs. Arnold J. Regier, Instructor of Piano; Miss Irma Conrad, Instructor of Piano; Miss Annetta de Graaff (Holland), Instructor of Voice. *Visiting Lecturers for Winter Term:* Rev. J. J. Voth, North Newton, Lectures on the Writings of John; Rev. Paul Schaeffer, Gretna, Lectures in Church History: Rev. J. H. Janzen, Waterloo, Lectures on the Epistles to the Galatians.

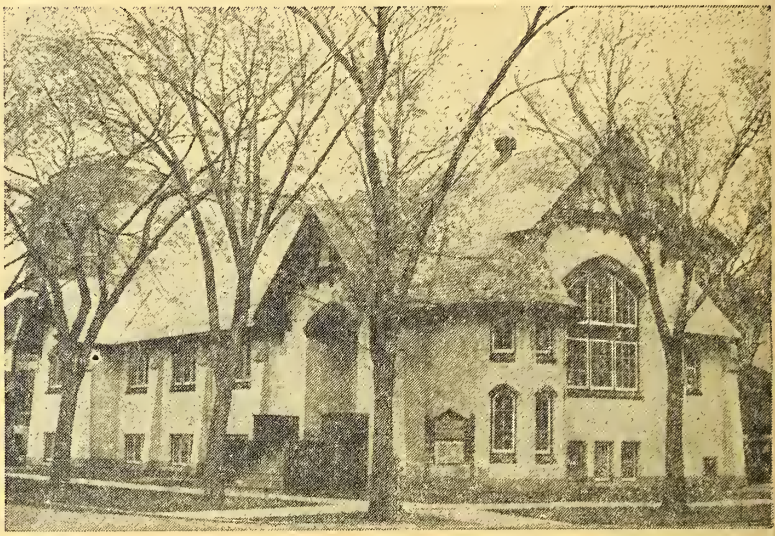
Entrance Requirements

Students must be eighteen years of age or older. It is expected that students coming to the Bible College will have at least Grade XI, preferably Grade XII academic standing. In some cases those not having this minimum standing may be permitted to enter as special students.

Grade XII in most of the Canadian Provinces is comparable to first year college in the States. Ontario students are an exception in that their standing is lower and are recognized on the same level as students in the United States. Accreditation in Canada is somewhat perplexing in that the provinces are not uniform in standards of degrees.

Degrees and Awards

The degree of Bachelor of Theology will be awarded



Bethel Mission Church, Winnipeg, home of the new school

A classroom

to students having Junior College standing and having satisfactorily completed a three-year theological course.

Full accreditation is sought in affiliation with Bethel College and Bluffton College toward the Bachelor of Arts degree. Arrangements are being planned and discussed whereby it is hoped that students desiring this degree might obtain it in one year's residential study in these colleges after finishing the prescribed course at C. M. B. C.

Those students not having full academic requirements before entering the Bible College and who are capable of college work will be awarded certificates showing work completed at the College. This provision is made in view of older students who have not had opportunity to finish their high school work in previous years. Prospective students are encouraged to finish their secondary academic work, wherever this is possible, before entering College.

Student Organization

The student body of the Bible College during the first term consisted of twenty-six students from all parts of Canada. They made up a fine Christian fellowship. Fifteen additional students from the Winnipeg area enrolled for night classes which are given on Tuesday and Thursday evenings. The Thursday evening class is climaxed by a mass choir rehearsal under the direction of Mr. J. Conrad. About one hundred young people have taken part in this choir, which now has become a very integral part of our school activities. A Christmas concert was given on December 18 in the large Mennonite Brethren Church of this city.

To further Christian fellowship and develop a more spiritual attitude among the students a prayer meeting is held every Saturday night beginning at 6:30 and lasting until 8:00. It is the hope and prayer of every student that these meetings may become traditional and that a gerat blessing may be derived from them.

Deputation work is probably the most important activity carried on outside of the College. These activities are varied and may include the rendering of programs in churches by the student body or smaller groups of students. Plans are also underway to have groups sing in hospitals and in homes where there are sick or aged people.

The Mennonite Central Committee -- It's Organization

A large program of relief, refugee aid, peace education, voluntary service, and mental health service, which reaches out to the four corners of the earth, and at the same time touches upon many activities within our own local communities, cannot be operated without appropriate direction and support.

The policies and activities of the MCC are decided upon by a group of Committee Members who are representatives of each of the Mennonite groups participating in the MCC work. (Each group is entitled to one representative for every 25,000 members or fraction thereof.) Within this group of MCC members, officers are elected to provide leadership. It is however, only through the clear support of this body of members, that the work is carried forth. Thus, the MCC is literally the agent through which the groups choose to work.

Akron Office

The work which this body of MCC members approves is assigned to a staff of workers. The central office for this staff is located at Akron, Pennsylvania, where forty individuals work as administrators, assistants, secretaries, and housekeepers. It is this office which handles, or coordinates the handling of matters relating to selection of service personnel, sending of relief workers, shipping of material aid, administration of relief work, receipt of cash and material aid contributions, arrangements for refugee migration, resettlement of refugees, remittances of funds, keeping of records, preparation of information and publicity, distribution of literature, and many other duties of greater or lesser importance. Much detail is involved in this work—writing of many letters, filing of much information, compiling much data on shipments, reviewing many workers' reports, maintaining large mailing lists, contacting many governmental officials, answering many inquiries, etc. In spite of this, sincere effort is made to avoid cold business routine, but rather to maintain personalized service. Each detail is undertaken with a devotion similar to that which is expected of relief workers abroad.

Other Center of Activity

But not all of the work is done at the Akron Office. A branch office is located at Kitchener, Ontario, Canada, which acts as a clearing center for all matters pertaining to our people in Canada. Material Aid collection centers are located at (1) Reedley, California, (2) Newton, Kansas, (3) Goshen, Indiana, (4) Silver Springs, Pennsylvania, (5) Ephrata,Pennsylvania. (6) Kitchener, Ontario, and (7) Winnipeg, Manitoba. Volunteer workers in communities near food or clothing centers help in packing and processing food, clothing, soap, fats, shoes and other materials. During certain seasons of the year a number of portable and stationary canneries are busy canning meat, fats, and other foods for relief.

How the Work Is Made Possible

Going just one step further, each congregation is in a real sense an "MCC Center." It is basically the sacrifice of housewives, farmers, business men, children, young people, ministers,—in other words the people of our local Mennonite communities—who make this work possible.

Our
Colleges
and
Seminary

MENNONITE BIBLICAL SEMINARY NEWS

Delmar Wedel of Aberdeen, Idaho, reported to the entire seminary group on Friday about his experiences in prisoner-of-war work during the past two years. He showed pictures of the camps and a number of the prisoners in these dreadful enclosures. The terrible effects to body mind and soul of years in military service under depressing conditions were revealed in these pictures. The fact that America has been spared acute suffering is increasingly apparent whenever the M.C.C. workers report on realistic situations in the world today. Delmar Wedel spoke to the chapel service in the morning, and in the evening at the Woodlawn headquarters; he addressed the Mennonite Seminary Fellowship and the Mennonite Student Fellowship of the city, the latter group embracing all students in the various schools and universities.

This week the Bethany faculties voted to accept the suggestion of Robert Kreider, M.C.C worker of Stuttgart, Germany, to collect religious magazines and periodicals to be sent to him for distribution among Christian leaders of Germany eager to read American religious thought at this time. The entire combined student body is expected to cooperate in this collection.

Leo Beck of Amsterdam, Holland, has announced his engagement to Jahnke van Wyland. Miss van Wyland who is also from Holland, is a student at Bethel College. They expect to enter missionary work.

Marvin Dirks is sheduled for a week of meetings at the Central Conference Church in Washington, Illinois, January 18-23. Rev. Ben Esch is pastor of this church. He is a member of the Seminary Board.

Mrs. Jacob Goering has been asked to head the nursery department at the St. James Methodist Church.

Erna Friesen of Henderson, Nebraska, was in Chicago recently in her capacity as director of the General Conference Voluntary Service Program. She is planning the summer service units to be held in various communities throughout the States. Plans call for another unit to be located in Chicago.

Don. E. Smucker will conduct special meetings at Henderson, Nebraska, January 25-31. Central Conference ministers will gather here February 10-11 for their annual retreat. Meanwhile, great preparations continue for the United Boards' Meeting of the General Conferene to be held here February 17-19.

BETHEL COLLEGE

Erwin Goering, director of the Adult Education program has arranged, in cooperation with the Marion County and City school systems, for three extension courses to be taught each Wednesday evening at the Marion High School—Primary Methods, by Marjorie Ruth; Playground Activities, by Mildred Beecher; and Educational Psychology, by R. C. Kauffman. Previously Mr. Goering and Mrs. Harshberger assisted the Goessel Church during a series of mid-week classes. David H. Suderman was again invited to direct the chorus of 425 voices at the second annual Western Kansas Education Association League clinic and concert held January 18 at Scott City. The all-membership Winter Retreat for the Student Volunteers was held at the Halstead Boy Scout Cabin from 5:30 to 9:00 p.m. on January 16. Rev. Walter Gering addressed the group on the theme of the retreat, "The Challenge of Missions."

REV. ALBERT GAEDDERT TO SPEAK AT FREEMAN BIBLE WEEK

The next number in the Community Entertainment series will be the Blaisdell Trio—piano, flute and cello—on February 3. They present a program of classical music. Mr. Emil Waltner, member of the General Conference Peace Committee for a number of years, spoke to the students on the Compulsory Military Training conscription problem. Ralph Graber gave his original oration in chapel on Wednesday. The Annual Bible Week will be observed January 26-30 this year. Rev. Albert Gaeddert will be the speaker.

DUTCH MENNONITE MARRIED YOUNG MAN WISHES TO COME TO AMERICA AND WORK ON FARM

Johannes O. Franken, thirty-three years old, has had experience in raising of flowers and vegetables. His minister writes that he is a sincere young man who would like to leave the old country, because he believes and practices non-resistance and hopes to find a better opportunity in America to live and adhere to his principles. He is a good worker, says Rev. Th. van der Veer, who is a pastor of the Mennonite congregation of which Franken is a member. Franken would come into this country under the Dutch quota. He is not a refugee. Any Mennonite farmer, who would be interested in signing an affidavit promising him work, would be doing a genuine service to Mr. Franken by helping him realize the same kind of cherished dreams that our own forefathers cherished.

Home Mission Board Sends Rev. G.G. Neufeld to South America

QUAKERTOWN, PA. January 15, 1948.—Through cooperation some things can be done that one organization can not do alone.

This is the case of the sending of Rev. G. G. Neufeld, Whitewater, Manitoba, to South Ameria for a period of six months. The Executive Committee of the Canadian District Conference, remembering some of their experiences of twenty years ago, felt keenly that someone should go to South America, representing the General Conference, to help in the consideration and discussion of the problems connected with Mennonite pioneer work in Brazil and particularly in Paraguay, where within the past year 2,300 refugees landed.

The Board had felt that anyone going should stay a longer period of time. The Canadian brethren offered to assume a good portion of the expense involved, and so on January 20, Rev. Neufeld took a plane from New York for South America.

The first important meeting that he is to attend is the ordination of Rev. David Koop, Curityba, Brazil, as Elder. Rev. J. E. Kaufman, who is in Brazil, under MCC direction, is to have charge of the ordination, but Neufeld is to assist.

The second assignment for him is to attend the ministers' conference of all South America Mennonites, in Friesland, Paraguay, early in February.

At this Conference Rev. Neufeld will have opportunity to make contacts with every colony and field. Later on he is to visit each settlement. While there, he is to check on the value of the **Der Bote** subscriptions that are being sent to hundreds of families as well as the 1,000 German Hymn books and 400 Kinderlieder books that have been sent.

Since Brother Neufeld was a school-mate of a number of the present leaders in South America, he will be able to bring the greetings of hundreds of Canadian Mennonites who came from the same background in southern Russia many years ago.

With the plans going forward to make preparations for the expected ship-load of Mennonites to come to Paraguay in 1948. Brother Neufeld shares in completing arrangements.

Let us remember our representative while he is on this long trip and engages in many conferences, that the Lord might work through it all for His glory and the good of our brethren in South America. Let us also remember the Neufeld family in Whitewater in our prayers.—A. J. Neuenschwander, Secretary of the Board of Home Missions of the General Conference.

Bundesbote Kalender Under New Name

The BUNDESBOTE KALENDER which came out a little bit too late to suit most of our friends last year, is now almost ready for printing and should appear some time during January.

Have you placed your order for this book?

The price of the BUNDSBOTE KALENDER is 25 cents. The price is the same, but the name will be different.

The name "KALENDER," was quite appropriate when it was, for the most part, truly a KALENDER. This year the Board of Publication has decided to make it something more of a literary venture, and we have included some of the finest writings which have appeared in the field Mennonite literature during the year of 1947. So, in effect, the KALENDER is no more, but the *MENNONITISCHES JAHRBUCH* will probably fill its place—even more than fill its place! It is, as it were, a new publication in a new dress, slighty smaller in dimension, but greatly enriched in content. We send it forth with our best wishes, and trust that it will be a genuine blessing in many a home. We suggest that you send your orders direct to the Mennonite Publication Office, or to your nearest book store—Rosthern, Saskatchewan, Newton, Kansas; or Mennonite Book Concern, Berne, Indiana.

Klapper Kasten or Typewriters

Do you have a good, used portable typewriter that you could spare for an evangelist working under the Home Mission Board in Paraguay?

We say "typewriter," and not "klapper kasten."

Peter Klassen, working in Brazil, writes that he is considerably handicapped by not having good writing facilities, and would like very much to receive, if possible, something better than the "Klapper Kasten" which he is now using and which handicaps him considerably in his work. If you have one that you could donate right soon, before new workers are sent to South America, please write directly to the Home Mission Board, Rev. A. J. Neuenschwander 724 Juniper, Quakertown, Pennsylvania.

DEER CREEK CHURCH DEDICATES PARSONAGE

On June 8, 1947, the congregation of Geary, Oklahoma, unanimously voted to sell the old parsonage, which was bought September 4, 1938. They voted to build a new parsonage on the same lots as those of the church building. On August 19 several farmers came to town with their tractors and bull-dozers and began moving the dirt for a full basement.

The house measures thirty by forty feet. The outside walls of the building are of cement blocks, built upon a twelve-inch basement wall, and then stuccoed and finished in white. It is a three bedroom house. The majority of the labor was donated by the members of the church. It was built under the general direction of a local contractor.

The virtual completion of the $10,000 parsonage was celebrated by more than fifty members of the church in a brief dedicatory service held in the house on Tuesday evening, January 6. Open house was observed in connection with the dedication service.

The dedication service was opened by singing of hymns. Then the 121st Psalm was read, followed by prayer. Those church members who had contributed a great deal of their time in the building of the house were singled out for special praise, and many of them spoke briefly on the six months of cooperative effort. The pastor closed the meeting with a dedicatory scripture and a special dedicatory prayer, asking the Lord to grant that the house might truly be a part of the church, and for particular strength for all who would occupy the house in the years to come.

The congregation of Geary now has a church and parsonage which gives honor to the General Conference Mennonites. The group is not very large nevertheless they believe in maintaining their organization and plant, an undertaking which is commendable and which should be a challenge and inspiration to other Mennonite congregations.—A. H. Peters, Pastor.

KATHARINA REGEHR SEEKS BROTHERS

Miss Katharina Regehr, born 23. 9. '94, daughter of Heinrich Regehr, Prangenau, Ukraine, present address: Korbach, Oberstrasse 139. Aachener Land (22a) Br. Zone Germany, wishes to contact her brothers:

Peter Regehr, born. 5. '82 in Prangenau. His wife Anna Reimer, Muensterberg, came to America from Menrick in 1926 with eight children: Helene, Kornelius, Heinrich, Agathe, Anna, Jakob, Peter and Fransel.

Jakob Regehr, born 26. 1. '86, came from Caucasus to America in 1926. Married Katherine Quapp, also of the Ukraine.

My uncles were: Isaak Regehr, of the Ukraine "Central Lehrer" in Alexanderkrone; Peter Regehr, Margenau; and Jakob Regehr, Nikolaidorf.

Loyalty

From an analysis of the orders received from three hundred Sunday schools for whom the Mennonite Publication Office now orders the Sunday school supplies, it was learned that one hundred and forty use only material put out by the General Conference Board of Publication.

The Price of Meat

"The price of meat!" is on the tongue of everyone these days with the price of meat soaring to unprecedented heights.

In this connection we cannot help but think about another type of meat, of which Jesus spoke when he said, "I have meat that ye know not of." And when, at wide intervals, people question the price of THE MENNONITE or DER BOTE as being too high, we think of that saying. Coming into the homes of 7,377 readers (THE MENNONITE) and something like 4,500 for DER BOTE—or approximately 12,000 Mennonite homes every week!—they bring "meat, indeed," for our people. Here is food for the inner man. Here is something to chew on. Here is something that gets into the spiritual sinews and fibres and strengthens us as a people of God for the great tasks and the great opportunities which lie before us.

And what is a fair price for such meat? Good, clean, wholesome, nourishing, strength-giving meat! Filled with spiritual vitamins, and proteins and carbohydrates of the living Word of God.

Too high? How do we know it's too high? When is the price of meat too high, and who shall set a value upon the price of such spiritual meat?

Under the HUNDRED PER CENT PLAN 68 churches have said that the price is not too high, but that the price of not putting out THE MENNONITE and DER BOTE and THE JUNIOR MESSENGER and our other church publications is far higher than what it costs to put it out. As we look at it, it is something like this: It costs a lot to put them out, but it costs a lot more not to put them out.

And, to complete the analogy we put fifty copies of THE MENNONITE on our postal scales. This is what we found. They weighed 2 pounds and 15 ounces. At the price of $1.80 per reader on the HUNDRED PER CENT PLAN, an average cost of 60 cents per pound. What other meat did you find on the meat counter last Saturday comparable to that, in price and in quality!

Let's say it in different language. That means that you get a good meal—spiritual meal—out of every issue of THE MENNONITE (not allowing for the fact that maybe each member of the family gets a good meal) for 3½ cents per meal.

And what is the cost of the meat which you serve at the table in your home?

Mennonite Historical Committee Makes Plans

Recently the Historical Committee of the General Conference met in North Newton, Kansas, to make important plans both for the immediate future and with the long-range view.

One of the items on the agenda was the assignment, which the Committee received at the Conference session at Berne, to work out a plan by which the future of the oldest Mennonite meeting house in America will be safe-guarded and maintained as a historical monument. This is the Germantown Mennonite church building.

In this connection it was agreed that the Committee should be willing to serve in an advisory capacity in matters pertaining to markers and monuments of Mennonite cultural value. For example, there are some church structures and other buildings which are to be replaced, which have a unique cultural background. The Committee will be glad to investigate such places and help to advise whether such buildings should be preserved rather than torn down. In the same way the Committee is glad to give any assistance it can, in case markers or monuments are to be erected. This is especially important in view of the fact that the seventy-fifth anniversary of a number of Mennonite settlements and congregations of the prairie states will be commemorated in the near future.

The collection of the former Mennonite Historical Association has now been turned over to this Committee. Plans are to make most of this material available for use in the Mennonite Biblical Seminary, Chicago. This collection consists mainly of periodicals, some books, and a few documents. Outstanding among the collectors that gathered and preserved these materials were H. R. Voth and H. P. Krehbiel.

Your Historical Committee continues to collect historical material such as books, documents, periodicals, and other items that are or will be of cultural value. In these and other matters please contact any member of the Historical Committee: S. F. Pannabecker, chairman; Cornelius Krahn, secretary; C. Henry Smith, A. J. Dyck, J. H. Janzen, E. E. Leisy, J. Herbert Fretz, and J. D. Unruh.

Jottings

—Paraguayan Mennonites may be helped in their buying and selling abroad if plans made by the M.C.C. for an export-import corporation materialize, according to a statement by William T. Snyder. "The total M.C.C. budget for refugee migration and resettlement needs in Paraguay is approximately $535,000 for the next fiscal year."

—The Stirling Avenue Mennonite Church, Kitchener, Ontario, with Rev. Andrew R. Shelly as pastor, has adopted the 100 Per Cent Church Paper Plan for this coming year.

—Rev. A. W. Friesen of Henderson, Nebraska, writes: "Mrs. Friesen and I have been asked by the Home Mission Board of the General Conference to serve for two years in Paraguay, South America. My time of service as elder of the Bethesda Church terminates on February 1, 1948. All correspondence concerning the church or conference should be sent to Rev. J. F. Epp, temporary leader. We have had our physical examinations, and, the Lord willing, will be getting ready in earnest for our long trip to South America."

—Eicher Emmanuel Church, Wayland, Iowa: Our church was one of the three Mennonite churches of this community to secure the use of the portable canner owned by the Middle District. We contributed eleven hogs, which were processed into 1,136 cans of meat. In addition an offering of $314 was taken for the purchase of CARE packages. We were privileged to have the Men's Gospel Team of Bluffton College in our church on January 2.—Mrs. W. J. Graber, Corr.

—Mennonite Bible Mission, 4221 South Rockwell Street, Chicago 32, Illinois: Mrs. Ethel Ball, aged fifty-one, a member of this church, was accidentally killed when she was pushed off a safety island while waiting for a street car. Her husband died five weeks ago of a heart attack. There are four children, the youngest of which is thirteen. Ernest Neufeld, son of Rev. John T. Neufeld, won a decision in a debate against Universal Military Training, in his public speaking class at Kelly High School, Chicago. His partner deserted him the last minute, saying that she was for it. He won the decision single-handed against three speakers on the affirmative side. Miss Evelyn Triebe, a faithful member and teacher of the Bible Mission, graduated from the Moody Bible Institute on December 18.

—A Christian Life Conference, in which the Carlock, Congerville, Normal, and North Danvers churches of the Middle District took part, was held on January 10, 11, 1948. "The Christian Home" was the theme of the conference, which was led by faculty members of Bluffton College. Two messages were featured on Saturday evening, one on "Issues in the Present-Day Home" by Edna Ramseyer and another one on "Christian Growth in the Home" by J. S. Schultz. On Sunday morning each of the faculty members brought a message in one of the cooperating churches. The joint service on Sunday afternoon opened with a message on "Religion in the Home' 'by Harry Yoder, and one on "Family Worship in the Home" by Paul R. Shelly. Those attending then divided into discussion groups for children through the ninth grade, young people, young married couples, and adults. The discussion was lively, and it was agreed that the forty-five minute period was hardly long enough. The discussion of each group was summarized by one member of the group. The meeting closed with the singing of a consecration hymn during which each person was asked to make a personal consecration along the line of the thing which impressed him most during the conference. In the words of one of the pastors, "It was a most worth while institute and brought out many thought-provoking and challenging discussions."

—First Church, Colfax, Washington: The program committee of the Pacific District Conference met at the Rev. P. D. Unruh home recently. Present were

FANNY WAS BLIND

Fanny Crosby may be just a name, and then again it may mean a lot more than just a name.

We have often sung hymns written by Fanny Crosby and at one time or another were even impressed by the fact that there were so many songs in the MENNONITE HYMNARY written by Fanny Crosby. It remained, however, for us to be told that Fanny Crosby was blind for us to really sing the song with renewed appreciation. Our pastor told us how, when Fanny Crosby was a little child and had some illness, her mother through a misunderstanding applied a hot poultice on her eyes and caused a blindness in early childhood which never left her all through her life. This suffering through the years did not keep her from writing some of the most beautiful poems which have come down to us in some of the most beautiful hymns in our MENNONITE HYMNARY.

This is just one illustration to show how much more a hymn means to a person when you know who wrote it and the circumstances under which it was written. That is the purpose of the HANDBOOK FOR THE MENNONITE HYMNARY, which is now being printed and which is due for publication approximately June 1. It tells the stories of practically every hymn in the MENNONITE HYMNARY and because you know the story, you sing it with new appreciation. Psalm 47:7 says: "That they may sing with the understanding also." Some people sing only with the mouth. Some do not sing with the mouth at all, but they sing with the understanding. And then there are those who sing both ways, and we cannot help but believe that they are the people who get the profoundest appreciation out of the singing of the great songs in the MENNONITE HYMNARY.

Peter B. Jantz, Odessa; Mr. Lehrman of Aberdeen, Idaho; and Rev. Unruh. Sunday school offerings for the past year totalled $1,143.30. The total attendance was 5,586. The young people enjoyed the Youth for Christ Rally in Spokane.—Mrs. Horace D. Rogers, Corr.

—**Grace Church, Albany, Oregon:** On New Year's evening our group had a carry-in-fellowship dinner in the basement of the church, which was enjoyed by all. Rev. Kliewer gave us some spiritual points for a good new year. Nine hundred pounds of clothing for relief have again been sent on their way to Europe. Our pastor, Rev. Kliewer, is recovering from an operation. He has not missed any pulpit appointments and is improving daily. On February 1, Rev. Archie McNeal will be with us for one week.—Mrs. Ivan Emmert, Corr.

—**Salem Church, Freeman, South Dakota:** Rev. and Mrs. Orlando Waltner showed more of the pictures which they brought with them from India. These colored moving pictures portray their work much more vividly than any mere verbal description and have proved very interesting to this and surrounding communities. Plans are being made for the meat canning project. The canner is to be in this community the latter part of the month. We are looking forward with keen anticipation to the visit of the men's chorus from Henderson, Nebraska, next Sunday. Musical programs of this sort are always welcomed.—Corr.

—**Bethel Church, Mountain Lake, Minnesota:** The New Year was begun by observing prayer week the first three evenings. Mr. Gerhard Neufeld, a refugee who recently came from Europe with his family, gave a report of his refugee experiences. The Mountain Lake Bible School is sponsoring a Bible Conference, January 14-16 with Rev. Prince of Minneapolis, Rev. John Boehr of Omaha, and Rev. H. H. Janzen of Winnipeg as speakers. Because of the lack of room for Primary classes, a number of rooms are being built in the basement of the church.—Helen Penner, Corr.

—**Wayland Mennonite Church, Wayland, Iowa:** Our church has just completed a meat canning project for relief, with the aid of the portable canner, making a total of 1,192 cans. The Sugar Creek and Eicher Mennonite churches of this community have also joined the project, and altogether 6,600 cans of meat were canned, all of which was taken to Kalona, Iowa, the food center for this area. Some donated hogs, some money and many cheerfully offered their help. It was a joy to see how much could be accomplished working together.—Mrs. E. S. Mullett, Corr.

—**Bethel Church, Hydro, Oklahoma:** "You have not chosen me, but I have chosen you," were the keynote words of the message brought to us by Rev. B. H. Janzen, field worker of the Western District Conference. Speaking in our church from Sunday through Tuesday night, he urged that we become better acquainted with the work of the conference. In fear and trembling he is laboring with sixty-six churches, totalling 17,000 souls.—Wilfred Ewy, Corr.

—**First Church, Burns, Kansas:** Although our church building has been dedicated some finish work remains to be done. A group of men has decided to work at the church two or three days a week until the work is completed. Brother Gerhard Peters of Bethel College gave us a very fine sermon on January 19.—Mrs. Fred Gehring, Corr.

—Brudertal Church, Hillsboro, Kansas: On February 16, 1947, nearly a year ago, our congregation had the joy of welcoming Sister Elisabeth Goertz home from China on furlough. This morning friends and relatives gathered in church for a mission festival and farewell service for Miss Goertz, who is to sail for China on or about February 7. Rev. A. E. Funk and Miss Goertz spoke at the service. In the afternoon a community service was held in the Hillsboro school auditorium. On the program were: Rev. A. E. Funk, Rev. Peter Goering, Rev. S. J. Goering, Mrs. A. M. Lohrentz, Rev. W. C. Voth. Miss Elisabeth Goertz, and Rev. D. J. Unruh. The Bethel College Student Volunteer Quartet sang. An offering for foreign missions was taken at both services. It is about twenty-seven years since Miss Goertz was first ordained as missionary. She is going back to China for the fourth time. Several members from our church helped Miss Goertz pack for her voyage.—Katherine E. Nickel, Corr.

—First Church, Hillsboro, Kansas: We began the New Year with a good German sermon and singing of the beautiful German hymns on New Year's morning. On January 7 a full church deeply appreciated the messages in song and word given by the Seminary Quartet.—Mrs. Dan J. Hein, Corr.

—Deer Creek (Oklahoma) Church: Brother Richard Ratzlaff of Bethel College had charge of our Sunday morning services, January 11. January 16 marked the fiftieth wedding anniversary of our only remaing charter members, Mr. and Mrs. John Stauffer. The congregation was saddened by the passing of one of its faithful members, Mrs. Ferd Reusser, January 14. —Mrs. Harold Bechtel, Corr.

—"The Ministry in the World-Wide Church" was the title of the paper given by Rev. Wesley Ewert, of First Church, Philadelphia, at the Third Quarterly Conference of the Eastern District, January 26. Dr. George A. Greiss spoke in the evening.

—First Mennonite Church, Hutchinson, Kansas: The Men's Chorus sang at an evangelistic service in the Old Mennonite mission of this city on January 18 the same chorus supplied the music for the entire program of "The Voice of Victory" broadcast over station KWHK, Hutchinson. Our average attendance at Sunday morning services in 1947 was 165 as compared to an average of 145 in 1946.—Mrs. V. Sawatzky, Corr.

—Menno Church, Lind, Washington: This congregation donated a carload of flour to the "Christmas Ship," the Northwest equivalent of the Friendship Train. This flour has been consigned to the M.C.C. in Europe. During the morning worship service of January 18 Mr. Alvie R. Schrag was installed in the office of deacon.—Mrs. Willard Wiebe, Corr.

—Walton Church, Walton, Kansas: In our mid-week Bible classes the adult class is studying Matthew, the young people the Scripture Truth Course from the Moody Bible Institute, and the children's classes are also studying various Bible truths and stories. We are now having joint services with the Walton Methodist church the first and third Sunday evenings of each month.—Ella Voth, Corr.

—Salem Zion Church, Marion, South Dakota: The Missionary Orlando Waltner family left for Mountain Lake, Minnesota where his family will stay in the home of Mrs. Waltner's mother. Orlando has enrolled for the second semester in The Biblical Seminary, 235 East 49th Street, New York 17, New York, Rev. John C. Kaufman of Whitewater, Kansas, brought our Sunday morning message on January 18. He has been visiting his children and friends of this, his home community.—Corr.

—Rev. Abraham Albrecht, Newton, Kansas, underwent a major operation recently. At the time of this

HUNDRED PER CENT DIVIDENDS

In business there is a pretty strong suspicion that when any business organization pays dividends higher—much higher—than the usual six or ten per cent, there must be something wrong with the business. It must be risky!

There is one business in which that generalization does not hold true, and that is in the Kingdom of God.

Take, for instance, the HUNDRED PER CENT PLAN of Conference publications. A hundred per cent investment here means a hundred per cent dividend every year without fail and every member on the list of your church will receive a dividend, and the dividend, we feel confident, will be far in excess of even one hundred per cent. Who shall say that the renewed loyalties, the new insights, the increased understanding, the renewed vitality, and the new dynamics which come about in the church through the HUNDRED PER CENT SUBSCRIPTION PLAN does not exceed $1.80 per member. Certainly not we, for we believe that the benefits under the HUNDRED PER CENT PLAN can never be estimated fully.

And that, too, is perhaps the reason that each year new churches are added to the list of those who are already on the HUNDRED PER CENT PLAN. Is your church getting its share of the dividends—its share of the hundred per cent dividends?

writing, January 20, he is reported to be doing very well.

—**Bethesda Church, Marion, South Dakota:** Mrs. Dirk P. Tiezen, wife of the late Rev. Dirk P. Tiezen, died January 12. The funeral was held January 16. The canner is moving into the Freeman community on January 19 and will be set up in the basement of the City Cafe in Freeman. It is planned that approximately 30,000 pounds of beef besides pork and poultry will be canned for relief.—Corr.

—**Zion Church, Souderton, Pa.** Zion Church gave $9,476.35 in goods and cash for world relief during 1947.

—**West Zion, Moundridge, Kansas:** On the evening of November 19 an informative and helpful panel discussion on universal training was held in the church basement. On the panel were Dr. Burton Metzler, Bible Instructor in McPherson College, Dr. J. Winfield Fretz, sociologist of Bethel College, and Mrs. Arnold Miller, a mother. The Christmas Eve program was very impressive. An interesting fact about the program was that the pageantry and the reading that went with it were original and local productions. Mrs. Omer Rupp, superintendent and Mrs. Raymond Unruh, vice-superintendent planned the scenes and worked out the reading. On December 28 a church fellowship dinner was served immediately following the morning worship service. The annual church business meeting was held in connection with this meal while the members sat about the tables. A Sunday school teachers meeting is held each Saturday evening when the Sunday school teachers study and discuss the lesson they are to teach the next morning.—Mrs. Ernest Miller, Corr.

—**Fairfield Church, Fairfield, Pa.** The children of our church, as well as adults have a better concept of the life of children who contract leprosy and are sent to the community for the healing of lepers in Africa since having seen the movie film, "The Healing of M'Vondo" which was sponsored by the Service Guild of our church on January 16.—Henry Burkhard, Corr.

—**First Church, Sugarcreek, Ohio:** The Rev. Ed. Miller of the Chicago Seminary will be with us January 25. He will bring the morning sermon, and in the evening service he will show pictures of Seminary life. Twelve of our number are attending a teachers training school which holds weekly sessions through January and February in nearby Dover, Ohio.—Wiley McDowell, Corr.

—**Garden Township Church, Halstead, Kansas:** Reverend Milton Vogt, has charge of Sunday services during the absence of Reverend A. J. Dirks who is participating in the two weeks Bible Conference at the Oklahoma Bible Academy, January 19 to 30.—Corr.

—**First Church McPherson, Kansas:** Families attending the church enjoyed "Family Night" as the Christmas program of the Christian Endeavor. On New Year's Eve a group from the church enjoyed a period of recreation and refreshments and a worship service at the watch night service. The Ladies Friendship Circle sent a box of Christmas toys and other necessary articles to Gulfport, Mississippi, where Miss Mary Ann Kaufman, a member of this church is working. For the mid-week church service the class in Mennonite history has proved to be very interesting. An hour of crafts, especially for the young folks, follows the study class and is directed by Rev. Roland Goering, assisted by Mr. Walter Stucky of Moundridge. On January 18 friends and members of the church enjoyed a fellowship dinner in the church basement. The average attendance for the past few months has been from seventy-five to eighty-five. The present membership is sixty-four.—Corr.

—**First Church, Pretty Prairie, Kansas:** The church has graciously accepted the gift of 80 acres of land given by Mr. and Mrs. R. J. Stucky. This grant was given with the condition that all church dues be equal, and any member not able to pay his dues be considered by the treasurer and his dues paid from the proceeds of this land. All other proceeds shall go for church maintenance.—Ralph Krehbiel, Corr.

PETER DYCK'S FILM NOW AVAILABLE

A copy of the film which Peter Dyck showed to illustrate the resettlement of the Russian Mennonite refugees from Berlin to South America has been secured by Bethel College. The message which he gave in connection with the film was recorded and is now also available in type written form. The primary aim of securing this film was to preserve it as a historical document of a great event in our day, for the future. We are, however, willing to show this film in a limited number of churches under certain conditions. In order to give it the greatest possible protection we would like to show it for the time being only with our own projector operated by one of our own men. This limits the service to churches within driving distance. For information regarding availability, dates, and expenses in connection with the showing of this film write to *Mennonite Life*, North Newton, Kansas.

BOARD OF HOME MISSIONS ANNUAL MEETING

The Lord willing the Board of Home Missions will hold its annual meeting in Chicago, Illinois, at the Mennonite Biblical Seminary, 4614 Woodlawn Avenue, Chicago 15, Illinois February 17-19, in cooperation with the Annual Boards Meeting. Your prayer interest will be needed and appreciated.—A. J. Neuenschwander Secretary.

IN MEMORIAM

Peter A. Suter, the son of Abraham and Elizabeth (Lugibill) Suter, was born October 12, 1860. He died on December 7, 1947. In 1886 he was united in marriage to Elizabeth Hilty, who preceded him in death in 1909. To this union three children were born. Surviving are Elam, Pandora, Ohio; and Mrs. Clayton E. Irish, Dewitt, Michigan. Also surviving is a brother, Jacob Suter, Pontiac, Michigan; and a sister, Mrs. Sarah Bucher, Lima, Ohio. Funeral services were held in the Grace Mennonite Church, Pandora, Ohio.

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"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
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Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

The Story of Christian Endeavor in the Central District Conference

by Mildred Sommer

[It is almost two years since the Central Conference officially united with the General Conference. As yet, there is much that the two conferences need to learn about each other before they are united in spirit and understanding. The following story of the C. E. work among Central Conference young people will serve to make the two know each other better. Ed.]

Ten year after the first Christian Endeavor Society was organized, this enterprise was introduced into the Central Conference of Mennonites, the first society being founded in the North Danvers Church, in 1891 by Mr. Eli Sharp. He came in touch with Christian Endeavor work after being converted in a Presbyterian Church in Fulda, Minnesota in December, 1889, where he became a member of that society at that time. He returned to Illinois in 1890 and was instrumental in organizing this work among the Mennonites. Mr. Sharp was active in Christian Endeavor over thirty years.

A few years later other societies were formed in the surrounding churches, and in 1909 there was a total of nine. In 1912 a motion was made and seconded that a field worker be appointed to visit each society once a year and that the societies meet the expenses of that worker. Miss Elizabeth Streid was chosen for that office and an Advisory Committee was appointed with whom she could consult. In 1911 she visited the Indiana churches and was instrumental in starting Christian Endeavors there. The societies then numbered eleven; in 1912 there were thirteen; in 1932 there were nineteen with a total of 620 members. The following churches had Senior Societies: Bethel, Boynton, Calvary, Carlock, 62nd Street Chicago, Comins, Michigan, Congerville, Danvers, East White Oak, Eighth St., Goshen Indiana, Flanagan, Meadows, Normal, North Danvers, Peoria, Pleasant View, Silver Street, Topeka, Indiana, and Warren St. In 1927 when the Lookout Committee was appointed, of which the field secretary is chairman, there were two helpers appointed for Illinois and one for the Indiana Churches. This committee visited all the societies and at that time paid their own expenses in the furthering of Chrisitan Endeavor.

Plan A Rally

In 1913, largely through the efforts of Elizabeth Streid, it was decided that the Christian Endeavor Societies have a rally. The first one was held at the East White Oak Church. Illinois, July 19, 1913. These rallies have been held yearly, either in the month of May or June. The third and one of the most outstanding of these meetings was held on a week day, May 23, 1915, at Carlock. Besides having an all-day program there was a sacred concert consisting of band and vocal numbers held at five-thirty and at seven a parade, numbering over five hundred Endeavorers, who marched through the town and held two street meetings for shut-ins.

The next year the rally was held on a Sunday and a few years later the ministers suggested that it be held during the week again. Since then, they have again changed it to a meeting on Sunday, except for one year, 1930, when it was on a Friday preceding the Young People's Retreat.

The Conference is divided into two groups for their rallies, namely Illinois and Indiana. The first Christian Endeavor Rally in Indiana was held July 16, 1916, at the Silver Street Church.

All the programs were very well planned to stress the importance of Christian Endeavor and its possibilities. At the first four rallies Mr. C. A. Lehman, of Chicago, was present and had charge of all praise services and talked on different phases of Endeavor work, as he is greatly interested in it. He has been at a number of meetings since that time and has always added a great deal to the meetings.

Another feature of one of the rallies was a twilight service which was held between the afternoon and evening services. In 1919 there were sectional meetings planned for the Junior and Intermediates by their respective superintendents and this plan was used for many years.

C. E. Has Program at Annual Conference

In the Conference programs, from year to year, there was always one session devoted to Christian Endeavor. There was not any delegate meeting until 1913 as the business was always taken care of during the program; in that year it was decided to make a Christian Endeavor Constitution. The following committee was appointed for that work: Elizabeth Streid, Harry Heiser, and Edward Vercler. They asked the Conference to be allowed to make their own programs for that session. The requests were granted in 1914, and the constitution was approved by the Adjustment Committee of the Conference, February 1, 1915. The Executive Committee of the Union, 1932, consisted of President, Vice President, Secretary, Field Secretary, Junior and Intermediate Superientendents.

Junior Work Develops

In 1916 when the Lookout Committee was appointed a superintendent was appointed for the Junior Work. Miss Pearl Ramseyer was selected for that position. In that year a society was organized in the Flanagan Church and in 1917 she visited many churches in the interest of Junior work and by Conference time there was a total of eight societies, as follows: Fifth Street Goshen, Danvers, North Danvers, Carlock, East White Oak, Peoria, Flanagan, and Meadows with a membership of 224. In September 1917 a society was organized in Washington and 62nd Street reorganized.

Standards were arranged in 1919 for the Juniors' with the aid of the President of the C. E. Union. This required that the Juniors be Christians before becoming active members and to memorize the string of Bible Pearls before being promoted to Intermediate or Senior Societies. In 1922 a three-fold program was worked out: first, personal relationship with Christ on the part of the Junior; second, Bible study; third, mission work. Bible study and Mission work have been strongly emphasized from the beginning in Junior work; the same emphasis was placed in Dr. Clark's orginal C. E. society. By 1925 there were fourteen active Junior Societies with a membership of 432.

At the Conference in 1926 the Junior workers held a meeting at which time the work was discussed and a committee chosen to make definite plans for the societies. It was felt that there would be more co-operation and more interest if some program were outlined that would help the societies to do the same thing at the same time. Nothing was planned for the winter months as nearly all the societies were rural and work difficult while the roads were bad.

For several years they have had a Junior Conference at the annual C. E. Rally, and an afternoon of children's meetings at Conference is given over to the Juniors. In 1932 there were sixteen societies in the Conference, although not all were organized along regular Junior Christian Endeavor lines.

Start Intermediate Work

The Intermediates have also had their line of work and it has been a little harder to get Intermediate Societies in all the churches due to the fact that they have a Junior and Senior Society and some do not have room for a third group. Nevertheless this is the age which needs the greatest chance to go on with the work that they have been doing in the Junior Society.

In the 1918 Conference C. E. program there was held an Intermediate Conference and that year one on the Rally program and in 1920 an Intermediate Superintendent was appointed. Permission was given in 1922 to have officers chosen among the Intermediates to take charge of their own conventions. In 1927 the Superintendent had two other people help in visiting the churches and organizing societies. In 1932 Mrs. Roy Yoder received space in the "Evangel" for notes, and she chose two helpers to help work out a standard for this group.

In 1920 the proposition of helping a student in school was brought before the Endeavor Union and it was accepted. In 1921 it was decided that a dollar a member be required for this work and later it was decided that the Advisory Committee of Christian Endeavor Educational Committee of Conference and the Ministerial Board pass on the student to be aided before money was given.

Emphasize Missionary Work

One of the chief objects of Christian Endeavor was to create greater interest in missionary work. Most of the members of that first society in Dr. Clark's church came into it from a missionary band.

This same interest is found in the Mennonite societies, and there are two types of missionary work done: home and foreign. The home work consisted of helping the home missionaries financially, and this in turn was used to help the poor and needy. Calls were made to those who were sick and flowers were also sent. Some societies conducted services on the freight boats in Chicago Harbor, and services were held on Sunday for the sailors at the dock. Food, flowers, and reading material was distributed to the Cook County Hospital. Thanksgiving baskets were distributed and Christmas treats were given to the Forrest Home Poor House. Money was given to help buy an invalid chair for a Junior. Money was also given to State C. E. work, and the "Christian Endeavor World" was sent to the camps. Communities were solicited for new members.

In the foreign mission work, during the year 1912, money was given to support a native guide and interpreter for Brother Haigh and Stevenson while they were investigating the Congo District in Africa. The next year money was sent to Mr. and Mrs. Haigh. After this many societies sent money year after year to support native students on the mission field and also native teachers. Later the societies furnished money for a building in Africa.

Sponsor a Medical Missionary

So far back as 1914 the need was felt among the societies for a medical missionary on the African field and some of the societies decided to save their collections for the purpose of educating some one for the special work. This was mentioned several times during the years and kept before the minds of the Endeavorers. It was not until 1931 that this ambition was attained; at this time the Missionary Board presented the project to the Christian Endeavor Executive Committee and Advisory Committee of the Christian Endeavor Union of supporting a medical missionary on the field as they had some one who was ready to go immediately. This was presented to the Societies who were in favor of supporting Dr. Unruh. They have taken a great interest in this work and have received a great deal of joy out of this. Dr. Unruh left that same fall stopping in England to take a course in tropical diseases; from there he went to Belgium where he took a required short course in French; he reached the field in December, 1932.

Besides the missionary work done in Africa, money was sent in 1900 for the support of three girls in India and for missionary work in China. In 1915 money was sent to the Henry Ummel's Orphanage in Belgium and money and clothing was sent to Armenians.

Develop Standards for C. E.

In 1916 there was an efficiency chart which was used by the Societies, and in 1928 a motion was made and seconded that a committee be appointed to work out a Standard for the Christian Endeavor Societies of the Conference. The following persons were appointed: Lloyd Ramseyer, Frieda Steird, and Ben Bohn. In 1931 it was felt that the Standard could probably be brought a little nearer to the societies if it was graded; so the Executive committee of that year with the aid of the former committee on making the Standard undertook the task of rating it. At the end of the year they were able to present it to the societies to see if it would be workable in their group. This Standard was worked out not for the purpose of competition between societies but to help each individual group to attain a higher mark of perfection each year, and this can only be done by having a goal for which to strive.

Begin Peace Declamation Contest

A new project had its beginning in 1932— the Peace Declamation Contests which were held as a part of the Young People's Retreat that was held each year in June. Judges were appointed and prizes of five and three dollars were awarded. A keen interest was shown so that the following year it was decided to have contests for two groups—high school age and above high school age. The orations were learned from material obtained from **Peace Books.** In 1936 the contest was enlarged to three groups, the third giving original speeches. The prize for this group was a $100 scholarship to Bluffton College. Perhaps, interest in the contests began to wane, for the following year the prize money was increased, and in 1938 the contests were eliminated entirely. A new type of Peace Program was planned. Since the nations seemed on the verge of war, it was decided to have Russel Lantz a conscientious objector of World War I, tell of his camp experiences and to have Carl Landis tell of the Work Camp at Chicago. The War was beginning to paralyze the peace program, and although the C. E. Organization moved to push for peace, there was no record of any particular peace program after 1939 when a peace questionnaire was sent out to the different churches.

The organization was expanding. In 1935 it became necessary to create two offices in place of one secretary-treasurer. It might be mentioned that although official personnel changes much throughout the years, Mrs. Letta McCowan held the above stated office since 1928, and to date she still holds the position of treasurer. The organization owes much to her untiring help and ability. That same year it was necessary to make an appointment to the Publication Board for the "Senior Notes" in the **Evangel.** In 1941 the C. E. absorbed the full responsibility of the retreat programs. A special retreat committee was no longer needed. The war had its effect here also, for these meetings were cut from two-day study courses to one-day inspirational meetings. This was a combination of Rally Day and the Retreat. The Rally Day had been dropped the previous year. In 1947 the Retreat was dropped in favor of Youth Rally Day; two of these were held, one in the spring and one in the fall.

In 1937 the educational fund was depleted, but the project was not abandoned. In 1938 it was asked that the fund be continued with help from the churches. The following year aid was again given to a worthy student. In 1942 the problem of the educational project was brought before the Ministerial Committee who saw to the distribution of the funds for the next year. For a time the Ministerial Committee and the C. E. Executive Committee worked together on a plan for promoting this project. Meanwhile money kept coming in to the C. E. fund. Finally last year it was decided that the C. E. inform the Ministerial Association that the fund was still in existence and if in our Conference they knew of a worthy young person who is preparing for full time Christian Service, the C. E. would stand ready to lend such assistance as they are able. Possibly the difficulty of the educational funds was due in part to the rapid growth of interest in a larger missionary project.

Help Educate and Sent Medical Missionary

The support of a medical missionary in Africa has been a large and important project over many years. In 1934 the Organization supported Dr. Unruh on the field. In order to accumulate enough money for this purpose share certificates were sold in 1935. That year it was learned that possibly the doctor would come home the following June. There was a little difficulty here as he came home sooner than expected. On account of ill health he was unable to return to the field. In 1937 a committee made a trip to Chicago to ask Merle Schwartz if he would be willing to receive help from the C. E. toward his medical education. The need of a medical missionary was so great that it was felt that if aid were given, Merle might be able to go sooner. He accepted the help which was accordingly given. From that time on the Missionary funds were kept for the time that they would be needed to send Dr. Merle Schwartz to the Congo. In 1939 the funds were placed into Federal Savings and Loan to draw interest. The next year the C. E. assured responsibility paying the Doctor's allowance, in field and school, pay clothing allowance, passage, and tuition. The $300 bequeathed by Mrs. Swartz was used to buy instruments for the doctor's use in school and on the field.

The Schwartz's sailed in 1941. Their ship was captured by the Germans. Funds had to be secured for passage back home and then for the second trip abroad later. This was accomplished and still the missionary fund grew. Now the Schwartz's are at home on furlough, and the C. E. presented them with a new car to be taken to the mission field when they return.

From time to time minor projects were sponsored such as the music festivals held in the fall of 1937 and of 1938. In 1934 a five-week institute was held beginning the fourth week in October. The churches were grouped and leaders appointed acordingly. The next book "Expert Endeavor" was used.

In 1946 the president, Jerrold Rocke, and the Illinois Field Secretary, Irvin Nofsinger attended the Young People's Union of the General Conference at Newton, Kansas.

C. E. Officers

The officers of the Executive Committee for 1947 include: President, Jerrold Rocke; vice-president, Melvin Norquist; treasurer, Mrs. Letta McCowan; secretary, Mrs. Mildred Sommer; Illinois field secretary, Irvin Nofsinger; Indiana field secretary, Rev. Robert Hartzler; Junior superintendent, Helen Grove; Intermediate superintendent, Rev. Maynard Shelly; Advisory committee, Rev. Harry Yoder, Rev. William Weaver, Rev. Ben Esch, and Rev. Lotus Troyer.

Just now, as always, there is a need for greater interest in Christian work. There is a real need for full time Christian service. This was the keynote of the last youth Rally held in November. Rev. Don Smucker presented the need particularly in Central Conference very forcibly and called for more full time workers from the young people. There is still a need for the educational fund; there is still the need for missionary work; there is still a need for greater Christian Endeavor.

Are You an Unbeliever?

Last November a cartoon in the Chicago Sun and Times pictured a gigantic statue of Mars, the god of war. On his shield was emblazoned these words, "War is inevitable." Before the stature hundreds of people prostrated themselves—all except one, a "peacemonger," who stood up straight before the idol as if to challenge its sweeping claim. The title of the picture called this one who refused to bow down "the unbeliever."

Are you an unbeliever in the god of violence and slaughter? When everyone around you, including some of your best friends, assume that there is nothing else to expect but war with Russia, do you nod in agreement, or do you try to point out that there is another way, the way of Christ? Will you go along with every form of worship at the shrine of militarism, or do you stand up squarely on your principles and say, "Not by might, nor by power, but by God's Spirit"?

It is unfortunately true that the more we talk about war with Russia, the more we make it likely—that the oftener we bow down before the idols of Mars, the stronger that force becomes. So it is the time now—as it has always been since the days of Jesus—to make a clean break with war and preparations for it, remembering that all war is sin. It is time to decide whether you will serve God or Mars, to make your choice of masters.

Mennonite Biblical Seminary X-
4614 Woodlawn Avenue
Chicago 15
Illinois

To be an unbeliever in the way of war, you must become a more convinced believer in the way of Jesus Christ. Let his mind and his heart be in you, that you may help to bring his healing touch to a war-scarred and an aching world.—Kenneth Morse

PEOPLE WALKING

(Erna J. Fast M.C.C. relief worker in Hamburg, Germany, wrote the following descriptive paragraph in a recent Christmas letter:)

Everywhere one sees people walking, in city and on country road. Trams are terribly overcrowded and cars unavailable, so they walk. Along the road they walk carrying heavy bundles of turnips or potatoes gleaned in a farmer's field, or pulling high loads of twigs and straw in their little wooden carts, or carefully bringing home the precious little bucket of milk as the week's ration. In sunshine and in rain they walk, and now that the snow has come they still walk. It is as we note their shoes that the dull impact of all this becomes real and meaningful. The common shoe of Germany today is a heavy wooden sole to which old bits of leather or cloth have been fastened so that the shoe will stay on the foot. Children stumble along with these sandals fastened to their feet with bits of string or leather strips. One might well say that shoes are the measure of a man's wealth in Germany today. What all this will mean when the bitter cold and snow becomes a daily problem I cannot grasp. The distress and needs about us are tremendous and sometimes seem insurmountable.

Young People's Union Council

The annual meeting of the Young People's Union Council is to be held at the Mennonite Biblical Seminary, Chicago, Illinois, February 13, 14, and 15. Representatives from each district of the Conference, the colleges, and the Y. P. U. executive committee compose the Y. P. U. Council. A program discussing vital youth problems has been planned as well as discussion of and action on the developing conference youth program.

MENNONITE LIBRARY BIBLICAL SEMINARY

The Mennonite

Volume 63 February 3, 1948 Number 5

SPECIAL CONTRIBUTION NEEDED FOR RESETTLEMENT OF MENNONITE REFUGEES

A year ago everybody in our Mennonite constituency was glad that the MCC had succeeded in moving 2,000 Mennonite refugees from Europe to Paraguay. We are happy that during the month of February it will again be possible to move Mennonite refugees, this time in two shiploads, each carrying about 800 persons who are destined for Paraguay. Other boatloads will later carry Mennonite internees from Denmark to the same country. Larger groups of refugees will also be assisted in getting to Canada and other countries.

We are extremely grateful that the International Refugee Organization has offered free ocean transportation for displaced Mennonites as it also does for other displaced people in its attempt to help these unfortunate folks to a new home. This will be a tremendous help in lightening the financial burden of the MCC resettlement program. But the task of helping these new settlers get a start will still involve a large expense. They will need food and clothing for months. Tools and machinery must be made available to them. Houses will have to be built and simple furnishings added, etc.

These refugees arrive in their new home utterly without funds. The task of equipping family units and of helping them to a new start, therefore, is difficult, especially when we keep in mind that in so many family circles the father and breadwinner is missing and that the burden of providing a home for her small children will fall upon the mother. To give adequate assistance under circumstances will require a considerable sum of money.

At its last annual meeting, January 9-10, the MCC carefully reviewed the needs of this resettlement program and then approved a budget of $550,000 for 1948. The Emergency Relief Board of the General Conference estimates that our share of this total task would certainly require over $100,000 from our churches. As in the previous movement to Paraguay it is suggested that about 75 per cent of this sum be raised by outright gifts and that 25 per cent be secured as loans. These loans are to mature in ten years bearing 2¼ per cent interest.

The contributions to this resettlement program can be spread over a number of months. The Emergency Relief Board would, however, like to urge our General Conference members and churches to give this great and urgent need their immediate, earnest and prayerful consideration and then contribute gifts in cash or in loans to this resettlement fund. Please send such contributions as soon as possible to our Conference Treasurer, General Conference Headquarters, Newton, Kansas, indicating in your letter what the contribution is for and also stating definitely whether it is a gift or a loan.

The Emergency Relief Board hopes that these contributions for the resettlement program will not diminish the regular contributions to relief because the general relief needs in certain areas of the world are still very great. It is our prayer that God may continue to bless our people materially so we can help effectively in alleviating human suffering in the Name of Christ and that He may give us that depth of Christian concern and love that will lead us to respond in a worthy manner and in Christlike compassion to the cry of human need.—Emergency Relief Board, Henry A. Fast, chairman; R. C. Kauffman, Financial Secretary.

"The task of helping these new settlers get a start will involve a large expense."

"Other foundation can no man lay than that is laid which is Christ Jesus"

AS WE SEE IT:

AN AMISHMAN, according to an associated press story, was arrested and held in jail at Goshen, Indiana, on the charge of having kept his daughter roped or chained for nearly twenty years because she refused to become Amish at the age of twenty-one. We cannot vouch for the truth of the story, but it had enough news value to make the front page of at least one midwest metropolitan daily paper. Thousands of readers will no doubt accept the story at face value and allow their judgment of bearded Amishmen to be colored by it. If the story is true, it is a very rare case, probably the only one in the long history of the church. The Amish are desirous to keep their young people within the household of faith and use every perusasion, as they have a right, and as other groups do too, to keep them within the fold. Some of their young people become rebellious and leave the church, which may cause anguish and tears but not violence such as the story implies. Newspapers rejoice in iniquity. They are more interested in a morsel of scandal than in telling the truth about a devout religious people like the Amish.—Lester Hostetler

IS UNIVERSAL MILITARY TRAINING DEAD? A note in **Newsweek** says it is; that it has now only a minority support in Congress and that the chance for passing the bill during this session is negligible. The cost of UMT, which the Administration concedes would amount to $2,000,000,000 a year, was one factor for the sharp drop in sentiment. This is not the basic argument aganist it from the point of view of the peace churches. We oppose millitary training for the same reasons that we oppose war. But the question of cost cannot be ignored. The Christian conscience has something to say about the stewardship of money, and in this case it is saying that the huge amount of $2,000,000,000, if spent for this purpose, would constitute a misuse of funds sorely needed for relief, education, hospitals, missions,and a thousand other good Christian causes. In the meantime it is probably best to take nothing for granted and to continue the flood of letters to Congressmen, voicing opposition to universal military training.—Lester Hostetler

The "BOOK NOTES," which are beginning in this issue, are to be a weekly feature. They are to be kept short, and the books mentioned are to be of interest to the great majority of readers. The aim is to have a democratic selection of the books. Members of Conference boards and committees will be asked for nominations. The "BOOK NOTES" will draw your attention to great thinkers and their products of heart and mind.—Editor

"THE WAY OF TRANSGRESSORS IS HARD"

One single atomic attack could destroy about one-half of the population of America and could wipe out its basic industrial setup. The man-of-the-street in America needs to awaken to this fact. According to Professor George T. Renner and Harold F. Clark of Teachers College, Columbia University, there are in the United States thirteen cities with a population of 1,000,000 or over and eighty cities with a population of 100,000 or more. "Thus 93 well placed missiles could subject nearly one half the American people to atomic bombing in a single attack." (The Bomb Secret Is Out!," by Robert M. Hutchins in the **American Magazine**, December, 1947). According to the article just cited, ten bombs could wreck the steel industry, five could put an end to much of the oil refining in this country, another five could put a stop to anthracite coal production, five could wreck the automobile industry, seven could stop copper refining, and twenty more could destroy a large part of such strategic "industries as rubber, optical instruments, magnesium, airplane engine,locomotive, radio, radar, and chemical roduction." "Thus 50 atomic explosions could paralyze this nation's defensive war-making powers."

Robert M. Hutchins, Chancellor of the University of Chicago and a man who was in on the ground floor of making the atomic bomb, tells us that the bomb secret is out. He says in the article already quoted, "If we told the Russians all we know at this moment . . . . this knowledge would not shorten their work more than 6 months." He suggests that we would be foolish if we did not assume that Russia was making atomic bombs.

Furthermore, there is no defense against the bomb. The Emergency Committee of Atomic Scientists

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states, "There is no military defense against atomic bombs, and none is to be expected." The atomic bomb puts everyone in the "front lines."

This dark picture is one in which the stars can and should come out. It is essential that the people of America, who have long relied upon war as a means of settling problems, stop long enough in the push of the daily round to read in the structure of the atom that the Bible has been trying to tell them for a long time: "Blessed are the peacemakers . . ." It seems that man rather generally must first find out by suffering what will not work before he finds and accept God's Way. To quit fighting because of fear may not seem like a very high motive. Nevertheless, a realization of how the human race could destroy itself can lead to repentance and more positive attempts at settling the world's problems. The Emergency Committee of Atomic Scientists is working hard to acquaint the American people with this picture. Mennonites may find in this approach one way of working towards peace-making. The threat of the atomic bomb is a powerful illustration of the fact that ". . . . the way of transgressors is hard." This needs to be made plain.—Editor

Thy People Shall Be My People

by Leland Harder

A petition signed by some Mennonites from Russia was read in the United States Senate on a day in December, 1873. A minority group of some forty thousand Mennonites were looking for a place where they could enjoy civil, social, and religious liberty. They asked the American Congress for one large section of land on which they desired to live together in colonies. "Justice exalts a nation," they wrote, "and if you will use your great influence to promote this mission, and assist the emigration of those who are persecuted for conscience sake, you will have the deepest thanks of the sorrow-stricken Mennonites of Russia and, what is more, the blessings of Him who said that even a drink of cold water shall not be without reward."

That petition was rejected. The result was that only one-fourth of the Mennonites came to America. The leader of the opposition to this movement spoke for his element in Congress when he said:

> *"Let us have no exclusion; let us know no boundaries; let us be a nation and a people where every man stands on an equality with his fellow man, where there are no boundaries like Chinese walls to separate one sect or one opinion of politics, or one calling from another; but an equal citizenship and an equal freedom."*

That same day another minority group was asking for certain privileges. They were Negroes and their spokesmen were Negro members of Congress. They were fighting for the Civil Rights Bill which was designed to give them equal privileges in all the public chartered places of accommodation such as restaurants, hotels, and public conveyances.

"Gentlemen," said one of them, a minister by profession, "you say that colored men should not come here begging at the doors of Congress for their rights. I wish to say that we do not come here begging for our rights. We come here clothed in the garb of American citizenship. We come here demanding our rights in the name of justice. We come, with no arrogance on our part, asking that this nation, which laid the foundation of civilization and progress more deeply and more securely than any other nation on the face of the earth, guarantee us protection from outrage. We come here, five millions of people—more than composed this great nation when it had its tea party in the Boston Harbor and demanded its rights at the point of a bayonet—asking that unjust discriminations against us be forbidden."

The response to this petition was very different from that experienced by the Mennonites. "You may pass this bill," declared a gentleman from Georgia, "but you cannot change color by legislation. The Southern people may languish in prisons, the remnant of their substance may be exhausted in fines, but they will perish before they will submit to the humiliating degradations of social equality with the emancipated negroes."

Let us have no exclusions? Let us know no boundaries? Consistency, thou art a jewel!

The Civil Rights Bill of 1873 was the last of the great measures of justice for the colored people. The Negro minority kept this Bill alive through four sessions of Congress. That great period of Republican administration which had saved the Union, freed the slaves, and added three admendments to the Contsitution, was coming to a close. The colored statesmen were making their last fight in the final week of the 43rd Congress in 1875 when nothing short of a miracle happened. An influential gentlemen from Ohio by the name of James A. Garfield made a speech in support of the Bill. "I have lived long enough," Garfield said, "to learn that it is safest for a nation, a political party, or an individual man, to dare to do right, and let consequences take care of themselves. For he that loseth his life for the truth's sake shall find it. God has taught us that the fate of our race is indissolubly linked with that of the black man on this continent." The Civil Rights Bill became law. Racial discrimination in public places was abolished by legislation. But when the Southern Democrats came into the majority, it was declared unconstitutional.

A famous sculptor once left his studio in charge of his servant. The servant, conceiving his genius superior to that of his master, attempted an improvement in a favorite statue. The master returned to find his idol—the labor of years—converted into a torso.

For seventy-five years the Negro class of citizens in this country have been discriminated against in public places because a work of genius in 1875 was converted into a torso. A few months ago, President Truman appointed a Special Committee on Civil Rights to investigate the problems of minority discrimination in this country. Their report will become a classic on the subject, to be referred to for years to come. They saw that the 19th Century Civil Rights Bill should be reenacted as part of the solution to a grave problem.

WHY? "I'll tell you why," said one of the colored Congressmen in 1873, a barber by trade and a former slave, "We have been identified with the interests of this country from its very foundation. The cotton crop of this country has been raised and its rice-fields have been tilled by the hands of our race. All along as the march of progress, as the march of commerce, as the development of your resources has been widening and expanding and spreading, as your vessels have gone on every sea, with the stars and stripes waving over them, and carried your commerce everywhere, there the black man's labor has gone to enrich your country and to augment the grandeur of your nationality. This was done in the time of slavery. If we have been hewers of wood and drawers of water; if we have made your cotton-fields blossom as the rose; if we have made your rice-fields wave with luxuriant harvests; if we have made your corn-fields rejoice; if we have sweated and toiled to build up the prosperity of the whole country by the production of our labor, I submit to you now that the war has made a change and we are free, is it not fair and right that we should come in and enjoy to the fullest extent our freedom and liberty?"

It was apparent that prejudice was the first obstacle in the way of the Civil Rights Bill of 1873. "Admitting that it is prejudice," said a Congressman from Virginia, "you as members of Congress are bound to respect that prejudice. It is a prejudice that God himself placed in the hearts of Southern children and the Southern people."

The Negroe barber interrupted him by saying, "I deny that!"

"Sit down!" the Virginian retorted. "I am speaking to the white men of this House. I am talking to gentlemen." Addressing the Chair, he said, "Mr. Speaker, I do not wish to be interrupted by him again."

James A. Garfield called the gentleman to order. His point was that when a member ceases to address the whole House, he ceases to have a right to the floor.

A few days later a distinguished Negro lawyer Congressman, who had studied in famous London schools for nine years, made a speech that held the attention of men on both sides of the House. He spoke brilliantly refuting the arguments against the bill. He didn't hesitate to bring the ax down on his opponents. When he came to the Virginian, he said, "To the gentleman from Virginia who spoke on yesterday, and so far transcended the limits of decency and propriety as to announce upon this floor that his remarks were addressed to white men alone, I shall have no word of reply. Let him feel that a Negro was not only too magnanimous to smite him in his weakness, but was even charitable enough to grant him the mercy of his silence." The reporter of the proceedings found this statment so singular as to include in paranthesis in the *Congressional Record,* the notation, "Great laughter and applause on the floor and in the galleries."

Would a Civil Rights Bill of 1948 meet another disastrous fate? The President's Committee states that "The action of the Supreme Court in declaring parts of the 19th century civil rights legislation unconstitutional does not prove that a well conceived present-day attempt to strengthen the federal civil rights program would meet a similar fate. A powerful public opinion remains a living force in constitutional law and is bound to be thoughtfully considered by any later Supreme Court when the validity of new civil rights laws comes before it for decision."

The Negro lawyer, speaking for his race whom he represented, concluded, "The Holy Scriptures tells us of an humble handmaiden who long, faithfully, and patiently gleaned in the rich fields of her wealthy kinsman. We are told further that at last, in spite of her humble antecedents, she found complete favor in his sight. For over two centuries our race has 'reaped down your fields.' The cries and woes which we have uttered have 'entered into the ears of the Lord of Sabaoth,' and we are at last politically free. The last vestiture only is needed—civil rights. Having gained this, we may with hearts overflowing with gratitude, and thankful that our prayer has been granted, repeat the prayer of Ruth, 'Entreat me not to leave thee or to return from following after thee; for whither thou goest, I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God, my God; where thou diest, will I die, and there will I be buried; the Lord do so to me and more also if ought but death part thee and me.'"

(Leland Harder, Bethel College senior who is majoring in social science, dug through a lot of old issues of the Congressional Record to get the story of the Civil Rights Bill which was the foerunner of legislation proposed today for the elimination of racial discrimination in restaurants, etc. We present the article as relevant to Race Relations Day, February 8.)

Our
Colleges and Seminary

BLUFFTON COLLEGE

The Girls' Gospel Team planned a trip to Northern Indiana for January 25. Programs were arranged for the Middlebury, Goshen, and Topeka churches. The new semester opened January 26. The enrollment is approximately the same as the first semester. Rev. Harry Yoder is working in the Eastern District Conference territory in the interests of the building fund. Dr. Ramseyer will also work in that area during the first two weeks of February. The DePaur Negro Men's Chorus will give a concert in Bluffton sponsored by the college February 4. The February Vesper service will be held February 22, with Dr. Charles Wesley, President of Wilberforce State School, as the speaker. The marriage of Alice Locher and Gordon Neuenschwander was solemnized in the college chapel Saturday afternoon, January 24. The annual faculty reception for students was held in the Musselman Library January 30.

MENNONITE BIBLICAL SEMINARY NEWS

Menno Schrag, Editor of the **Mennonite Weekly Review,** delivered two addresses in Chicago over the week-end of the eighteenth. The first of these was given to the Seminary Vesper Service in which he portrayed the amazing influence which the little country of Palestine has had on religious and political affairs for hundreds of years and the strange mixture of the natural and supernatural in the Holy Land. He suggested that the present disturbances there would make visitation virtually impossible at this time. In the evening he presented his pictures to the Mennonite Bible Mission. The McKinley Park Methodist Church of which Harley Stucky is pastor dismissed its evening service to attend the illustrated message.

The Seminary Board held its annual meeting here on Wednesday, January 21. A number of very important decisions were facing the Board in connection with seminary officials, faculty appointment, housing finances, and fieldwork. A fuller report of this meeting will be made at a later date. President A. S. Rosenberger of Dalton, Ohio, presided at these meetings. In general the plans for the coming year are based on the expectation of a considerable increase in enrollment.

CANADIAN MENNONITE BIBLE COLLEGE

On January 12 the College Board of Directors held its first official meeting since the opening of the school year. It was an occasion of praise and thanksgiving. Members present were: Rev. William Martens, of British Columbia, Rev. Daniel Janzen and Rev. P. W. Dick of Alberta, Rev. J. A. Dyck, of Ontario, Rev. J. J. Thiessen and Jacob J. Gerbrandt of Saskatoon, and Rev. J. N. Hoeppner, Rev. P. A. Rempel, Rev. P. Schaeffer and Rev. I. I. Friesen from Manitoba.

A committee was appointed at this session to study further the problems relative to accreditation and the study course schedule. It is hoped that a plan can be established that will meet the needs of the Conference and at the same time be recognized by other accrediting agencies. Rev. Arnold J. Regier was appointed to be the chairman of this Committee.

Rev. J. A. Dyck of Niagara on the Lake, Ontario, spoke at the Sunday evening service on January 11. Rev. J. A. Dyck has been a leader in the educational activities in Ontario and was largely instrumental in the establishment of the Academy at Leamington. He was recently ordained as an elder in the Mennonite church at Niagara on the Lake.

BETHEL COLLEGE

Dr. Clarence Lee Furrow, representing the North Central Association, spent Friday, January 23, on the campus, discussing educational problems with the faculty and its various administrative committees. Recent visiting chapel speakers have included: John T. Kenna and T. H. MacDowell, Associate and Regional Directors, respectively, of the National Conference of Christians and Jews; Delmar Wedel, recently returned from relief work in Europe; Dr. Delbert Preheim, Rev. Homer Leisy; and Dean N. E. Byers. At the mid-year elections of Cheminar, Widick Schroeder was elected president, to succeed Sam Schmidt. The names of six Seniors have been chosen by the faculty and student body to appear in the 1947-48 edtion of **Who's Who Among Students in American Universities and Colleges:** Gladys Dester, Deer Creek, Oklahoma; Norma Mae Tieszen, Marion, South Dakota; Elmer Buhler, Deer Creek, Oklahoma; Henry Claassen, Beatrice, Nebraska; Willard Linscheid, North Newton, Kansas; and Delbert Schrag, Parker, South Dakota.

FREEMAN JUNIOR COLLEGE

Paul Tieszen, recently returned from several years relief work in Puerto Rico, showed pictures of the work there to the Christian Youth Volunteers last Monday. With him was Eugene van der Smissen, also recently returned from relief work in Puerto Rico. Mr. Oswald Krehbiel of Hutchinson, Kansas, visited on the campus and was a chapel guest on Friday. Mr. Krehbiel was head of the Commerical department here some thirty years ago. The Senior Home Economics girls have been studying child care. To make the work more practical they set aside a day last week when each girl adopted a youngster for the day. They supervised the activities of the children as they played together and partook of the lunch which the girls prepared for them. The children ranged from two to five years. There were eleven of them in all, and they all seemed to have enjoyed the day very much. Chapel speakers this week were Mr. Graber and Rev. Floyd Breaw, pastor of the Evangelical United Brethren church at Olivet. A spelling class was started for all academy students with spelling difficulties.

M.C.C. News Notes

Process Refugees for Migration to Paraguay

Russian Mennonite refugees now located in Europe are being interviewed by the Preparatory Commission of the International Refugee Organization and by the MCC workers, to determine which of them should be included in the next movement of 1,600 to Paraguay. Those in the British Zone of Germany are being interviewed beginning January 20. This work will continue until the time when the first of the two vessels leaves, which may be about the end of the first week in February.

Raymond Schlichting To Describe Mennonite Life in Paraguay.

A number of Mennonite churches in Ohio, Indiana, Michigan, Minnesota, and Kansas will be visited in the near future by Raymond Schlichting, of the MCC Staff, who will speak and show slides to describe the conditions prevailing in the Mennonite colonies in Paraguay. These slides were taken quite recently and include the new colonies at Volendam and in the Chaco. Also of interest are the pictures showing the hospitals, schools, homes, industries which have been established by the older colonies.

This particular itinerary has been planned in view of Brother Schlichting's availability for a short time, and the desire of these churches to have this message presented. There may be similar occasion in the future when a speaker is available to visit churches in various communities to bring messages on the theme of refugee migration or relief work. Any congregations interested in such speakers under the sponsorship of the MCC, should write to Mennonite Central Committee, Akron, Pennsylvania.

Workers in China Evacuate from Kaifeng

For some time the MCC work at Kaifeng has been difficult because of the interference occasioned by the civil conflict in that area. The officials of both the Communist and Nationalist forces have said that our workers would not be molested. Nevertheless, there has been increasing irresponsible looting and plundering by soldiers, to the extent of losing much essential equipment and jeopardizing the safety of the workers. Under such conditions of chaos the service that the workers try to give is also often misconstrued by the various forces, thus limiting the witness that can be given.

After considering the problem from various angles, the group of workers was evacuated to Shanghai on December 30 to January 4 by air. Plans are being made for work to be opened in another area of China where the energy of the workers can be utilized.

Community Makes Shoes for Relief Drive

A unique Shoes for Relief drive was sponsored on January 10 by the Mennonite congregation at Scottdale, Pennsylvania. This appeal was made to all the people of the community with the actual house-to-house collection of shoes done by the young people of this church. Money contributions were also encouraged for the purchase of additional shoes for relief. The shipment and distribution of the shoes is to be by the MCC.

This certainly is a commendable project for a congregation to carry out. Possibly churches in other communities will wish to sponsor similar projects of collecting some particular relief commodity. Anyone desiring information or suggestion on such projects, write to Material Aid Office, Mennonite Central Committee, Akron, Pennsylvania.

Need Continues for Mending and Shoe Repair Kits

There has been a very hearty response to this program of supplying mending and shoe repair kits for relief. Since these kits are filling such a vital place in the relief program overseas, we are continuing to encourage participation in this work indefinitely. These kits will give the people in the needy areas the wherewithal to help themselves in repairing their clothing that has worn thin by long usage.

Distribute Over 1,000 Christmas Toys

At Christmas over 1,000 donated toys were distributed to poor children of Gulfport, Mississippi, through the local colored schools and in the community about the camp.

Another group of volunteers are needed for service at the Skillman State Village for Epileptics, New Jersey, by February 15. The minimum period of service is ten weeks. The work consists of attendant service in the cottages. Inquiries should be sent to Voluntary Services, Mennonite Committee, Akron, Pennsylvania.

COUNCIL OF BOARDS TO MEET

The Annual General Conference Council of Boards sessions are being planned for Tuesday to Thursday, February 17 to 19, 1948, at the Mennonite Biblical Seminary Headquarters, 4614 Woodlawn Avenue, Chicago, Illinois.

Members of our congregations are requested to pray that the presence and guidance of the Holy Spirit may be felt during these days of intensive planning for the coming year.—Walter H. Dyck. Executive Secretary

A New Summer Bible School Course May Be Ours for 1949!

by Joanna S. Andres

(Pastors and Sunday school workers will soon be making plans for their summer Bible school activities. The Board of Education, through its Curriculum Committee, has been actively engaged in finding materials it may recommend for use in our churches. Joanna S. Andres was asked by the Board to write the following article for the benefit of those interested.)

It was my privilege to sit as a visitor at the work table of the Curriculum Committee of our conference in their three-day session this past December.

As most of us know, this committee works under the Board of Education with two board members represented on it. Its chief task is to be ever alert to the needs of the churches as to good materials for its teaching and nurturing ministry in the various departments. The committee sifts and proves available material for suggestion and — when necessary — even creates materials to meet a definite need.

It stands to reason that such a task involves much work. Being keenly interested, myself, in this portion of Kingdom work and having been burdened often with the need that exists among us, it was with deep satisfaction that I followed the plans and project discussion of the Curriculum Committee and saw the consecration of its members to the task.

We met in the large upper room over the library of our seminary in Chicago. My thoughts traveled back to that Upper Room of more than 1900 years ago. Here we were again—disciples surrounding the Master, waiting for revelation of truth and guidance from Him. Unlike those disciples on that night, our was the heritage of the Cross, the Risen Lord, the great commission because of which we had assembled—"Teaching them to observe all things whatsoever I have commanded you."

One of the main items under discussion was material for the summer Bible school. Concerning this project, I would like to say the following:

1. Through the past five years the Old Mennonite Conference has concentrated time, effort, and finances to produce a new course for the summer Bible school curriculum. Mr. A. J. Metzler of the Mennonite Publishing House, Scottdale, Pennsylvania, presented this new course to the Curriculum Committee at the session in Chicago.

2. Upon closer study of this series, we found it to be a very well prepared Bible course. Besides this Bible material, it contains also brief doctrinal and conference activity studies of a few minutes daily. It is natural and right that these brief studies should center in the mission, educational, and benevolent activities of the Old Mennonite conference.

3. In view of this fact, it was decided that before this new course is suggested to our churches, it should first be adapted to our conference use, substituting our own conference activities in the brief studies presented in the course.

4. We are, therefore, now working on the suggestion of changes to be made in the series. These changes are then to be submitted to the Scottdale publishers for their estimate of cost involved.

5. The Curriculum Committee hopes to submit these cost estimates to the Boards of Education and Publication for consideration at their February meeting in Chicago.

We feel that this new Bible course, with an adaptation for our own conference use, would serve our churches well for many years to come.

Because we have needed a real good summer Bible school course for so many years, I have been free to share the above with you, knowing that it shall receive your interest, even unto prayer.

Mennonites the World Over

By Cornelius Krahn

The Story of the Hutterites. The Hutterites, cousins of the Mennonites, have a unique story to tell and they tell it in a unique way. Ever since their founding more than 400 years ago they have been keeping what may be called an official diary written in beautiful, ornate long-hand, which tells the story of their hardships sufferings, and migration because of their beliefs and principles. These documents are cherished almost more than the Bible itself by the present-day Hutterites. The story consists of two volumes: **Die aelteste Chronik** (The Oldest Chronicle) and **Das Klein Geschichtsbuch** (The Little Chronicle). The first was printed in this country in 1943 and the second came off the press recently for the first time. These books have been printed with scholarly annotations in the original German language prepared by Dr. A. J. F. Zieglschmid of Northwestern University and published by The Carl Schurz Memorial Foundation, Inc., Philadelphia, Pa. from whom the books may be obtained.

The first volume tells the story of the Hutterites from the time of their origin up to 1665. The second volume briefly reviews the first and continues the story to the present time. It includes the newest development among the Hutterites in the United States, Canada, Germany, England and South America. Manifestos, statistics, maps, and especially the extensive bibliography enrich the research value and information of these volumes. The editor and the publisher should be congratulated for the excellent work which represents a momument to paintaking research and diligent labor for many years. It is fortunate that this huge task has been completed, but we are a little ashamed that the Mennonites have contributed so little toward it.

Dutch Brethren Report on Visits to America. The Dutch friends that visited us last summer have returned and related their reports and observations to their churches and conference. All have expressed their gratefulness for the opportunity of seeing the "new world," and of meeting and fellowshiping with the Mennonites of America.

Naturally such an exchange of experience, thought, and fellowship can be considered only a beginning of a long range program that should follow. It is, therefore, not at all surprising that one of the Dutch ministers, after listening to the reports of those that had returned, stated that he was more confused than ever about the American Mennonite situation. According to him one of the returned men had pictured American Mennonitism as an ideal which the Dutch Mennonites ought to imitate or follow while the other had left the impression that the American Mennonites were confronting difficulties which the Dutch had long since solved. This may seem a contradiction and yet it may contain as much truth as can be expressed in so few words. In other words the American Mennonites, no doubt, can learn from their brethren in Holland, who confronted the problems arising from the modern relationship of Christianity and state, such as, conscription, holding of public offices, etc., what choices will lead where. On the other hand the Dutch Mennonites need some of the vigor and vision that characterizes the American Mennonites in their evangelistic, missionary, and relief activities.

It is to be hoped that the planned World Conference for 1948 and many other occasions for fellowship will result in mutual benefit.

BOARD OF EDUCATION TO DISCUSS EXTENSIVE PROGRAM

The meeting of the Board of Education of the General Conference is called for February 17-20 at Chicago. Various problems concerning our schools, Sunday school work, Foreign Student Exchange Program, C.P.S. Rehabilitation Program, young people's retreats, Young People's Voluntary Summer Service, general lay leadership training along various phases of Christian endeavor, as well as other problems, will be discussed, and it is hoped that some rather far-reaching decisions can be made. We trust that the church membership throughout the Conference will remember the Board and its work in their prayers that in all things the will of our Father may be known and accomplished.—In behalf of the Board of Education, Ed. G. Kaufman, Chairman.

> *The birth, ministry and death of Jesus blend together in one great symphony, gloriously conceived in the wisdom of God, and centering in one theme—Redemption!*
> —Herbert Fretz

APPOINT GEORGE G. DICK TO BOARD OF EDUCATION

The General Conference Officers herewith announce the appointment of Rev. George G. Dick, Bloomfield, Montana, to membership of the Board of Education, replacing Dr. J. D. Unruh, Freeman, South Dakota, resigned.—Walter H. Dyck, Eexecutive Secretary

MODERN VERSION OF THE TWENTY-THIRD PSALM

Chas. R. Goff

Science is my Shepherd, I shall not want. It maketh me to lie down in an in-a-door bed that will fold away in the daytime, creating the illusion that we have a large apartment.

It sweepeth my wife's floors, washeth her dishes, orderth her groceries, maintaineth 70° F' inside the house, 45° inside the iceless icebox, and 212° on top of the gas stove. It furnisheth her with radio music, salad recipes and the President's message while she watcheth the scientific things hum and buzz. It restoreth her school-girl complexion, waveth her hair, and maketh her seem altogether youthful.

Meanwhile it leadeth me into strange paths of ethical conduct, where, under the guise of "service" I can continue to fleece my fellow man and make 27% on my money, which money I need in order to meet the bills on the 1st of the month.

Yea, though I walk through the valley of the shadow of death, I will fear no evil, for I have my tonsils, adenoids and vermiform appendix removed.

For Science is with me, its test tube and lab findings they comfort me. It prepareth a a well-filled table before me in the presence of those who are less fortunate in the scramble for place and power; it anointeth my head with staycomb; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life and I shall dwell . . . . I . . . shall . . . . dwell on earth as long as I possibly can, and come to the end with an overwhelming sense of the emptiness of life, and I shall be filled with regrets forever.

BROWNS MAY GO TO SHANGHAI

(H. J. Brown, in a letter written January 13 from Shanghai, tell how Kaifeng is becoming such a dangerous place that they may have to evacuate to Shanghai.)

I am to leave Shanghai by plane on January 19 for Kaifeng. Shanghai is known for its rumors, but at any rate things are not too encouraging. I came here on business (banking) and must go back with provided funds for the work.

Should the situation get worse Maria and I may come to Shanghai. So far Kaifeng was our place. It is much easier and better to live and work amongst our Chinese Christians. However, if need be we could live here and work that way. The American Consul here seems to be concerned about the situation in Honan and may call us out any time. The fact that several missionaries are reported to have been killed by bandits seventy-five miles north of Hankow strengthens the idea of a necessary evacuation. The M.C.C. lost about $75,000 in their hurried evacuations two weeks ago. In case all missionaries in Kaifeng should be evacuated they too would lose greatly. Maria and I have nothing but personal effects and a year's provision to lose. In case the matter should get serious and we do come here, not only would that be lost but also our stay here would have to be figured at $5.00 a day for us two. Our salary would not allow this. Thus we should become an extra expense to the Mission Board. But as long as we can keep contact with the church and the work it would be worth while. Then too, we would remain the link between the Foreign Mission Board and the new mission field. This would hardly be possible as long as we stay in Kaifeng under present disrupted communications. When you write send a duplicate copy of the letter to Kaifeng and the other copy here to: % Assembly of God, 2023 Szechuen Road, Shanghai, China, so that in case I fail to get the Kaifeng letter I can get a copy here.

Now as to the Kansu project. We are in close communication with Brother and Sister Boehr, and over there everything is peaceful and airmail service prompt. Rev. and Mrs. Wuthrich and Miss Fast are still trying to get their freight through customs. They are to go on the Lutheran plane to Si'an and then by train to Paoki, but so far we have not made definite arrangements because they are not certain what day they will be through customs. Unless the situation in all China changes much we still favor having our missionaries come out and go to the new mission field.

Please don't worry too much about us and the work, but we do covet your earnest prayers in behalf of our dear Chinese Christians.

To Address Bluffton Students

Rev. Andrew R. Shelly, pastor of the Stirling Avenue Mennonite Church, Kitchener, Ontario, Canada, will be the leader for the third annual Christian Life Week, to be held on the campus of Bluffton College, Bluffton, Ohio, February 10-13.

His overall theme will be: "The Christian Life—the Abundant Life." This will be divided into two parts. In the mornings he will speak on the theme: Four Key Words: Jesus Christ, The Bible, The Church, and Love. In the evenings he will speak on: The Biography of the Christian Life: Its Inception, Its Development, Its Application, and Its Culmination.

Jottings

—**Der Mennonit** is the name of a German paper which the Mennonite Central Committee plans to publish for 20,000 Mennonite refugees who are in need of Mennonite literature. Harold S. Bender is to be the editor of the periodical which is to be mailed out from Basel, Switzerland.

—**Tabor Church, Newton, Kansas:** Rev. Henry Thiessen of the Fredonia Church was our guest on January 18. The Hillsboro Gospel Quartet, which broadcasts over the Hutchinson station every Sunday at 3:30 P.M., gave a program of gospel songs at our regular C. E., January 25.—D. S. Thiesen, Corr.

—**Correction:** We apologize for the slip in our thinking which caused us to use the heading "Deer Creek Church Dedicates Parsonage," in the last issue of the paper. This should have read, "Geary Church Dedicates Parsonage," for it is the Geary, Oklahoma, church which has built a new parsonage and dedicated it. Continuing the corrections we might say that the heading on the front page should have read, "Our 'Christian' Funerals" instead of "Our Christian Funerals."

78 CHURCHES RESPOND

78 churches and Sunday schools have taken up the challenge for a planned program of Conference publications, to the tune of $4,022.27, in six months.

At the General Conference at Berne, the Board of Publications presented its budget to the delegates of 240 churches, explaining that the program as projected for the coming year would require a total of about $21,000 in gifts, over and above the amounts normally received from subscriptions and sale of Sunday school supplies. This budget was presented with some concern whether our people might consider that too large an undertaking, but evidently they do not.

78 churches and Sunday schools have responded. Some have sent their contributions directly to the General Conference Headquarters, and others have sent it in care of the Mennonite Publication Office, and to all we give our sincere thanks.

78 churches represents 32 per cent of all churches. Assuming that the churches all share equally in the budget of the Board of Publications, these 78 churches, have assumed $6,720 of that budget, and in half a year they have oversubscribed their portion.

So once more, these 78 churches have "gone over the top" in love, understanding, and in vision.

Will the remaining 162 churches do likewise?

Until our churches adopt a budgeted plan of support for Conference work—all Conference work—such specific requests, appeals, and reports such as these will be in place, and will doubtless continue to be made not only by this Board but by every board attempting to do the work which our churches, at our General Conference and district conference assigned to them.

—**Bethel Church, Winton, California:** After a potluck dinner we gathered in the afternoon of January 12 for the ordination of Rev. Myron D. Hilty as pastor of this church. Rev. Harley King, a member of the Home Mission Board of the General Conference, gave the ordination message and Rev. Harold Burkholder presided. Rev. Burkholder, who is President of the Pacific District Conference, held meetings here from January 12 to 18. His subjects were: "How To Have a Revival," "A Consecrated Choice," "O Satisfied Soul," "Where Are the Dead?," "Unconditional Surrender," "The Power of Pentecost," and "The Lake of Fire." —Lorraine Heppner, Corr.

—**Stenographer wanted by the National Service Board for Religious Objectors,** 941 Massachusetts Avenue, N. W., Washington 1, D. C. Paul L. Goering, Administrative Assistant, writes that anyone interested may write to the Board for further information.

—**Rev. Andrew Shelly,** field representative of the Mennonite Seminary, hopes to visit Kansas churches after February 19.

—**Dr. J. H. Langenwalter,** who underwent an operation some time ago, writes, "I have not regained my strength, but I am on the way."

—**Dr. J. E. Hartzler** recently gave Bible Lectures in the First Mennonite Church, Reedley, California, and in the First Mennonite Church, Upland, California.

—**"Rally Day" in India:** Elenore Schmidt writes that in order to get more children to Junior Church in Jagdeeshpur, the children paraded through parts of the town, carrying small flags as they were singing, stopping now and then to shout, "Victory for Jesus." Result: Fifty more children that day.

—**Saucon Mennonite Church, near Coopersburg, Pa.** Forty to seventy people attend every week. Rev. A. C. Rosenberger has been leading us in studies of the Book of Genesis.—Corr.

—**First Church, Mountain Lake, Minnesota:** Word has come that the Willard Unruhs have safely crossed the Atlantic, and were to change from the **Queen Elizabeth** to the **Strassmore** at Southampton, England, January 15. We have now organized a Junior Sunday school Department with Adeline Quiring as superintendent. The Sunday school receipts for 1947 were $4,695, or a per capita of $15. The greatest part of this was given to missions, relief, and education. A catechism class of twenty meets at the parsonage on Sunday mornings. The parsonage was dedicated November 30. Two of our young men, Albert Neufeld and Milton Harder, spoke to us January 4. The two choirs had a business and social meeting January 14. The older mission society has packed thirty-seven layettes and sixty-two aprons for refugees since New Year's.—Mary Bargen, reporter.

—**Hebron Church, Buhler, Kansas:** Rev. Floyd Nunley of the Colored Methodist Church, Newton, and Rev. J. W. Nickel, our pastor, are exchanging pulpits January 25. Last Sunday night John and Norma Ruth Enns, children of Missionary Frank Enns', told us about the Congo Inland Mission work. This program was sponsored by the "Helping Hands." Mr. D. V. Unrau was elected chairman of the new organization of the laymen of our church. These men sponsored the collection of tools for the Paraguay Mennonite refugees. Three men helped at the Food Warehouse, in Newton, one day. The ladies are collecting utensils for the same project.—Mrs. Sam Regier, Corr.

—First Church, Wadsworth, Ohio: During winter we have two Sunday evening services each month. On one we feature outside speakers and talent. The other consists of an informal family gathering in the basement with a varied program followed by a social hour and refreshments. A recital on our new Wurlitzer organ was given on January 1. The newly organized Men's Brotherhood has gotten off to a good start.—Mrs. A. J. Krabill, Corr.

—North Star Church, Drake, Saskatchewan: At our annual Sunday School Christmas eve program an offering was taken for five C.A.R.E. packages and M.C.C. work totaling $96.32. Leonard Ewert, student at Grace Bible Institute, brought the English message on Christmas Day. At the annual meeting of the church a resolution was adopted to raise the annual church levy from $3.00 per member and $1.00 per quarter section of land for owners or renters to $5.00 per church member and no levy on property. Total contributions for the year 1947 amounted to $11,433.32 or $46.66 per church member. The annual prayer week was observed from January 4-9 with a very good attendance every night. February 16-19 are set aside for the year's Bible week with Rev. H. T. Klaassen, Laird, Saskatchewan and Rev. D. D. Klassen, Homewood, Manitoba as our speakers. At the business meeting of the church Jakob Driediger was elected as correspondent for "The Mennonite." —P. Schroeder, Corr.

—Johannestal Church, Hillsboro, Kansas: Milton Harder of Bethel College brought us the morning message on January 18, while Rev. J. M. Regier is convalescing. Rev. Regier expects to be with us again by next Sunday.—Mrs. Arnold A. Plenert, Corr.

—Correction: Mrs. J. E. Entz is a member of the Pension and Minister's Aid Committee and not Rev. J. E. Entz, as stated in the issue of January 6, page 12.

—Grace Church, Enid, Oklahoma: The parsonage is being remodeled and enlarged. The congregation purchased a new piano at Christmas-time. Rev. J. H. Epp of Kingman, Kansas, serves us every second Sunday. On the other Sundays, Rev. Albert Unruh of Meno serves us. Rev. J. J. Esau, one of the main speakers at the O.B.A. Bible Week, will hold two evening services in our church.—Corr.

—The West Swamp Church, Quakertown, Pa., has a percentage system for dividing its benevolences, so that all General Conference causes receive a part without holding separate or special collections.

—The "Swamp Mennonite Charge" in Pennsylvania is no more since West Swamp Church last year decided to become an independent congregation. The other two churches, Bethany and Flatland have combined into the Bethany-Flatland Charge with Rev. A. J. Neuenschwander as pastor. Rev. Neuenschwander had served the three-church Swamp Charge since 1934.

—The Mennonite Central Committee shipped $2,136,153. 59 worth of food and clothing and other relief materials abroad during 1947. This figure, plus the cash that came in to operate the program, plus the cash for refugees, brings the total to $3,763,761.73. —Figures from Wayne Henard, Director of Material Aid.

TRANSFER OF FUNDS FROM CANADA TO THE STATES

As our Canadian churches and Sunday schools are experiencing considerable difficulty in getting Canadian funds across the border to the United States for payments of Sunday school accounts, HUNDRED PER CENT subscriptions, and contributions for the work of the Conference, the following plan is suggested until more permanent arrangements can be made by the Executive Committee of the General Conference.

The Mennonite Book Store, Mr. John R. Dyck, Manager, Rosthern, Saskatchewan, will act as the agent for the Mennonite Publication Office to receive all such items and will report such receipts to the Newton office. This money, of course, will remain in Canada, and will be off-set by money which would otherwise be sent to Rosthern, in any event, from Newton.

This will save the trouble of having to make application for special permits to send money out of Canada.

—First Church, Nappanee, Indiana: Our program last Sunday evening was on the subject, "A Gospel in Silhouette." The first part of the program was a quiz on the Gospel of Mark and the latter part consisted of eight silhouettes depicting the Gospel of Mark. This program was presented by the young people. Three of our young people attended the two-day conference at Bluffton, January 2 and 3. This conference was planned by the Middle District Education Committee to encourage youth to enter full time Christian service.—Mrs. Loyal Corwin, Corr.

—Bethany Church, Quakertown, Pa. The Swamp Charge, consisting of West Swamp, Flatland and Bethany, was dissolved as of January 1, 1948, since

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JACOB H. JANZEN EXPRESSES THANKS

Referring to the recent Christmas period, Jacob H. Janzen of Waterloo, Ontario, writes for the columns of The Mennonite:

"Greeting cards began to arrive. Since I had withdrawn already from many of my former official functions, I did not expect too many of such cards and bought a few five-cent cards to reply at least individually to every card received. But I soon saw that I did not have enough of them. I replenished my stock by buying a batch of one-cent cards. I thought I could not afford more expensive ones, times being what they are. Soon the cards came in such numbers that I would still be sitting at my desk writing answers to all of them if I would have stuck to my original proposal. I had to give up. Anonymous gifts of flowers and other good things began to arrive, proving to us that even such of whom we did not know thought of us and loved us. All this gave us the feeling of lovingkindness and warmth. Our Christmas turned out to be an exceptionally bright and happy one, and my wife and I wish hereby to thank everybody from the bottom of our heart for the tokens of love and appreciation which were sent to us."

Calendar of Coming Events

Feb. 8. Race Relations Day.
Feb. 13. World Day of Prayer.
Feb. 15. Day of Prayer for Students.
Feb. 17—19. General Conference Annual Council of Boards Session, Chicago.
Feb. 22-29 Brotherhood Week.
March 15—19. Annual Bethel College Bible Lectures; Wm. W. Adams and Jesse H. Ziegler, speakers.
July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.
August 16—29 Western District Retreats.

West Swamp wished to be an independent church Bethany and Flatland have formed the Bethany-Flatland Charge. Our pastor, Rev. A. J. Neuenschwander, has accepted our call to the new charge. On January 18, Rev. G. G. Neufeld of Whitewater, Manitoba, spoke to us. He is on his way to Paraguay and Brazil, under the direction of the Home Mission Board of the General Conference. He is to work for six months among the Russian Mennonite refugees, some of whom have already arrived and some of whom are still to come to Paraguay.—Mrs. Ed. K. Stoneback, Corr.

—**First Mennonite Church of Christian, Moundridge, Kansas:** Rev. Edmund J. Miller spoke to us every evening during the first week of the new year. On January 5 the Mennonite Seminary Quartet gave a program of testimony and gospel songs. This we shared with the West Zion and Immanuel Mennonite Churches. The offering, which was held for the Seminary on the last Sunday on which Rev. Miller spoke, amounted to $282. Our church and the West Zion Church are again jointly sponsoring a school of missions. At our first meeting Rev. and Mrs. Frank J. Enns spoke of their labors in the Belgian Congo, Africa, and showed pictures of their work. A mission film, "We've a Story To Tell" was also shown. The C. E., at its first meeting this year, had an open discussion on "Prayer," and at its second meeting the Juniors told of the life story of Joseph.—Mrs. Myron Stucky, Corr.

—**Zoar Church, Goltry, Oklahoma:** Our church has purchased a comfortable, modern parsonage. Rev. Bergen and family moved in recently. The total income of our church during 1947 was $8.060.60, of which $3,367 was for the local use. Rev. A. J. Dirks of Halstead, Kansas, spoke to us one day last week. This week we plan to have Rev. J. J. Esau with us two nights. They are speaking at the Bible conference at the Oklahoma Bible Academy.—Corr.

—**Emmanuel Church, Moundridge, Kansas:** The young people of our church have been doing visitation work among the homes of the community. A large group went out to the home of Mr. and Mrs. Jonathan Koehn of Galva on the evening of January 16. The evening was spent in the singing of songs and listening to instrumental music.—Corr.

—**First Church, Lehigh, Kansas:** Our pastor, Rev. P. W. Goering, exchanged pulpits with Rev. Roland Goering of the Mennonite Church of McPherson, Kansas on January 18. Rev. Goering spoke on the "Second Mile," and presented a very inspirational message. At our annual meeting it was voted to have a nursery in the church basement during the services for pre-school children. It will be started February 1 with Mrs. P. W. Goering in charge, assisted by one of the young mother. The children will be taught stories, songs and prayers—Mrs. I. H. Balzer, Corr.

—**Walton Church, Walton, Kansas:** On January 25 during the worship service a short service of installation and consecration was held for the new church officers elected at our annual church meeting a few weeks ago.—Ella Voth, Corr.

—**Bethel Church, Perkasie, Pa.** We have decided to place a communion table in the church in memory of the late Rev. Allen Fretz and Deacon Clayton Myers.—Mrs. Raymond Detweiler, Corr.

—**First Mennonite Church, north of Butterfield, Minnesota:** Rev. M. M. Lehman pastor, spoke on "Mennonite Doctrine and Beliefs" at the Bethlehem Lutheran Church, Darfur, Minnesota, on January 25.

—**Zion Church, Souderton, Pa.,** has a nursery where babies may be left during church services. Usually the three attendants have from eight to fifteen babies to take care of. A new rug gives the babies a warm floor. Pictures of world relief and a talk by Joseph N. Byler, Director of M.C.C. Relief will be the feature of the evening service of February 8.

Book Notes

A PLAIN MAN LOOKS AT THE CROSS. By Leslie D. Weatherhead. (Abingdon Cokesbury; 1945; $1.50.)

"But to be honest, I did not know what the sentence, 'Christ died for our sins,' really meant." That is the confession of the author, one of the world's best known ministers; he is talking about his experience at the time he started to India as a missionary. He confesses that he could preach much on the life of Jesus, but he had never been able to come to grips with the message that really turned the world up side down—the death, resurrection, and ascension of Jesus Christ. These are the author's confession in the first five pages.

But note this quotation from the close of the book. " . . . if because we scorn old-fashioned phrases we miss the truth behind them, then our loss is indeed grievous. . . . . for the heart of the Gospel is the saving power of Jesus Christ. No anemic watered-down presentation of Christ as Hero, Influence, Example, or even Friend, is a satisfactory substitute for that rich, full-blooded gospel of salvation."

Weatherhead, leading contemporary British pulpit voice, ministering alike to cabinet ministers and slum-dwellers, may well be followed through this book in this coming Lenten season back to a gripping yet intelligent concern with the cross, the empty tomb, and the ascension.—Jacob J. Enz.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
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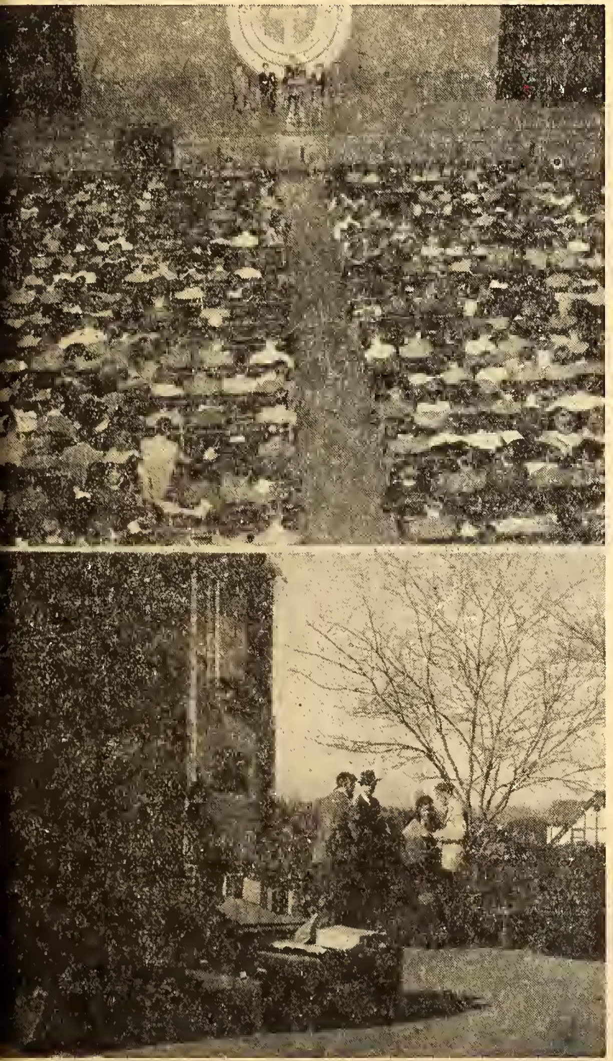
Mennonites Participate in North American Christian Frontiers Conference



**Top: Gathering of entire conference in Hoch Audi-
orium. Bottom: After days of travelling, waiting to regis-
er.**

Just Another Conference?

Mennonites comprised a very small percentage of the delegates at the North American Frontiers Conference of 1947 at the University of Kansas, Lawrence, Kansas, December 27—January 1. However, with some initiative on the part of a few who were curious to know who of the Mennonites had ventured to the Midwest, a place was arranged and announcement made for a meeting of Mennonites during the time alloted for denominational meetings. There were eleven who eagerly and quickly got acquainted when all had appeared. The three Mennonites from Canada and eight from the States found much to discuss, shared common interests and expressed an unanimous concern that the impact of this conference was so vital that somehow we must convey its importance and its message to the Mennonite Church. One result—THIS ISSUE OF THE "YOUTH SECTION" in which we have tried to share what was one of the greatest experiences of our lives and of such a nature that we are returning to our campuses a little different than when we went to Lawrence—with a greater vision, a more complete commitment to Christ, and a more encompassing zeal to serve, we hope!

Was it just another conference that brought over 1,800 students together for five days during Christmas vacation? Many had traveled a great distance, given up Christmas at home, encountered snowstorms to attend. Just another Conference? I think not. Perhaps for a few this was true, but by far the majority of students came with serious purposes, sincere intentions, and seeking questions, representatives of thinking Christian youth of all races and denominations finding loyalty to Christ as Master of life a common denominator.

"Christian Frontiers in the World" was the theme of the first part of the conference with challenging presentations in all parts of the world and in all areas of life. Finally, the conference in general converged no one crucial point, the discovery of an inner frontier of self, which must be realized and dealt with before outward frontiers in the world can be won for the Kingdom of God. Typical of our North American activism we thought to claim the unoccupied frontiers of the world, and We Must, but we found that Christ was seeking to claim the unoccupied frontiers of our hearts and wills. Looking back, this conference has been a towering event. In the present it can have a potent influence, and in the future it must make itself felt in "Christian Frontiers" in the world and in personal lives!—Myrtle Wasser Secretary-treasurer of the Young People's Union, Bluffton College

Late to Bed; Early to Rise

On a high hill overlooking the rolling plains of eastern Kansas stand the impressive buildings of the University of Kansas. Early morning found sleepy delegates coming out of dormitories, fraternity and sorority houses, climbing the steep hill and entering the Student Union Building to begin a busy day with breakfast in the cafeteria. As the student munched his toast, conversed with his table partners, and later mingled with the large crowds in the main later mingled with the large crowds in the main lounge he became more and more aware of the cosmopolitan atmosphere.

Here were students from the Deep South, from New England, from the Midwest and Far West, from Canada; leaders from Europe, South America, Africa and Asia, including American and African Negroes, Chinese, Indians, and Polynesians. Gathered together were Episcopalians, Methodists, Baptists, Lutherans, and a host of other denominations, yet all seemingly bound together by a great common denominator.

The student delegate was kept busy from morning till late at night attending mass meetings, panels, seminars and discussion groups. Meditations led by K. H. Ting of Shanghai and a panel discussion on various phases of Church work began each day's program. A unique feature of the conference was the arbitrary division of the delegates into 100 or more small conference groups, discussing frankly vital problems brought up in the meetings.

Afternoon activities at "Froncon" included denominational meetings and seminars discussing the unique problems and opportunities of Christian service in each major geographic area of the world. Seminars were held discussing specific vocations such as evangelism, medicine, education, social work, etc. Lively participation and stimulating discussions, characterized these meetings.

The evening schedule included a song service, main speaker, and meditation period. In the late evening a number of recreational activities were available, such as plays, films, and international parties. Also scheduled were "fireside chats" with conference leaders, a chance to bring out questions arising from previous meetings.

Throughout the day those looking for a place for meditation and prayer found their way to beautiful little Dansforth Chapel, where all was quiet and restful.

The weather played an important part throughout. The conference began with ideal springlike weather, but ended with blinding snow and howling winds which sent bewildered Southerners running to clothing stores, and made even Canadians scurry for shelter. Snow also caused the late arrival of a special delegate train which was stalled just outside New York City for twenty-four hours.

The general atmosphere at Froncon was that of tolerance, congeniality, and an eagerness to learn from others—a cross-section of the people of the world all bound together by common ideals and purposes. —Harold Moyer, Bethel College.

Leaders Discuss in Panel

The most enlightening and thought-provoking discussions of the day were stimulated by panels composed of outstanding workers of the church. Such men as Dr. Roswell Barnes of the Federal Council Of Churches, Dr. Kenneth Latourette of Yale, Mrs. Jean Harbison better known to our relief unit in Puerto Rico, and Congressman Walter H. Judd forcefully weighed such topics as "What the Church Is Doing On The Frontiers," "Should the Church Save Civilization," "Here Am I." A special feature, "My Vocation," was presented by Student Missionary Appointees.

As regarding "saving civilization?"such trends in thinking were expressed as correlated to Christianity. And what did they say? Barnes: "Some aspects of civilization really aren't worth saying." Harbison: "I'm not sure I'm working in Puerto Rico to save civilization. I'm concerned to change it so people can find life." Flint: "We're not concerned to save the status quo, but the best concepts of human life are indeed worth saving." Barnes: "We are not indifferent to civilization, however." Latourette: "Christianity is still young, and it has shown a capacity to survive civilizations. It is more widely distributed than ever before, and more deeply rooted, exerting a deeper effect on mankind as a whole—and now 'tis getting together as never before. All in all, these great leaders in expressing "saving civilization?" presented a heart inspiring picture of how the Church is fulfilling it's mission in frontiers the world over.

Demonstrating the unique purpose of the panels, was the climaxing stress laid on "Here Am I." Dr. Judd simply and clearly expressed what the experience is which brings a man into the accomplishment of God's purpose for his life. Dr. Judd said, that the injunction of Paul "forgetting those things which are behind, and pressing on . . ." means that if we choose to be Christian we must find His vocation for us, and more than that it means reaching out to new goals of life and action. His personal expression of devotion was that he was a "missionary" in Washington—and will be until his Minnesota constituents 'Send me back to China."—John Enns, Bethel College.

Welcome CHRISTIAN
FRO ERSMEN

Dr. John R. Mott and a student delegate

Ask, Seek, Find

"Questions answered!" was one of the pre-conference promises. During the conference itself, in no place was this more true than in our small discussion groups. These small groups, consisting of ten to fifteen people who met each day, were called "Mincon" groups. The word "Mincon" means miniature conference and for many this was the most vital part of the conference. A capable adult leader and a student chairman were in charge.

In these discussions, questions from other speakers of the conference were discussed. Personal problems were given serious attention. There was a frank, friendly, tolerant attitude throughout all the discussions, and the members of each group learned to know each other well. All sides of a problem were aired because in a group, containing people from all over the world, there are certain to be different views. Just a few of the typical questions were something like this: How does Christianity apply to politics, economics, and society? What is the nature and content of faith? Prayer? What is a missionary call? What is our Christian responsibility to others? What does God want of me?—Howard Shelly, Bluffton College

Outstanding Evening Speakers

Minnesota Congressman, and former missionary to China, Walter H. Judd, stated on the opening night that we are living in two worlds of strain and stress which cannot abide that way; the solution is either conquest with dictatorship or agreement by federation—he championed the latter. In order to obtain peace, we must not only hope for but also seek the Kingdom of God and His righteousness by helping Germany, Greece, other European countries, China and other nations in need and by making our own America strong in moral and spiritual purpose. "There is no peace without order; no order without justice; no justice without the machinery of justice; no effective machinery without Christian men and women of good will."

Dr. John R. Mott, Noble Peace Prize winner of 1947, told how his life has been one of unceasing effort "to weave together all nations, races and communities around the central figure of our Lord Jesus Christ." He has traveled in and "sat at the feet of" over eighty nations in order to learn of them and serve them. In his sixty years of service he has helped lay the foundations and carry on five world wide associations: Student Volunteer Movement, World Student Christian Federation now embodying over 300,000 Christian students from over forty countries, International Missionary Council which now includes 300 world wide missionary societies, YMCA (he has worked with it for sixty years instead of the one agreed to and has raised 300 million dollars instead of none agreed to), and the World Council of Churches which is a council to counsel to unite churches — 130 religious bodies have voted to join so far. Closing with Wilson's words he summed up the whole matter by saying that our civilization cannot survive materially unless it be redeemed spiritually and that only by becoming permeated with the Spirit of the living Christ to make all men free. He added the challenge for us to become Ambassadors for Christ.

On yet another evening Rev. Setareki Tuilovoni and Dr. D. P. Devanandan described "the impact of Christianity" in the Fiji Islands and in India respectively.

The climax came the evening that young Rev. Dave Burgess, working among CIO textile workers in the South, and dynamic young Jim Robinson, pastor of Harlem's Church of the Master, spoke on North American Frontiers." Up to this time we had heard the call of Christian frontiers in foreign lands; here we were told of the desperate need to pioneer in our own country. Moreover, we found that the very fundamental Christian Frontier was that of SELF, needing to be conquered before all else. Robinson suggested among other things: Are American lives any better in God's sight than those Japanese lives lost by the Atomic bomb (isn't that what we have been saying all along?)?; we cannot look in Christ's face and turn away happy and content that we have done all we can, for there is something always higher to be done; unless we change men — **self included** — we cannot change the world; let's try, in all we do or think, the simple, selfless way of Jesus — LOVE, nothing more, nothing less.—Lois Lohrentz, Kansas University, Graduate of Bethel College.

Once in a Student Generation!

The Student Volunteer Movement, which is the primary organization to sponsor this North American Christian Frontiers Conference (along with other Student Christian organizations had its humble beginning in 1886 at a twenty-eight day conference at Mt. Herman where 100 of those 251 people present saw and accepted the challenge to enter into mission work. It has enlarged through its fifteenth quadrennial to include the 1800 students who attend this conference at Lawrence.—Dave Enns, University of Saskatchewan

Re-Create

At Froncon (short for Frontiers Conference) the evening wasn't over at 10:00 P. M. — it was just beginning!

"Where shall we go tonight?" was a familiar question, for there were various types of entertainment going on in various buildings. In order that there would be a chance for more students to join in them, these were repeated each evening.

My attention was attracted first of all by the Continental parties, which seemed to suggest a spirit of international fellowship. A party was given for each continent, depicting the treasure of folkways and traditions which are peculiar to it. The European party, which was conducted by Tal Hiebert and Leo Beck, included lively folk games and songs, and attracted many of the students. Others, largely from curiosity, attended the African party. Here a demonstration of a typical campfire scene and a thrilling lion hunt with a background of weird tom toms gave to the participants the atmosphere of the jungle. Asiastic and Pan-American parties completed the round-the-world tour.

At the same time, other more serious forms of recreation were being offered. These consisted mainly of religious and missionary movies and "fireside chats" with prominent leaders of the Froncon. In these "chats" we had the privilege of becoming better acquainted with the leaders. From those who were interested in active sports, there was badminton and swimming.

Mennonite Biblical Seminary
Bulletin Editor
4614 Woodlawn Avenue
Chicago Illinois

These hours of fun contributed to the success of Froncon, for we learned not only to work together, but to play together in one grand fellowship.—Katharine Enns, Bethel College.

As I See It

One of the first impressions was a feeling of Christian fellowship. This was greatly fostered by the worship services in which all students present, even though from different races, backgrounds or denominations, could worship God as one unified Body of Christ. As the prayers of the 1800 delegates ascended it was evident that the Holy Spirit was in our midst.

I came away from Lawrence with a new insight into the problems of Christianity (the frontiers), and their solution. Only by 100 per cent dedication to Jesus Christ can the Christian youth of today help save men's souls and thus solve the problems which are caused by sin and evil.

I took with me new insights into living a Christlike life. I realized from the conference that the frontier of self must be conquored before outward frontiers can be tackled and won for Christ and His Kingdom. —Rudolph Martens, Waterloo College, Ontario

After the Conference - What?

Now that the conference is over, I'm struck with a realization that we, as Mennonites, have lagged behind, have failed—failed to give our all in the promotion of God's Kingdom. Yes, we have given for overseas relief—but not until it meant sacrifice here at home; and we have backed C.P.S. camps—but now that the "draft' is over, we don't have the real zeal for peace to fight against the universal military training bill. In short, I'm struck with the realization that we Mennonites have refused to come out of our clannish communities; have refused to give of our rich heritage and our rich economic status which we now enjoy; we have refused to go into government and other phases of work because we are afraid we will become tainted with the world and its idea. It is our shame if we are not strong enough in our religious beliefs to stand against the currents of worldly pleasures. Other denominations have surpassed us in many religious fields. No longer can we remain isolated within in a world of atomic energy and restless selfishness which is rapidly approaching an inevitable tragic end—a tragic end unless WE do something about it. The Mennonites must awaken to the fact that they have something to give the world—but unless they get out and give it to the world, the world will never be able to benefit from the rich heritage of our unique culture.

It is well enough to talk—but so what? Action is the keyword. Mennonite adults must realize that they are living in the 20th Century, in a world of progress which waits for no one. They must permit, yes, urge their children to go to college—a Christian college which will give them the training basic in practicing Christianity in a vocation. Young people must be content to go back, then, into their own communities and live a life unchanged from the complacancy which they left. There is no higher calling than farming, homemaking, teaching in the country school, small high school, or college, managing a store, or just an "honest" job to earn a living and work for Christ. All need true Christians. But educated Christian young people must lift their communities out of the valley of "just living" and help build a community which will live for a purpose—God's Kingdom.

It is well for young people to return to their home communities, but some must be willing to sacrifice the ties of kin-folk to pioneer in "Christian frontiers" in the non-Mennonite community in engineering, medicine, government, journalism, social work, teaching in universities, business, and all the other phases of professional life.—Betty van der Smissen, University of Kansas.

MENNONITE LIBRARY SEMINARY

The Mennonite

Volume 63 —— February 10, 1948 —— Number 6

General Conference Position in Regard to U.M.T.

The General Conference of the Mennonite Church of North America is a body of Christians having its origin in Reformation times in the small province of Friesland in Holland. From the time of its beginning our body has rejected participation in war and violence of all forms, holding to the teachings and practice of Jesus as recorded in the New Testament, and endeavoring to follow them as best we knew how. Assembled recently, as a body in Berne, Indiana, we considered seriously the pending legislation, and resolved "that the General Conference go on record as strongly opposed to any program of universal military training" and decided that our deep concern be expressed to the officials in Washington.

Our forefathers come from several countries in Europe, and through the course of the last four centuries have been compelled to migrate frequently. They have lived in Holland, Germany, Switzerland, France, Poland, Austria, and Russia. Economically they fared well in virtually every country, and each time they were forced to migrate they left behind fertile fields with well improved farms, factories, and industries that were well established; but for the sake of conscience they were forced to leave. Their migrations spell one long "trek for Conscience" throughout the more than four centuries of their existence; each time they left they sought for a new home of freedom from military training and from participation in war. The last of these "treks" took thousands from Russia and placed them in our own country, in Canada, in Paraguay, and in other South American countries. It started in the preceding century, but especially in the nineteen hundreds did this migration take on large proportions, resulting in untold suffering, and leaving in its wake countless broken families with most of the men taken captive and "liquidated," and leaving thousands not only homeless but broken in body and spirit. All this came as the result of the gradual loss of freedom which resulted from the militarization of the state in which they lived.

We speak, therefore, from experience. We have witnessed the coming of militarization into countries, and we have witnessed what evil results it left in its wake. From brutal Prussian militarism, through the crushing Napoleonic conquest, to cruel Czaristic autocracy leading into bloody Communist terror, we have witnessed and suffered under the strong arm of the state which subjected itself to militarization, thereby depriving its populace of freedom of worship, freedom of speech, and finally, the freedom to live according to the dictates of their conscience.

America, the land of freedom, stood as a citadel of hope for crushed peoples more than once. It continues in this succession, and when there is movement toward the adoption of universal military training it fills us with grief, for it focuses our minds on the past where country after country lost itself in this deceitful method. We feel we must now speak, for we fear for all mankind if our nation, which plays such a decisive role in world affairs and is pledged to support a true democracy, should commit itself to the way of militarism. Did not Germany choose to put its hope in this program and go down in utter defeat and destruction? Was not Czarist Russia relying upon the same methods? Is this not the method and the philosophy which has brought chaos to many a land?

Our experience leads us to plead with you that this program of universal military training shall not become a reality in our land. Our experience speaks its own language. The voice of experience would point out specifically three danger areas:

1. The passage of such legislation would give a powerful forward thrust to the growth of the power of the state over that of the individual. Our Constitution

(Continued on page 9)

General Conference in session last summer instructed the Conference Secretary by resolution ". . . to send to the proper Washington officials a clear statement of our position with regard to this (U.M.T.) issue." The accompanying statement has been prepared and submitted to governmental officials.

EDITORIALS

GANDHI is dead but not the things for which he stood. The great hope for peace lives on. How much we need that spirit of peace which Gandhi sought to bring to his people everywhere. How much we need that peace in the family, where now the lack of it makes children orphans and parents bitter antagonists, laying for all of society an unstable basis. Is there a Gandhi who will fast to the death in this area? There is strife in our economic life. We have become so material-centered that we are pitted against each other in ruthless competition, drowning our love and religion. We have lost our imagination and our capacity for faith. Would the life of one Gandhi be enough to lift life from a material centered view? There is the Church. It should embody the spirit of peace, but there are wars and rumors of war. Could a fast unto death of a Christian Gandhi bring peace in the Church? Is there a Mennonite who could fast until our church is one?

DWIGHT L. MOODY, whose birthday was commemorated February 5, was a man characterized by surrender. When he felt himself insufficiently gifted to teach a Sunday school, he made himself chief attendance booster and the first Sunday brought eighteen Chicago "hoodlums" to class. In another case a seminary professor was prejudiced against Moody. Hearing this professor in a Bible study, Moody abruptly called out, "There goes one of my best sermons!" Moody was flexible; he learned; he was honest. This helped him to be a co-worker with God and help in the creation of better and higher life in individuals and communities.

EISENHOWER, in disengaging himself from the presidential race, said something for which we can be thankful. He said, " . . . nothing in the international or domestic situation especially qualifies for the most important office in the world a man whose adult years have been spent in the country's military forces." The military has been taking over civilian government to such an extent that this statement is a cause for rejoicing.

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THE CHRISTIAN MINISTRY is the title of a new magazine for ministers, published by the Old Mennonites at Scottdale, Pennsylvania. Its purpose is stated modestly as in no way an attemt to compete with well known preachers' magazines already being published, but to offer help for ministers in rural churches, many of whom have had no seminary training. If the first issue is an omen of what is to follow, then one can expect from this magazine many things that are of help to all ministers, regardless of how much time they have spent in school or the kind of church they serve. The articles, somewhat uneven in quality, deal with such important questions as evangelism, preaching, doctrine, and church life. Though the editorial staff is composed entirely of Old Mennonites, the scope and usefulness of the magazine is evidently conceived in wider terms, for sample copies have been mailed to the ministers of other branches of the church. It is a worthy undertaking and we bespeak success for the new venture.

Gandhi, a Reproof

The man Gandhi was a reproof to much of what goes as "Christianity." He did not believe in war as a practical, even though sinful, necessity. After an intensive study of Tolstoy's books he early realized ". . . the infinite possibilities of universal love." **(Mahatma Gandhi—His Own Story** by C. F. Andrews) Already as a young lawyer he had come to the conclusion that the ". . . true function of a lawyer was to unite parties driven asunder." (Ibid) During the First World War he told a group of missionaries in South Africa, ". . . the frightful outrage that is now going on in Europe perhaps shows that the message of Jesus of Nazareth, the Son of Peace, has been little understood in Europe, and that light may have to be thrown upon it from the east. . ." **(Christian Century, June 15, 1932)** Even though we may feel that there was too much coercion in Gandhi's non-violence, there can be no question about its desirability in comparison to the war method used by practically all Christians.

Gandhi was against shallow conversions, so much so that he practically seemed opposed to all conversions to Christianity. C. F. Andrews, a close Christian friend of Gandhi, however, reports Gandhi as deliberately stating that he had no objection at all to what he called "true conversion," meaning by that heart conversion. Remembering that many Western Christians today have only a second-hand faith and that some converts on the mission field will seek out the missionary who will let them slip most easily into the Christian fold and that others continue confused and sinful lives even as Christians, it becomes evident that the Christian Church can pay more attention to "true conversion."

Gandhi lost his life in service to others. Christians talk about being a "living sacrifice." Gandhi must have felt like one when once he fasted for twenty-one days. Though the physical pain became nearly unbearable, he accounted the experience one of spiritual joy. Like Jeremiah, Paul, Bunyan, Fox, he knew the inside of a jail.

Gandhi was a man of prayer. He spent much time in prayer and found in it a renewal of strength. In it he sought internal purity, self-realization, and the truth.

Gandhi knew Christianity well enough to learn from it and to remind it of some things in turn. While in South Africa he seriously considered the matter of becoming a Christian. In an address given there he said, "I have endeavored to study the Bible and consider it to be a part of my scriptures. The spirit of the sermon on the mount competes almost on equal terms with the Bhagavad Gita for the donimation of my heart. I yield to no Christian in the strength of devotion with which I sing 'Lead Kindly Light,' and several other inspired hymns of a similar nature. I have come under the influence of noted Christian missionaries belonging to different denominations, and I enjoy to this day the privilege of friendship with some of them. Thus I have offered the above suggestions, not as a biased Hindu, but as a humble and impartial student of religion with great leanings towards Christianity." (**Christian Century,** June 15, 1932) In a meeting of orthodox Brahmins in 1933 Gandhi was accused "'of reading the Bible far too much and forsaking the teaching of the Bhagavad Gita. It was mentioned that if he had remained in South Africa he would have become a Christian." The Brahmins probably overdid matters, for Gandhi came to the conclusion that a man can serve best in the group and faith in which he is born. That meant Hinduism for him. He never joined a Christian church. Gandhi's life cannot be ignored.

Conversions Must Be Legalized in Central Provinces of India

According to a report from Southern India, given in the **Christian Century** of February 4, 1948, the Central Provinces have passed a law requiring that conversions must be legalized in the presence of a magistrate. The report states, "The law provides that such conversion shall take place only in the presence of the district magistrate, who must satisfy himself that the person to be converted has voluntarily elected to embrace the new religion." Violation of the law is punishable by a fine and imprisonment up to seven years.

Just why the law was passed is not clear. The report from India repeats a statement to the effect that it was enacted to "deal adequately with cases of abduction of women and forcible religious conversion, both problems having assumed unhappy prominence during the communal disturbances in the Punjab and in certain other parts of the country." It is difficult to say whether this statement should be discounted in face of the fact that the premier of the Central Provinces has not always been too friendly to the Christians.

Such a law as discussed seems much more natural to the Hindus of India than to us. We Americans make a big point out of converting others. With the Christian missionary enterprise it has become a part of our culture. Not so in India. Hinduism is not a proselytizing religion. Conversion is not looked upon as an ideal. C. F. Andrews said of Gandhi in 1932, " . . . there is in Mr. Gandhi's own mind a very strong objection to all proselytizing. Also there is a feeling that it is wrong, except in very rarest instances, for a man to change his religion." (**Christian Century,** June 15, 1932) Buoyed up by the feeling of independence India may have less taste than ever for conversions which may result in a certain lack of appreciation for the culture of India. Missionaries have not been generally popular throughout India.

How the new law will affect the work of the General Conference missions in the Central Provinces cannot be ascertained at this date. A member of the Foreign Mission Board stated that he knew of no reports on the effect of the law. Puran Banwar, native of the Central Provinces and now a student at Bethel, was unaware of the enactment of the law. He feels that unless influenced by outside pressure the magistrate in charge of the district in which our stations are located would recognize a Christian conversion as such if he could feel that it was genuine. In the same district is a second class magistrate who is a Christian. It is evident that a good deal depends upon the character of these magistrates. Just what would happen if a convert to Christianity were denied recognition and yet persisted in Christian faith is not clear. Puran Banwar believes that such a convert could not be baptized by the mission church.

However, the picture may not be so dark at all. Legislation of conversions may not be difficult. However to make the state the judge as to whether a man has been converted might open the door to persecution. But persecution does not always stop conversion as the history of the Roman Empire makes clear. If conversions are taking place monthly in our missions, we should soon know how this law works out in practice.

School and Farm Spell Opportunity

By John Thiessen

(On the last day of 1947 Missionary John Thiessen wrote a rather complete account of the mission school and farm at Jagdeeshpur, India. Here it is.)

THE work, which we feel our heavenly Father has assigned to us, has been almost unbroken joy. If any missionary is more happy in his work than I am, or enjoys it more than I, he would have to be going some. This dealing with young life and growth day in and day out is a most wonderful opportunity and a constant fresh source of joy. There are, in the first place, our growing boys and girls, some four hundred, among whom I walk and talk and teach and correct and urge and appreciate day after day, the year round. Then in connection with these boys and girls are the animals. And then the school farm with all its growth. Then the product of the shops —things that the boys and girls make. And then to top it all, to observe the spiritual growth of the older boys and girls. In former years, when we had only the middle (grammar) school, the students were much less mature, and one could not judge in how far foundations were really laid for a firm structure of faith in Christ. But now with high school students, we can see more clearly what the results of Christian nurture really are. We are very thankful, on behalf of our church in India, that our American churches and Mission Board have sanctioned this high school in our midst, where our children from Christian homes can get their foundation education in the atmosphere of the Christian church and near their homes. We do believe that in a very few years the spiritual results of our high school will be great in our church area in this part of India. In our own high school we have only Christians on the teaching staff, and the overwhelming majority of the students come from Christian homes. There are not many high schools in India that can have such a record and such an opportunity.

Need Instructor in Agriculture

About the teaching in our school we can give a fairly satisfactory report. The MCC has given us wonderful help in sending us Miss Ada Stulzfuss from near Reading, Pa. Her teaching ability and her influence over the girls in the girls' boarding home are of the highest quality. The subjects, as a whole, are fairly well taken care of; but the agricultural course is far from satisfactory. We could not get a teacher, no matter how we searched. So I had to take over the teaching of this subject. In practical agriculture I have no trouble, but I have never had real, theoretical agricultural training. This has made it very difficult for us. But I have a very able assistant in this subject. He is only high school pass, and hence he does not qualify for teaching high school, yet he and I carry on, and we do reach some sort of a standard which is by no means of the highest quality. However, our efforts have inspired interest and a practical knowledge of agriculture in our students. We still hope and pray that before long a young man can be found in America who is willing to come to India to help our rural Christian church in this very important phase of life. Meanwhile we have to carry on as best we can. Our Scripture classes are all well taken care of, and spiritual progress in knowing Him, whom to know is life eternal, is constantly registered.

Main Building Nearly Finished

While I am speaking about school, I must make mention of the building program as far as the school is concerned. The main building is nearly finished. One unit is just now going up and we expect to finish that in 1948. That we believe is the final unit as far as the main building is concerned, unless growth should come even much faster than we have experienced the last several years. We expect fifty students in the Sophomore, Junior and Senior classes by 1950.

There's Music in the Air

Now in 1947 we already have over fifty in these classes. It may become necessary to erect a small building some distance away from the main building to house the music classes, because they are apt to attract too much attention in the regular class rooms. With the nearing of the completion of the main building, Mrs. Thiessen has also finally been able to equip an art and drawing room, a phase of work which she has carried on for a number of years. This room and the work done therein, is a great inspiration and appreciation for the beautiful.

Need Building for Eighty Boys

The girls' boarding home is finished as a whole. Only the shelves with doors and locks are not yet finished. It may take most of 1948 to finish those. We hope also to finish a small building for about twenty students whose parents are rich enough to supply them with their entire feeding needs. Naturally they would eat better than those students who stay in the boarding home, which is still largely supported by mission funds. In the regular boys' boarding in which there are one hundred and sixty boys, we badly need at least one new unit. In the budget we are asking for funds to build one unit for about eighty boys. This building is planned to be a double story building. The lower floor for a dining hall (we have none now and the boys fill their plates and then go under trees or on various porches and eat—a most unorganized condition) and the upper story shall be living quarters for the eighty boys—one large hall.

I should have mentioned that we have now thirty-one girls in our new girls' boarding home, and there is room for fifty. At one end of this new home there is a suite for the superintendent of the home, which Miss Stulzfuss now occupies, and also a suite of rooms in which two Indian lady teachers live. Nearby this home is also an outside kitchen.

A Dairy Department

In Connection with all the above, I must not overlook to mention the dairy department for which many ladies societies sent funds. We have eight nice cows now, and seven heifers, and a number of male animals for work purposes. We also have a useful cow barn, and feed storing rooms. This cattle department is on fairly high ground, with a well right on the premises. Just below this whole establishment we have several fine rice fields, which already yielded a heavy rice crop for the boarding home this year. All fertilizer washes into these fields during the rainy season when the rice crop grows.

Natives Want Better Layers

In 1947 we also added the poultry department. We have White Leghorn and Rhode Island Red chickens, and also ducks, geese and turkeys. This is a very welcome department for our Christian community. Almost every home has some chickens, and a larger egg and more from one hen is an advantage that the dullest farmer soon sees. So people haul off the eggs from our chicken establishment so persistently that we can hardly propagate the flock.

Human Contacts Can Be Taxing

Besides all these human contacts which I have already mentioned, one is always in the midst of fellow workers in the various professions of life. There are the fellow evangelists, the teachers, the caretakers of boarding homes, the masons, the carpenters and common laborers and farmers and the large number of non-Christians who come to the hospital and then take their chance to look around. And then the idlers and beggars around the place all the time. To keep the high standards of Christ always on top, and to look upon every man, woman and child as a soul for whom Christ died, is often a bit taxing under these conditions.

Persecution

The work in the whole area is under Brother Harold Ratzlaff's supervision and goes on very well in most respects. There have been some shadows though. When independence came many non-Christians thought that there was no room in new India for any other people than Hindus. So there was some definite persecution, and some weak Christians did deny their and our Lord. Yet our evangelists believe that most of those who denied our Lord will repent and come back. Several have already come back and repented. Those who have once tasted how gracious our Saviour is, even if they are overcome by fear and fall, cannot be satisfied in their old ways any more.

The supervision of the field is too much for one missionary. There should be two district missionaries in this Phuljhar field.

Two Retreats

During 1947 we have had two retreats. One was for evangelists and Bible women, and one for students and young people in general. Both retreats were on a high spiritual level and most refreshing. The young peoples' retreat had a unique feature in it in that it was in the jungles and students built their own huts from branches and leaves of the forest. Ten to twelve students in a group built a hut for themselves. In this way ten huts were built. After this young peoples' retreat one student, Chandra-Mohan by name, came to his father one morning before dawn and woke him and said, "Father, at the retreat God gave me a vision and a call and I promised to obey. Now I must and want to prepare definitely for work in His kingdom." Such deep stirrings make youth retreats in India most worth while. And then after the stirrings the commitment.

A Great Deal of Work for the Shepherd

The work in our local Bethel church, of which I am still the pastor, has gone on in a regular pace. Twenty-six people, mostly students, have been baptized and taken into church membership. Thirty-nine babies were blessed. We have had regular services, prayer meetings, Sunday school classes in four departments, and Christian endeavor work. Witnessing by the brotherhood was also carried on. The present membership of this local church is 498. Then there are 447 unbaptized children. Besides this number there is the good sized population of boarding homes. This all makes for very much shepherding work.

The above gives a bird's-eye view of what is going on at this Jagdeeshpur station. I have however not made mention of the medical work and the details of the district work. But with this we wish to ask you and all our churches in the home-land to keep on remembering us and this work before the throne of grace.

Gandhi's Fasting

by W. F. Unruh

Mahatma Gandhi will always be remembered as one of the great men of history. Many will be the eulogies sung to his praise. His recent fast of repentance impresses the world. The inclination will be to hold this fast up as an example of what Christian fasting means. Here we need to think carefully. Gandhi's fast was one of repentance, pledged to continue until the Hindus and Moslems would stop terrorizing each other and would agree to respect each other.

Mahatma Gandhi has repeatedly used the fast as a pressure method. The great veneration which the masses of India accorded him gave him a tremendous leverage. No one would want to be found responsible for his death. He used the fast against the British Government. The Government could not risk allowing him to die in a fast, for then all India would have blamed England for his death. Now, again, neither the Hindus nor the Moslems could afford to allow him to die in a fast of repentance for their atrocities. They came to terms and agreed to respect each other "as if they were brothers." Again his fast proved an effective pressure method.

But this can hardly be called fasting in the sense in which Jesus speaks of it. Fasting as Jesus speaks of it means giving up legitimate things because of a great sorrow for sin or for the sake of a great cause. Jesus says our fasting shall be in secret. We are not to make capital of our devotion for our praise nor for any other purpose. It is to be in secret before the Father. The Mahatma is to be admired for his fasts, but we should not think that he is an example of what Jesus speaks of when he says, "When thou fastest . . . "

Let Us Be Appreciative

By Mrs. J. E. Entz

IN Romans 12:13 we read, "Contribute to the needs of the saints." (R. S. V.)

Perhaps a word such as the above spoke to the heart of him who first made the motion on our General Conference floor that we as a conference give aid to those servants of God in our conference, who, because of health or age, were no longer able to provide for themselves.

Although we realized that such aid would be definitely needed sooner or later by larger numbers, nothing very concrete was done. It is true that at one time a resolution was passed, which provided that an offering of ten cents per member per year should be lifted for this purpose. However that was not followed up as it might have been.

Perhaps this has been so because we as a church have been unusually fortunate in having spiritual leaders, who are very modest in their needs.

Perhaps, the individual churches have provided where, because of age or disability, the servant of God who had shepherded them needed material aid.

Or could it be that we have been blind to needs that we should have seen and provided for? Be that as it may, very little has been done by way of relief grants to date.

Recently I read a report of a large Protestant church concerning ministerial relief. I quote: "The work of Ministerial Relief began in 1717. (we are just now becoming acutely aware of "Ministerial Relief") From that date (1717) to the present our great church has never ceased to care for the aged and disabled ministers, missionaries, their widows and minor orphan children." This church asks for $150,000 annually for such ministerial relief.

The report of the Pension and Minister's Aid Committee to the General Conference in session at Berne, Indiana, this summer began with the words; "One of the growing needs of our Conference is to provide for our ministers as they reach the end of their periods of service."

You will remember that the committee saw that there are two phases of the problem committed to them.

The first, to provide for those ministers who have already arrived at retirement age and are in need of material aid, that is, to provide immediate grants to needy ministers.

The second, to look ahead and formulate a plan providing for an income at retirement, that is, a pension plan.

Much publicity was given to the latter phase of our work, since that was newer and needed to be thoroughly understood by all conference delegates in order that intelligent action could be taken at conference.

Another sentence in this same report reads: "The plan (pension plan) is a forward looking one. It does *not* meet the demands of the present."

Recommendation No. 5 reads: "We recommend that the Pension Committee be authorized to solicit funds to provide for those not covered by the pension plan."

The Pension and Ministers Aid Committee has become increasingly aware, in the past month, of the first phase of their work. Just recently application was made for regular aid to a man who has served our Conference unusually well and whose health prohibits his further service as pastor. (Others who will be needing help have also been brought to your committee's attention.)

Funds are needed for extending such aid, and we appeal to the churches of our conference to make contributions for this cause.

It is suggested that some churches may desire to set aside the offering taken on Communion Sunday for such ministerial aid. One church (not of our conference) makes a strong appeal for funds for the "Relief Grants for Ministerial Aid" on Mother's Day.

Material gifts can never repay the spiritual blessings received through the ministry of God's servant. We do not doubt that anyone who receives help from the brethren, through The Pension and Minister's Aid Committee, will be able to say with Paul, "It is kind of you to share my trouble, for even in Thessalonica you sent me help once and again." Phil. 4:14,16 (R.S.V.) They can say also with Paul, "Yea, ye yourselves know that these hands have ministered unto my necessities and to those who were with me." Acts 20:34 (R. S. V.)

Let us then gladly and whole-heartedly "Contribute to the needs of the saints." Rom. 12:13.

M.C.C. Ships 1,322 Tons

The following shipments left port from December 15, 1947, to January 15, 1948. Also included are two shipments of raisins which left on November 20, 1947, which had not been reported previously.

TO GERMANY: Christenpflicht, American Zone

—137 tons of flour; Mennonite Child Feeding, British Zone—398 tons flour, 30 tons beef from Canada, 29 tons miscellaneous food, 42 tons raisins, and 35 tons dried fruit; Hilfswerks British Zone, 40 tons flour; Mennonite Child Feeding, French Zone, 196 tons flour, and 35 tons raisins. TO AUSTRIA: 30 tons beef from Canada, 35 tons raisins, and 122 tons flour. TO CHINA: 6 tons clothing, bedding, and soap, 65 tons flour, TO ITALY: 13 tons clothing and soap and 30 tons Ralston Cereal. TO POLAND: 2 tons clothing and shoes, 2 tons powdered whole milk, and 45 tons flour. TO HUNGARY: 30 tons flour.

Refugees Headed for Paraguay Are Delayed

It had been expected that the first of two vessels, carrying a total of 1,600 Mennonite refugees to Buenos Aires, would sail from Europe during the first week in February, but recent word from C. F. Klassen indicates that there may be some delay. The sailing dates of the vessels will be spaced so that the first group can be trans-shipped from Buenos Aires to Paraguay before the second group arrives. If present plans carry, the river boats will receive and transfer all the passengers with a minimum of delay in Buenos Aires.

Stirling Avenue Church Joins Hundred Per Cent Plan

The following outline of the recommendation by the church board of the Stirling Avenue Church was mimeographed and was presented before the congregation at their annual meeting, as a result of which that church decided to go on the HUNDRED PER CENT PLAN.

This outline presents so concisely and so comprehensively the various issues involved that we present it here as a model for those churches which may be considering the PLAN where it has not yet been adopted:

I. Recommended that our congregation adopt the 100% Church Paper Plan of the General Conference.

  A. The Plan briefly stated

    1. Each family unit in the congregation to get the official church paper, THE MENNONITE
    2. The subscriptions to be paid in lump sum by the treasurer.
    3. A 10 per cent reduction in cost.

  B. Some advantages of the Plan

    1. **A Christian Magazine In Every Home.** Many of our homes receive no Christian paper regularly. The Christian cause in the world is of paramount importance. The MENNONITE covers general news as well as inspirational articles.
    2. **Knowledge of General Conference.** Under no plan can we become acquainted with the workings of Conference more quickly than this. This Conference can serve us, and we can serve the Conference more effectively.
    3. **Aid to Organizations within the Church.** For example, there are four pages devoted to youth in each issue. The paper gives news of all activities of the Conference and suggestions for further cooperative effort.
    4. **Growing Sense of Belonging.** At best this will work rather slowly, but we want to gradually feel a part of this larger body. This will help us spiritually and in a practical sense.
    5. **Avoid Effort of Selling Paper Individually.** Possibly belonging to the church should entitle the member to the news of that which he joined. At any rate, a great amount of effort is wasted in seeking to sell the paper individually.
    6. **Save Expense and Bother.** For each subscriber to send a money order and annually renew is both bothersome and expensive. Counting money order fee, stamp, and 10 per cent discount, we save about 40 cents on each subscription.
    7. **Achieve the normal pattern.** All denominations, and even secular organizations, are agreed that a paper in the home of all members is the normal pattern.
    8. **A Ministry to our Shut-Ins.** The paper would mean much to them through the year.
    9. **A Ministry to our Inactive Members.** The paper should stimulate some to greater interest in the work of the church.
    10. **A Ministry to our Members Away at School.**

  C. The Suggested Plan

    1. That we officially enter the plan. Possibly we would be on the mailing list the middle of February or first issue in March.
    2. That we encourage our members to pay for their subscription through the envelope. Cost is $1.80 per year.

Our
Colleges and Seminary

FREEMAN JUNIOR COLLEGE

Bible Week is now in progress. The quiet sincerity and the spirituality which radiates from Rev. Gaeddert is contagious. The meetings which are conducted twice daily are a blessing and a challenge to students and faculty alike. A review of some of the projects being carried on in shop and mechanics classes may be of interest. Here are some of the things being made by the shop classes: wool baler, step ladder, gun cases, oyster shell hoppers, tool cabinets, table lamps, book racks, dog house, fuel box, magazine racks, end table, wall shelves, pin-up lamps, baseball bat, cedar chests, coat hangers, shoe racks, medicine cabinet, and lawn ornaments. The Shop II boys are sharpening screw drivers, chisels, and rip and cross cut saws. In the mechanics courses they have been studying turning lathe operations acetylene-oxygen welding procedures, electric-arc welding and forging. They have also been making objects such as: eye-bolts, U-bolts, clevis, hammers, scriber, punches, cold chisels, cistern covering ring, door latches, trailer, wash line post, mail box posts, wheel puller, basketball goals, and power lawn mower. Mr. Linscheid teaches the shop courses, and Mr. Gerhard Toews the mechanics courses.

MENNONITE BIBLICAL SEMINARY NEWS

Bassey Minso, an African student from the Brethren Mission field, now attending Bethany Biblical Seminary, spoke to the student body at chapel services, Tuesday, January 27. He challenged the group with the words of Jesus, "I tell you, lift up your eyes and see how the fields are already white for the harvest."

The seminary family enjoyed a social on Friday evening, January 30. It was sponsored by the social committee consisting of Mrs. Esko Loewen, (chairman) Mrs. Jacob Goering, and Leonard Metzker. The evening's entertainment began with a fellowship dinner. Rev. L. R. Mitchell, graduate of the Witmarsum Seminary, now Dean of the Chicago Baptist training school for Negro ministers and Christian workers, was a welcome guest. Following the dinner the group participated in various games, and later gathered around the piano for a "singspiration." At the close of the evening Dr. S. F. Pannabecker showed several slides of the late Dr. Warkentin, and Esko Loewen showed pictures on the summer service units last summer.

The Seminary Quartet drove to Washington, Illinois, on Sunday, January 25. They presented a program at the Central Conference Church there.

Rev. Marvin Dirks, instructor in voice, spoke at the Vesper Services on Sunday, February 1. His sermon subject was "The Philippine Internment in Retrospect."

BLUFFTON COLLEGE

On February 22 Dr. Charles H. Wesley, President of the College of Education and Industrial Arts, Wilberforce, Ohio, will speak on the topic, "The Frontier in Race Relations." Dr. Wesley is a very capable negro speaker. Christian Life Week will be observed February 10-13 with Rev. Andrew Shelly, pastor of the Stirling Avenue Mennonite Church, Kitchener, Ontario, as the speaker. Rev. Shelly is an alumnus of Bluffton College. Students took up an offering to assist Mr. and Mrs. Don Crites whose home was destroyed by fire recently. The offering amounted to $117. On January 31 students sponsored a relief clothing drive, collecting used clothing throughout the entire town of Bluffton. Rev. J. N. Smucker led a discussion in College Church January 25 on the topic "Christianity as a Solution to World Problems." Richard Alderfer and William Keeney also presented their views on the subject.

BETHEL COLLEGE

The Junior Class will present as their class play "The Man Who Came to Dinner," by Kaufman and Hart, on Saturday, February 28 at 8:00 P. M. in Memorial Hall, under the direction of Ellen Waltner. A new scoreboard has been added to the gymnasium equipment by the children of R. A. Goerz, one of the first Graymaroon coaches and a loyal supporter through the years. Formal presentation was made to the school on January 30, preceding the basketball game with Friends University. The intercollegiate team is standing fourth place in the Kansas Conference at the midpoint of a season of good games. The preliminary game on February 7 will be played with Freeman Junior College. As basketball is also the leading sport for this quarter in the varied recreational program, an additional 127 men are playing on fifteen intramural teams, with tournaments now in progress among both men and women.

CANADIAN MENNONITE BIBLE COLLEGE

On Saturday evening the students gathered at the home of C. C. Neufelds in honor of John Siemens, a student who recently underwent a surgery. The evening was spent in fellowship and discussions on various phases of school life. Later a business meeting followed in which Dave Schroeder was elected to represent our College at the Y.P.U. Committee meeting in Chicago. It was also decided that the students would endeavor to put into effect the Conference 100 Per Cent Subscription Plan for our College in which all students will subscribe to one or the other of the Conference papers.

It is the plan of the Student Council to inaugurate a Craft's Night one evening per week. It is felt by many students that the learning of various hand crafts will become a very interesting phase of our College activities and at the same time will be helpful for future work with children and young people. Such crafts as leather work, basketry, shellcraft, bookbinding and needlecrafts are being considered by a committee composed of Henry Wiens, Lois Bartel, Dave Schroeder, Mrs. Helen Regier, and Mr. H. Wall.

GENERAL CONFERENCE ON U. M. T.

(Continued from page 1.)

is founded upon certain fundamental basic freedoms which must be kept intact if a country, yea, a civilization, is to live. These basic freedoms are especially three: freedom of worship, freedom of speech, and freedom of conscience; we feel that not any of these can be brought under the domination of the state without irreparable loss to a country or a civilization. May this, our country—this great citadel of freedom—never surrender a single one of these precepts which its founders regarded as the very foundation stones of a nation!

2. We fear that this growing encoachment of the State upon the personal life and upon the individual conscience will eventually make it impossible for conscientious individuals and groups to live and to promote their way of life which their conscience and faith in God requires. Again we bring to light our experience. Nor do we speak only for our own preservation—; rather, we speak for the preservation of those fundamental priviliges which no state or body may usurp, lest the torch of freedom be extinguished.

3. We speak also expressing our concern for teen-aged youth. Rarely is a teen-age person sufficiently mature spiritually and morally to be subjected to the influences of military training. Such training periods would lead to docile submission to state control and the decay of independent thought and conscience. Rather than docile submission to state control, we need today young people who through proper guidance and training in well-established institutions of learning and in our churches learn to develop strong consciences on matters of right and wrong, so that when their time comes to assume responsibility, they may then be prepared to carry forward the torch of freedom and democracy.

We repeat that we speak from experience, having witnessed the effects of military training upon a country, and the inevitable militarization that it brings with it. It is not our intention to dictate state policies, but rather to present this statement as an expression of our deep concern regarding this significant issue.—(Statement prepared jointly by Albert M. Gaeddert, Secretary of the General Conference Peace Committee, and Walter H. Dyck, Executive Secretary of the General Conference of the Mennonite Church of North America)

THE COMPLEX LIFE--NINE PIECES OF SILVERWARE

FROM THE "QUEEN ELIZABETH" approaching Southampton, January 14, 1948.—As I begin this letter we are still several hours out of Southampton. The ship is expected to dock about 1:00 A. M., and in the morning at about 9:00 o'clock we will begin getting off the ship and getting on the **Strathmore.** Baggage has been taken from our cabins already and will be unloaded during the night so that we have only to claim it, go through the customs line to have our bags checked off—we will not have to pay any duty here—and make our way to the other ship.

This has certainly been a speedy and pleasant trip. The sea has been somewhat rough so that the ship rolled a good deal and many were sick, but none of us were bothered that way. The children, especially Carol, had to fight a cold. She had to have several penicillin shots, but otherwise we have been in good health.

Accommodations are really very good. We would feel out of place traveling in a more expensive class. Our cabin is plenty large, and the food good and there is enough of it. Our worst trouble in the beginning was to find our way with nine pieces of silverware in a six-course dinner.

We have certainly enjoyed the fellowship of the many other missionaries on the boat. Almost all of them are in tourist class, and so we see them often. We heard in New York that there were 54 in all. Many will be on the **Strathmore** with us, and we

UMT will not provide defense. If there is another war, it will be fought with atomic bombs and germs, carried by guided missiles and pilotless aircraft. Atom-scientists testify an atom-bomb attack could kill 40,000,000 people the first night. UMT-mobilizations, six months or a year later, at best would enable generals to bring empty victory back to devastated, plague-ridden America.

UMT will increase the suspicion and ill-will between nations that leads to war. To add UMT to America's already enormous superiority in armed might (atom-bombs, most powerful air force and navy, unrivalled industrial capacity, 8,000,000 trained reserves) would speed up the race for power and arms, and would be another heavy blow to the United Nations and the hope for world government.

want to meet oftener there and possibly organize discussion groups, Bible study, or something of that sort. Of course, we have met some that are going to other fields too—Burma, Africa, etc.

Time has gone so quickly that I really didn't have time to set down those questions I promised for your missionary handbook. But since we will be on the Stratmore a long time I maybe can get it done.

We can say that there was a real tug at our heart strings as we pulled away from America, but we are still looking forward to our field of service.—Willard and Selma Unruh (The Unruhs have gone to India for their first term of service.)

[Editorial Comment: We do not begrudge the Unruhs one morsel of food they ate. They did as they should have done—whether they did with the nine pieces of silverware, we are not quite sure. But our point is that those people who give "for missions" with the demand that " all of it go for missions" and that none of it be used for overhead expense, such as that involved in the maintenance of the General Conference Headquarters, etc., give a little bit of thought to the "nine pieces of silverware" and the "six-course dinner."]

"By Plane"-Declared Safer and Cheaper in China

SHANGHAI, CHINA, January 17.—We were happy to step on the shores of our beloved China, after a five-week trip, on December 31. After two weeks of steady work we are about to finish our work with customs. Duty was quite high ranging from 20 to 35 per cent on some articles. However we are happy to have the things here.

Due to the fact that the Hankow Language School teaches only a local dialect and that Rev. Brown advised strongly that we study language directly on the field, we have decided to go to Paochi. We expect to go in by plane as this is the safer and cheaper way to travel these days. Yesterday's paper announced Communist plans to take Sian which is the airbase on which we would land, but unless we are denied landing, we expect to go, feeling this is the leading of the Lord. We hope to leave Shanghai in a week if possible. It is somewhat difficult to secure a plane as they are quite busy evacuating missionaries from Communist controlled areas.—Yours for souls in China, Lester Wuthrich

TAKE NOTICE

The Lord willing, I shall leave home Thursday, February 26, 1948, and from then until March 24, my address will be c/o CANADIAN MENNONITE BIBLE COLLEGE 103 Furby Street, Winnipeg Manitoba CANADA.

It everything turns out according to schedule I will be able to preach or lecture, as the case may be, for churches and communities not too far away from the College. The necessary arrangements for this will have to be made with Rev. Arnold Regier, Principal of the College, who knows best what, and how much can be crammed into my time at Winnipeg on top of my regular duties in the College.

I had proposed to celebrate our silver wedding February 25, 1948, the exact anniversary of our wedding. That particular day, however, is out for us as a day of festivities. But if our friends would and could come to our church in Waterloo Saturday, February 21, at 3 P. M., to worship and to thank the Lord with us, they would be very welcome. As we have no fatted calf and lack also those other things which are indispensable to big celebrations, we will send out no special invitations for the occasion.—Eliese and Jacob H. Janzen.

Jottings

—Rev. Howard G. Nyce, Executive-Secretary of the Board of Foreign Missions, wrote on January 28 that he had hoped to leave for the Hopi mission field on February 3 and that he might stop off in Newton before going to Chicago for the Council of Boards meeting.

—First Church, Upland, California: Puran Banwar and Willis Rich of Bethel College were in charge of morning and evening services January 11. Dr. J. E. Hartzler gave us an outstanding series of messages the week of January 18-25. Miss Elisabeth Goertz, missionary soon to return to China, spoke to us on Sunday evening January 25. In observance of National Youth Week, the opening evening worship service, January 25, was in charge of our young people. In addition a special youth program is being arranged for the worship service Sunday evening, February 1. A leadership training school, sponsored by the Upland ministerial Association, will be held in one of our local churches.—Corr.

—Bethel College Church, North Newton, Kansas: The fifth and final session of the annual School of Missions is scheduled for Sunday evening, February 8. The general theme of the school this year is "World Evangelism," with one Sunday evening devoted to each of the following subjects: World Missions, Missionary Opportunities in Europe, The Africa Mission Field, Missions in Latin America, and Home Missions. A number of missionaries and relief workers have served as discussion leaders. Each evening opened with a fellowship supper at 5:30, followed by study periods for six different age groups. For the third hour, the entire group came together for a film appropriate to the missionary theme. Interest and attendance at the school has been good. The committee in charge included Winfield Fretz, Mrs. Selma Platt, and C. Krahn. Eldon W. Graber was in charge of securing and showing the films.—Richard Blosser, Corr.

—Bethel Church, Lustre, Montana: Open roads and nice weather have made very good attendance possible. The men are doing work on the inside of the church building, where it is quite comfortable. Tools have been gathered and sent to the M.C.C. for use in Paraguay. We are studying Hebrews in our Friday night Bible study. The group meets in homes. On January 11 Rev. Welliver of the Northern Gospel Mission, Virginia, Minnesota, gave a short message and told of his work in northern Minnesota.—Corr.

—The Boynton Church, Hopedale, Illinois, designated that its mission offering for January 25 be used for movement of additional refugees to Paraguay. Figur-

Write the Rules Committee

A number of Representatives are circulating a petition to discharge the Towe Bill for universal military training, H. R. 4278, from the Rules Committee so as to get it out on the floor of Congress for a vote. The Rules Committee must make a decision whether to permit it to be considered. If they decide not to have it considered by the House, only a discharge petition can bring it to a vote.

We recommend that you **ask your own Congressman** not to sign any discharge petition for consideration of U.M.T. Ask him instead to recommit the bill so that national organizations which were denied a hearing might be heard.

We recommend that members of the Rules Committee be asked either to postpone indefinitely any action on compulsory training or to recommit the bill (H. R. 4287) to committee for fair hearings.

Partial list of Rules Committee
(Address each at House Office Bldg.,
Washington, D. C.)

Leo Allen, Illinois, Chairman
*Christian Herter, Mass.
*Ross Rizley, Oklahoma
Forest Harness, Indiana
Edgar Chenoweth, Colo.
Clarence Brown, Ohio
Adolph Sabath, Illinois
*E. E. Cox, Georgia
*J. Baynard Clark, North Carolina
Robert F. Rich, Pennsylvania
*Howard W. Smith, Virginia

Write to all if possible, but especially to those marked * who have not in the past been very close to the problem of U.M.T.

ing the total expense at $450,000 the pastor concluded that it would make about two dollars per member for this congregation.

—Bethany Church, Quakertown, Pa. Rev. A. J. Neuenschwander officiated at the wedding of his son, Gordon, and Alice Locker, held in the Ramseyer Chapel of Bluffton College, January 24. As a representative of Bluffton College, Rev. Harry Yoder visited us on January 25, gave us facts and figures about the College and a sermon on the sick of palsy being brought to Jesus. The White Gifts last Christmas went for home and foreign missions and relief and amounted to $173.45.—Mrs. Ed R. Stoneback, Corr.

—Deer Creek, Oklahoma, Church: Brother Richard Ratzlaff of Bethel College recently welcomed three new members into our church and on January 13 assisted in the funeral service of Mrs. Martha Reusser. Brother Milton Harder, also a student at Bethel College, filled our pulpit January 25.—Mrs. Harold Bechtel, Corr.

—Zion Church, Souderton, Pa. Missionary S. T. Moyer will speak on missions on Sunday evening, February 15.

—Mount Olivet Church, Huron, South Dakota: Religious instruction classes are being conducted by the pastor on the released time basis. The Junior High pupils are released from 2-3 P.M. and grades 5 and 6 are released from 3-4 P.M. every Thursday afternoon. Testimonies of salvation and the call of God to Christian service were given by Dorothy, Violet and Donold Tschetter, Sunday evening, January 18, at the farewell service held in honor of these young people who left that week to enter Grace Bible Institute. Marie Hofer, another of our young people, has left to serve the Lord in the field of children's Missions at the Grace Children's Home, Henderson, Nebraska. The congregation has adopted the envelope system. and the contributions have increased by 50 per cent. —Corr.

—Inman Mennonite Church, Inman, Kansas: The Senior Christian Endeavor Society, in collaboration with the church, sponsored a social at which all the young couples recently married were recognized in a special way. Since in all these marriages only one party was a member of our church, this event was used for becoming better acquainted with them and helping them feel more at home. One of the businessmen of Inman donated a gift of $500 to be placed in our church building fund.—Mrs. Aaron J. Epp, Corr.

—Salem Church, Freeman, South Dakota: January marked the fortieth anniversary of this congregation. The first service was conducted in the new building on January 12, 1908, with Rev. C. Mueller preaching. The church was dedicated on May 28 of that year. It is of interest to note that the original building was incorporated into the present church building. Miss Marilyn Preheim, one of the student group who went to Europe last summer, showed the pictures she had taken of this trip to the combined C. E. group. The canning project for this community has been completed. The twelve churches participating in the project here donated a total of around $13,000. For this sum 30,000 pounds of beef were purchased and processed into a total of over 14,000 cans of beef, poultry and lard. The monetary share contributed by our church amounted to $3,140.—Corr.

RESTORED BY MUSIC

Rev. J. J. Thiessen, pastor of the First Mennonite Church at Saskatoon, Saskatchewan, in a recent sermon pointed out that many a person, bogged down in the mires of confusion and despair, has been brought back to mental and spiritual soundness through the power of music.

How true! Running through the stories of our great hymns as presented in the HANDBOOK TO THE MENNONITE HYMNARY, which is to appear early this summer, you will realize again and again how it was not argument, but the music of the Christian church which has been the strength and stay of some of our greatest saints.

Calendar of Coming Events

Feb. 13. World Day of Prayer.

Feb. 15. Day of Prayer for Students.

Feb. 17—19. General Conference Annual Council of Boards Session, Chicago.

Feb. 22-29 Brotherhood Week.

March 15—19. Annual Bethel College Bible Lectures; Wm. W. Adams and Jesse H. Ziegler, speakers.

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

August 16—29 Western District Retreats.

—**First Church, Beatrice, Nebraska:** Our relief committee reports that 2,042 cans of meat and 1,459 cans of lard were processed to be sent to the M.C.C. for distribution. The Beatrice Ministerial Association is again sponsoring a Leadership Training School. Five different courses are offered, one of these being instructed by our pastor, Rev. Jacob T. Friesen. These courses are given in four, two-hour periods. At our annual business meeting it was decided to continue again with the Bible Academy, and vacation Bible schools. Members of our church are donating privately owned German books to be sent to the Mennonite refugees in South America.—Mrs. John J. Wiebe, Corr.

—**Lorraine Avenue Church, Wichita, Kansas:** Sunday evening, January 25, we had with us almost the entire Membership of the Bethany Church of Kingman. They rendered a fine C. E. Program. A time of fellowship and refreshments followed. They extended an invitation for a return program which we hope to accept soon. Beginning with February 1, and continuing for eight weeks. we will have Sunday afternoon vesper services at 4 o'clock instead of evening services. This is an experimental venture.—Corr.

—**First Church, Bluffton, Ohio:** The M.C.C. cutting room is putting out more garments than ever; in January, 1948, 900 cut garments were sent out, which is more than for any month during 1947. From January 18 to 25, 2,500 yards of material were cut and sent out, and 3,000 yards is to be worked up during the next few weeks. All this work is done by the cooperation of the women of the four churches in the Bluffton community, the Grace and St. John churches in Pandora and Ebenezer and First church in Bluffton. When the cutting room was first opened, $500 was borrowed; this has been turned over forty-three times.—Mrs. Laurence Burkhalter, Corr.

—**Calvary Church, Washington, Illinois:** Pictures of Mennonite colonization in Paraguay, taken as late as November, were shown on February 3 by Raymond Schlichting of the M.C.C.

—**Boynton Church, Hopedale, Illinois:** Dr. L. L. Ramseyer will show pictures of the Mennonite Student Tour to Europe on the evening of February 22. The church is collecting tools for Paraguay.

—**Bethesda Church, Marion, South Dakota:** Rev. and Mrs. T. A. van der Smissen's son, Eugene, is now home from the relief unit in Puerto Rico. He will attend the University of Kansas.—Amelia Becker, Corr.

—**Meadow Mennonite Church, Colby, Kansas:** Rev. Walter H. Dyck brought us the message on January 25. On February 1 Rev. Dyck of Canada, and now a ministerial student at Bethel College, brought us the message.

—**Mennoville Church, north of El Reno, Oklahoma:** O.B.A. students and dean of girls and teacher gave us a program on February 1. —H. Funck

—**First Church, Monroe, Washington:** The remodeling of the church and the addittion are now completed. The children enjoy slides in connection with their Bible study. A group from Lynden recently gave us a musical program.—Corr.

—**Johannestal Church, Hillsboro, Kansas:** Miss Margaret Groenvel, who came from Holland about three months ago and who was assigned to Tabor College by the student exchange, spoke to us about her experiences as a nurse in Holland. She also helps out in the local hospital.—Mrs. Arnold A. Plenert, Corr.

—**First Church, Newton, Kansas:** We were privileged to have Rev. Homer Leisy of Dallas, Oregon, for special evangelistic services from January 20-30. Rev. Leisy spoke each afternoon on the "Tabernacle." The evening services were well attended.—Mrs. Menno Sperling, Corr.

In Memoriam

Helena Deckert Tieszen, daughter of William and Maria Schartner Deckert, was born August 10, 1859, in Jadqaninee, Russian, Poland. In 1875 she migrated with her parents to Kansas. From there they moved to South Dakota, where she was baptized. In 1880 she married Derk P. Tieszen. As his wife she helped serve for nearly fifty years the Bethesda Church, Marion, South Dakota, of which her husband was minister and elder. They lived on a farm, and thirteen children came to bless the home. Later they lived in Marion and Freeman. She passed away in serene peace on January 12, 1948. She is survived by nine children: Mrs. Dan Becker, and Abraham, John, and Benjamin of Marion; Mrs. L. H. Linscheid and Mrs. J. D. Unruh of Freeman; Mrs. Toby Becker, Dolton; Derk, Albany, New York; and Mrs. O. C. Krehbiel, Hutchinson, Kansas.

Edwin A. Wedel, son of John H. and Veronica Zerger Wedel, was born at Moundridge, Kansas, on February 22, 1895, and passed away on January 6, 1948. He lived in the Moundridge community all his life and rendered valuable service in the First Mennonite Church of Christian as Sunday school teacher, choir director and in other ways. In 1918 he married Frances Graber. One son and five daughters were born to them. Two daughters preceded the father in death.

Katherine Elizabeth Oblander Hoffman was born August 28, 1880, in Kamyshin, Russia, and passed away on January 10, 1948. At the age of twenty she united with the Lutheran Church, and in 1940 she transferred her membership to the First Mennonite Church of Geary, Oklahoma. She married Frederick Hoffman on November 24, 1901. She leaves to mourn her husband and seven children.

Mrs. Anna Goertz was born December 1, 1864, in Alexanderwohl, South Russia. With her parents she came to Marion County, Kansas in 1874. She was baptized and received into the Alexanderwohl Church, of which she remained a member until the end. In 1888 she married Jacob Goertz, with whom she shared life for over fifty-two years. She passed to her eternal reward on December 28, 1947. Children who mourn her are: Henry and Marie of the home; Mrs. P. H. Bergen, Goessel; Mrs. Jacob Boese, Canton; and Mrs. Valentine Funk, Lehigh.

Y.P.U. OFFICERS
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

General Conference Voluntary and Summer Service Units for 1948

The General Conference Service Committee plans to administer nine projects this summer. Two of these are to be located in the Arizona and Montana mission fields; three to serve as Youth teams in Illinois-Indiana, Kansas-Oklahoma, and Canada; two with migrants in the Illinois-Minnesota, and Michigan areas; one in the Chicago Home Mission; and one at the Canadian Youth Farm. These units will be under the sponsorship of the various boards and committees responsible for that area of work, such as; Board of Foreign Missions, Home Missions, Education, Peace, Young People's Union, and Woman's Missionary Association, and the Canadian Youth Organzation.

SUMMER SERVICE PROJECTS

Arizona and Montana Missions

These Indian missions are desirous of volunteers for services such as; daily vacation Bible school teaching, repair work, sewing, secretarial work, and visitations.

Youth Teams

These teams are to travel to designated churches which have solicited their assistance in working with young people to help build up a well-rounded youth program, be of service to the whole church as much as possible to study, and to promote the principles of peace.

Migrant — Summer Service Project

It is desired that two individuals work as a team in this type of work, and if possible have some Spanish-speaking ability. Visitation is a basic technique. Vacation school program, including Bible study, craft work, supervised recreation, all with a Sunday school and worship emphasis would be a part of the work.

Chicago Home Missions

These volunteers would be asked to teach daily vacation Bible schools, supervise recreation, do slum visitation, take field trips, and do some studying.

Canadian Youth Farm

This farm, located in Rosthern, Saskatchewan, provides opportunity for work in the Invalid Home, Children's Home, taking part in Young People's Retreats, teaching DVBS, as well as, some good strong physical work for which we need some masculine support.

This project affords a fine opportunity to work together with our Canadian brothers.

Erna Friesen, Director of Summer Service

Erna Friesen, of Henderson, Nebraska, has accepted the appointment to serve as director of the nine Voluntary Summer Service Units being established for the coming summer. She succeeds Bertha Fast of Mt. Lake, Minnesota, who pioneer in this work last summer.

At present Erna is a member of the staff at Henderson High School. This is her home community. She graduated from Bethel College after which she has been engaged in high school teaching. Last summer, Erna was a member of the team of four which composed the first Voluntary Youth Team to go from church to church of the Conference serving in whatever capacity they could best aid each church. The team served in Indiana and Illinois churches.

Miss Friesen serves as Director of Summer Service under appointment by the conference Service Committee selected by the Peace Committee and the Young People's Union.

Miss Erna Friesen

Slides Available for Local Programs or Voluntary Service

Since voluntary service units are new, churches may wish to arrange for programs to explain them, to make known the opportunity to young people. We have available a set of colored slides of the work done last summer. These together with a talk by a former volunteer would provide an interesting program. Erna Friesen, Henderson, Nebraska, will be glad to help locate former volunteers who might serve as speakers. A list of last year's volunteers and their addresses follows this article. The slide set on the G. C. units is available from Erna Friesen. Slides on the Gulfport, Mississippi, unit and a hospital service unit are available from the MCC, Akron, Pa. The publicity folder for this summer's projects will be sent to the churches about March 1.

How Last Year's Volunteers Feel About It

I have learned very vaguely how great the need is for full-time service. It has changed my entire future.

* * * *

To me it has been an experience money could not buy, and has thus created in my heart a new and greater vision to go out in His service in mission work. Christ has truly become a greater reality in all this than ever before. It has been a great spiritual lift in my life.

* * * *

I'm sure it has made me a better Christian. It has made me more sure of myself in my beliefs and convictions. Being with a group which was interested in the same purpose helped me build up more confidence.

List of Workers in General Conference Voluntary Service Projects of '47 and their present addresses:

Chicago Home Mission: Rev. Arnold J. Regier, 146 Furby, Winnipeg, Man., Can.; Frieda Claassen, 4614 Woodlawn Ave., Chicago 15, Ill.; Martha Thimm, Bethel College, North Newton, Ks.; Cornelia Franz, Inman, Ks.; Catherine Regier, North Newton, Ks.; Anne Marie Regier, North Newton, Ks.; Violet Goering, Moundridge, Ks.; Arlene Kauffman, Moundridge, Ks.; Phyllis Duerksen, Hillsboro, Ks.; Irene Foth, Mountain Lake, Minn.; Gladys Dester, Deer Creek, Okla.

Canadian Youth Farm: Elva Ratzlaff, leader, Freeman, S. D.; Lois Jean Riesen, Hillsboro, Ks.; Edith Claassen, Whitewater, Ks.; Helen Franz, Bingham Lake, Minn.; Beverly Pahl, Aurora, Ore.; Bernice Preheim, Freeman, S. D.; Ella Wiebe, Paso Robles, Calif.; Anna Friesen, 209 Princeton, Ontario, Calif; Maria Buller, 426 East "I" St., Ontario, Calif.

Montana Mission: Charlene Unruh, leader, Box 213, R. 2, Newton, Ks.; Sarah Penner, Butterfield, Minn.; Ella Voth, Walton, Ks.; Henry Grimm, Rt. 4, Lima, O.; Martha Mierau, Langham, Sask., Can.; Erna Dyck, Waldheim, Sask., Can.; Ella Heppner, Waldheim, Sask., Can.; Cornelius Driedger, Sask., Can.

Mennonite Youth Team: Erna Fast, leader, Mountain Lake, Minn.; Elsie Epp, Henderson, Nebr.; Norma Yost, Hillsboro, Ks.; Eloise Faust, Delft, Minn.; Erna Friesen, Henderson, Nebr.

General Conference Voluntary Service in '47 Bertha Fast, director, Mountain Lake, Minnesota.

A Thousand Toys to Children Call for Volunteers

At Christmas over 1,000 donated toys were distributed to poor children of Gulfport, Mississippi, through the local colored schools and in this community about the camp.

Another group of volunteers are needed for service at the Skillman State Village for Epileptics, New Jersey, by February 15. The minimum period of service is ten weeks. The work consists of attendant service in the cottages. Inquiries should be sent to Voluntary Services, Mennonite Central Committee, Akron.

Volunteers doing the laundry

Volunteers worked with Montana Indians

Addresses of M.C.C. Summer Service Volunteers for 1947

Skillman, New Jersey

Ethel Amstutz, Dalton, Ohio; Rodyer Augsburger, 575 "K" Ave., East, Oskaloosa, Iowa; Lavina, Ediger, Moundridge, Kansas; Clara B. Esch, 9th & Carson, LaJunta, Colorado; John Fisher, Goshen College, Goshen, Indiana; Emil L. Goering, Moundridge, Kansas; Hazel Graber, Pretty, Kansas; Bethel College, North Newton, Kansas; Phyllis, Dalton, Ohio; Bernice Lehrman, Brooks, Ore.; Ella Mae Meyers, Quakertown, Pa., Ralph Wade, Goshen College, Goshen Ind.; Beth Winger, Messiah Bible College, Grantham, Pa.; Jean Wisner Bluffton College, Bluffton, Ohio; Loretta, Zehr, Goshen College, Goshen, Indiana; Treva Zuercher, Hatfield, Pa.

Akron, Pa.

Mrs. J. N. Byler, Akron, Pa.; Edna M. Boese, Coats, Kansas; Pearl (Miller) Brenneman, Kalona, Iowa; Agnetha Duerksen, Hillsboro, Kansas; Vera Rosenberger, Hespeler, Ont., Canada; Kathleen Yoder, Kalona, Iowa; Doreen Harms, Rt. 2, Whitewater, Kansas.

A Day Off at Gulfport

On Saturday, December 27, about twelve of the campees went on a deep sea fishing trip. The day was beautiful, the water was calm, and all were enthused. The boat left the pier at eight in the morning and got back at 4:30 in the evening. Almost eight hours of fishing on the beach, and numerous other sults??? You guessed it—no fish. Since there were no fish we had to look to other areas for entertainment. Eating raw oysters, exploring Cat Island, playing on the beach, and nurerous other incidents made the day enjoyable for all. Alvin Yoder's unpremeditated swim also added to the hilarity.

Gulfport, Mississippi

Glen L. Boese, Springfield, South Dakota; Joseph M. Esch, Box 241, Gulfport, Mass.; Frances Funk Apartado 164, Cuauhtemoc, Chich., Mexico; Dorothy Geil, Gulfport, Miss., Myrliss, Groening, Hillsboro, Kansas; Geraldine Gross, Goshen College, Goshen, Indiana; Mary Ann Gross, Martland, Nebraska; Pearl Hartz, Manatawny, Pa., Edith Hostetler, Hesston, College, Hesston, Kansas; Edna Kauffman, Box 241, Gulfport, Miss.; Orlo Kaufman, Box 241, Gulfport, Miss.; Marjorie Linscheid, North Newton, Kansas; Doris N. Moyer, Goshen College, Goshen, Indiana; Eldora Stutzman, Wellman, Iowa; Wanda Lee Weaver, Hesston, Kansas; Lois Yoder, Goshen College, Goshen, Indiana.

Pueblo, Colorado

• Grace Bauman, Lincoln Hall, Bluffton, Ohio; Mary Lou Dean, Bluffton, Ohio; Alma Fast, 2149 Tuolumne Ave., Fresno, Calif.; Elinor Friesen, Bethel College, North Newton, Kansas; Esther King, Rt. 4, Harrisonburg, Va.; Ralph Lehrman, Bethel College, North Newton, Kansas; Eula Locher, Pandora, Ohio; Mae Marks, 704 N. 12th St., Reading, Pa.

Anna McGinnis, Bluffton, Ohio; Hilda Neufeld, 2149 Tuolumne Ave., Fresno, Calif.; Erna Marie Penner, Rt. 1, Beatrice Nebraska; Robert Ramseyer, 280 W. College Ave., Bluffton, Ohio; Rosella Reimer, Bethel College, North Newton, Kansas; Amelia Schmidt, Lincoln Hall, Bluffton College, Bluffton, Ohio; Hilda Schmidt, Bethel College, North Newton, Kans.; Leonard Smucker, Bluffton, O.; John Stutzman, Bethel College, N. Newton Kans.; Agnes Suter, Pandora, Ohio; Kenneth Tippin, 426 N. Broadway, Sterling, Kansas; Katharine Voth, Bethel College, North Newton, Kansas.

Cleveland

Orpha Baltzer, 410 Washington St., Hillsboro, Kansas; Eva Belveal, P. O. Box 815, Whitefish, Montana; Mary Eleanor Bender, Mennonite Central Committee, Arnold Boeckinstrassee 11, Basel, Switzerland; Hugh M. Cronister, Box 318, Earlham College, Richmond, Indiana; Katharine Enns, Box 236, Bethel College, North Newton, Kansas; Nettie Good Lima, Ohio; Clara Grieder, Rt. 3, Lima, Oh., Clara Grieder, bert, 408 South Lincoln, Hillsboro, Kansas; Ray Horst, Rt. 2, Ephrata, Pa.; Goshen College, Goshen, Indiana; Mary Ann Hostetler, Goshen College, Goshen, Indiana; Donald Isaac, Bethel College, North Newton, Kansas; Ethel Lehman, 9th & Carson, LaJunta, Colorado; Betty Nachtigall, Tabor College Hillsboro, Kansas; Dorothy Neufeld, Balko, Oklahoma; Elvina Neufeld, 4215 South Rockwell St., Chicago 32, Il., Ramona Repine, 1006 N. Wayne St., North Manchester, Ind.; Susan E. Sensenig, 305 E. Orange St., Lancaster, Pa.; Esther Shank, Goshen College, Goshen, Indiana; Gerald Wingert, Messiah Bible College, Grantham, Pa.; Bessie Zimmerly, Apple Creek Ohio.

Chicago children do handicrafts in Bible School

Mennonite Biblical Seminary
4614 Woodlawn Avenue
Chicago 15
Illinois

M. C. C. Offers Voluntary Service Opportunities for the Summer

Young men and women will again serve in needed places under the sponsorship of the Voluntary Service Section of the Mennonite Central Committee. Opening dates for the units will vary between June 7 and 14. Institutional units will be ten weeks in length. The period of service for other units on this continent will be eight to ten weeks. The following channels of service are being planned for the coming summer:

Gulfport, Mississippi. Contacts will be with both colored and white in the area. Volunteers will serve in summer Bible schools, a recreation program for children, family welfare, and home repair.

Cuauhtemoc, Mexico. Although speaking knowledge of German and Spanish are not a requirement, they will be a very definite asset to anyone wishing to serve in Mexico. Work will consist of teaching summer Bible school, playground work, and helping out in the hospital program. Both Mexicans and Mennonites will be served.

Akron, Pennsylvania. This summer a small unit is again invited to the MCC Headquarters in Akron. Two members will give part time to a recreational project for the children of the town, several will do secretarial and clerical work in the offices, and one will serve in the housekeeping department.

Institutional Service Units. The mental hospitals of our land are still a needy field. This is especially true during the summer when regular employees take their vacations. Members will generally serve as regular attendants. One hospital unit will be located in the Ohio-Indiana area, another in the Kansas-Nebraska area. The third will be a continuation of the year-around unit at the Skillman State Village for Epileptics in New Jersey. Volunteers for Skillman are also needed for the months between February 15 and June. Ten weeks is a minimum period of service.

Assignment to summer service units will be made beginning April 20.

European Service Unit. Plans are progressing for the the European service program. The Council of Mennonite and Affiliated Colleges is sponsoring eight weeks in Europe for a group of twenty to thirty college students. Individuals not in colleges interested in a month service program in Europe under the Mennonite Central Committee and a tour with Menno Travel Service should submit applications **before March 1** to the Mennonite Central Committee.

For further details on any of the above, a descriptive folder, and application blanks, write to Voluntary Service, Mennonite Central Committee, Akron, Pennsylvania.

HUNGER FOR MENNONITE LITERATURE

As to Hungary, Saturday, May 10, we met a selected group of the clergymen of Budapest, both to get acquainted and to have them present their material needs. One of the first requests was for a brief history of the Mennonites. Some never heard of the Mennonites. One man, a professor in a certain university, knew about the Mennonites in Russia, but knew nothing of the Mennonites of America. Another desires to place books by Mennonite authors in a lending library. **Here is a rare opportunity.**

Europe's literature supply of every kind has been greatly depleted during the five years of war. There is and will be a very gradual turn to normality, but I fear the religious type of literature will be considered as secondary or omitted entirely. Everywhere one finds stale news. Notwithstanding, it is apparent that the people are reading. Is this not an unprecedented golden opportunity for those who know the value of good sound Mennonite literature?

If our publishing interests are sufficiently prosperous, could not our publications also be placed before the world for spiritual benefit? The English language is desired everywhere; thus no translations are necessary. Dr. David L. Cooper of the Biblical Research Society, Los Angeles, California, in the past few years has placed where permitted his volumes in libraries all over the world. Should not we be similarly active?

We find English literature in many places. Will we respond to this need? We know our brethren always respond when needs are evident. I am sure they will respond, when sufficiently informed, in this also.—Isaac Baer, Budapest Hungary.

Giving Wings To Ideas

More than 500 years ago, Leonardo Da Vinci was haunted by the inevitability of men flying.

Printing and paper preserved his studies of flight possibilities. His sketches stirred men's imagination. His printed words kept alive for centuries men's hope of flying.

Oddly enough the modern function of printing is to give wings to ideas. To stir the imagination. To achieve fulfillment in realities.

In the field of church publication the great message is the gospel itself and the experience of those who have been caught by it. Your church publications —whether they be periodicals or books or Sunday school quarterlies—start within you a flight of new ideas, new inspirations, new impulses to prayer, and incite you to new experiences in Christian fellowship. They spur us all on to new summits of greater spiritual accomplishments.

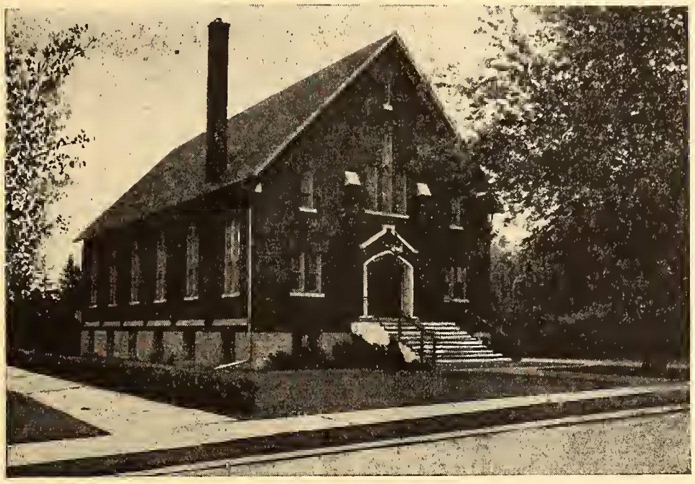
The Mennonite

Volume 63 — February 17, 1948 — Number 7

The Stirling Avenue Church Has a High Goal

(The Stirling Avenue Church, Kitchener, Ontario, which joined the General Conference last fall, recently adopted the 100 Per Cent Church Paper Plan in order that it might become more adequately informed of the Conference program and enter into it more fully. Readers of this paper, in turn, can become better acquainted with the Stirling Avenue Church by reading the following article written by the pastor, Rev. Shelly, upon the editor's request.—Editor)

"HOW much can God accomplish in and through a congregation completely dedicated to Him and His Kingdom?" That is the question which appeared under the caption "A Stimulating Question," in our twenty-six page *Missionary Challenge Booklet* released last November. It is our earnest desire to work towards this goal to the highest possible degree. Through spiritual fervor and practical planning we seek to lead our members to this dedication, realizing that God's full will is our highest duty and joy. The work of a Church must be described on at least a five-fold level:



Stirling Avenue Church, Kitchener, Ontario

The Local Church

The primary, and distinctive, work of the church is to win individuals to a saving knowledge of Jesus Christ, and to a growth in grace to the acknowledgement of Him as Lord and King. Through the services, work of the organizations, special efforts, prayer meetings and personal contacts we seek to achieve this. Also, this year we have adopted the Scripture Prayer Plan. Another task is leadership training and talent development. Ideally, that vast area of talent ought to be developed and dedicated. The regular work of the church, plus three Y.P.S. groups, S.S., W.M.S., ten musical groups and cooperation with groups in the city tend towards this goal. Another area of local work is service outlet. We are "saved to serve." The goal is every member fitting into the work of the Kingdom to the maximum. Over 200 individuals held specific duties last year. The Crusader effort, embracing more than six months, gave service opportunities to over 200. Other areas are: visiting of sick, hospital, relief drives, clerical work, camp program, etc.

It is our aim to take our full responsibility in the community. Obviously this falls into two areas—spiritual (evangelistic, etc.) and a building up of the community on the principles of righteousness. We cooperate fully with the House of Friendship, a mission dedicated to the reaching of the unreached. Also we cooperate fully with the Fireside, a young people's spiritual effort, the Ministerial Association, Christian Education Council, Goodwill Recreation Hall, W.C.T.U., Social Workers Council, and many community ventures. Through these channels we can help mould united efforts and give our full cooperation in witness.

Larger Witness In Canada

The Bible unmistakably declares our responsibilities here. We are admonished to pray for those who have the rule over us. We have felt that there are three general, basic organizations which should have our financial and active support. These cover areas of work which if effectively carried out must be cooperative. One is the Ontario Religious Education Council with its overall program of Christian Education. Another is the Lord's Day Alliance with its constant vigilance to promote the observance of the Lord's Day. The third is the Ontario Temperance Federation with a program of effort in this important field. In addition to these three we seek to support organizations whose aim is to reach certain needy areas in our Dominion, such as the Gideons and Shantyman's Mission.

Conference Relations

Last August we joined General Conference. Previously we had joined the Eastern District Conference.

(Continued on page 8)

EDITORIALS

MENNONITES are being criticized for being too withdrawn. It is noteworthy that a student who recently attended the large Christian Frontier's Conference at Lawrence, Kansas, and another student who attended the large World Student Christian Federation Conference, both afterwards declared that they felt that Mennonites were too withdrawn from the rest of society. Evidently the students were convinced that Mennonites can learn from others and that at the same time they have something to contribute. Relief workers writing from Europe tell of people's hunger for information about the Mennonites. A Mennonite, who has worked for the Christian Rural Overseas Program of relief, relates how non-Mennonites responded when they became aware of a trustworthy organizational set-up for relief. So far the Mennonite Central Committee has not been sending news releases to Religion in the News. Publicity is prepared only for Mennonites. Meanwhile Mennonites are publicized for their oddities. They could be known for their uniqueness. Their experiences with nonresistance needs to be made known. They need to mix more and give and take more.

A STRONG AMERICA is the sentiment of the American Legion which has posts in many communities. But how can we make America "strong"? Preparation for an atomic and biological war can hardly make America strong if most of America would be destroyed in such a war. Right relationships with others would make America strong. Goodwill and sacrifice are usually necessary to build right relationships. A. J. Muste, oustanding pacifist, recommends in his book, **"Not By Might"**, that, first, the United States give up war-making as a national policy; secondly, use the billions saved by cutting out military expenditures for carrying out rehabilitation work in the world, and thirdly, participate in cultural, economic, and political world organizations, including a federal world government. Is this something like the "foolishness of the Cross" as far as Americans are concerned?

The Mennonite Editor, Reynold Weinbrenner Associate Editors: Jacob J. Enz, Lester Hostetler, W. F. Unruh, David C. Wedel.

Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Ed G. Kaufman, Mrs. Ed Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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IS THE CHURCH DYING OUT? Dire prophecies to that effect have been heard, lo, these many years. Statistic prove the contrary. Throughout the world the old religious faiths like Confucianism and Hinduism are losing out, but the Christian Church is growing. In the United States, the proportion of population that are members of churches is growing. In 1850 only 15.5 per cent, it is estimated, of Americans were church members. In 1900 this had risen to 43.5 per cent, and at present it is well over 50 per cent. Statistics also show that Protestants are growing more rapidly than Roman Catholics. Best of all are the signs of vigorous religious life in spite of much that can be said to the contrary. The church is extending as never before its interest beyond the borders of our own land. Hundreds of young people are offering themselves for service in the world mission, and millions of dollars are given for overseas relief and for the rebuilding of the fabric of missions.

Needed: The Way of Love

BROTHERHOOD DAY, or Goodwill Day, the Sunday nearest Washington's birthday, has in recent years been added to the Church Calendar and is widely observed throughout Protestantism. It falls this year on February 22. The week following is designated BROTHERHOOD WEEK.

THE PURPOSE of the day is to foster good will between Jews, Catholics, and Protestants. The tension between these groups seems to be increasing and consitutes a real threat of the unity of our country and the religious liberties vouchsafed by the Constitution. The problem cannot be solved in a day or a week, but it is well that we devote one day of our crowded year to a special study of the problem. As a result, all the remaining days of the year should be lived with greater consideration for and a deeper understanding of people whose religious beliefs are radically different from our own.

CHRISTIAN PEOPLE should be known today, as they were in the early centuries of the church, for their LOVE and FAITH. It is a sad day when they are known more for their faith than their love. Yet this characterizes too often the relation between Protestant and Catholic and especially between Christian and Jew. There is a Christ-like way of dealing with people of other religious faith. It is not the way of the Ku Klux Klan with their cross burning, by hooded night riders, or of the Jew baiters who, in Hitler fashion, attribute all the ills of the country to the sons of Abraham. The Christian can travel only one way, if true to his Lord, and that is the way of love.

JEWS, CATHOLICS, AND PROTESTANTS, though differing vitally in their religious beliefs, have many things in common which, if recognized, will help to maintain good will among them. For one thing they have a common citizenship. There are almost five million Jews in our country and between twenty-five and thirty million Roman Catholics. They are American citizens, governed by the same laws and entitled to the same rights as Protestants. A nation cannot be strong when its citizenry is divided. The founders of the country contemplated a land where the peoples of all faiths would live together for the common welfare, free from religious bigotry and respecting each others religious convictions. Again, Jew; Catholic, and Protestant have a common belief in God. They stand unitedly for a spiritual interpretation of the universe and the spiritual meaning of life as against the secularism that is threatening to engulf us. Rabbi, priest, and minister can join hands and repeat the first article of the ancient Creed, "I believe in God the Father Almighty, maker of heaven and earth." They have on occasion united to repeat the Lord's Prayer. They have all of the Old Testament in common, Catholics adding the apocryphal books to their canon) and agree largely on moral standards of conduct. Good citizenship as well as good Christianity demand that a spirit of good will be mantained between these three religious groups, except as ill will may arise out of one's loyalty to Christ.

THE JEWS have been persecuted from the days of Pharaoh to the present and often by Christian people. It is certain that a Jew is never won to Christianity by persecution. He is won by deeds of kindness done in the name of Christ, as some have been won through our relief work in Europe. Jesus was born into a Jewish home and our faith is rooted in Judaism. All the prophets were Jews. David, the sweet singer of Israel, was a Jew, and all the books of the Bible, except two, were written by Jews. To the Jews, as a race, we therefore owe everything we treasure most. Let us remember that before indulging in such epithets as "sheeny" and "dirty Jews." To judge them fairly one must think of the best of their people, in the past and present. Living Jews who have made a notable contribution to our country are Albert Einstein, Walter Damrosch, Herbert Lehman, Rabbi Wise. There are scores of others. The Jews we meet today are, after all, not responsible for the tragic deeds that occurred in Jerusalem two thousand years ago. The tragedy of the Jew is that he still looks for a Messiah, failing to recognize that the Saviour has already come. It is the task of Christians to show in their lives the efficacy of the One whom the Jews reject.

THE ROMAN CATHOLICS are a continual source of discord. They oppose with every means Protestant mission work at home and abroad, and are continually trying to get public funds for the support of their parochial schools. Much of their religion seem to us to be superstitions. On the other hand, there is much in Catholicism for which we should be profoundly grateful. They reach large masses of peoples in the cities, especially foreigners, from which we wash our hands. We must admire the Catholic's devotion and loyalty to the church and their absolute stand against divorce. Some of our greatest hymns were written by Catholics, for example, "Lead, Kindly Light," "Faith of Our Fathers," "Silent Night," and "Grosser Gott wir Loben Dich." In at least one community the Mennonite relief work is generously supported by a Catholic business man. This same man also spoke openly in defense of our conscientious objectors, showing more courage and good Christianity in the days of war hysteria, than some of our Protestant business men who had less at stake. He is a faithful, devout Catholic, but is tolerant of others. We need more citizens of his spirit. It may be that Brotherhood Day, if widely observed, will make an important contribution towards this end.

Towards an Understanding of the Jews

by Melvin Gingerich

IT IS always difficult to understand minority groups. The Jews are a minority group; so are the Mennonites. Both have been misunderstood and unfairly persecuted. Throughout history majorities have organized themselves into "hate-groups" to take their vengeance upon minority groups in their midst who dared to be different and refused to conform to the culture of the larger groups.

Not only Jews and Mennonites have suffered in this way. It may have been the Poles or the Irish or some other small group which kept some of its earlier characteristics. One historian points out that between 1820 and 1860, in the United States alone, there were thirteen organized "hate groups" circulating their propaganda against "foreigners" and others whom they did not understand and therefore hated.

In our own day we have had many of these organizations in America, of which the Ku Klux Klan is but one. Most of the present-day American "hate" organizations are anti-Jewish, and their propaganda has found its way into many Mennonite homes. Since 1933 several hundred of these organizations have been started in the United States, several on a national scale.

It is therefore essential that we be able to counteract their propaganda, for whatever intolerance is aroused against one minority group will eventually find its expression against other groups. In other words, the civil liberties of Mennonites are not safe in a country that is infested with anti-Semitism. So even from a selfish point of view we must be interested in giving the Jew a fair hearing.

A brief review of history is necessary for an understanding of the problem. In the Roman Empire, for 300 years, Christians were persecuted along with the Jews. Then Christianity became the state religion, but not feeling altogether secure in its new position of power, it now inaugurated a period of persecution, designed especially to keep Jews from persuading Christians to change their faith. Laws were passed making it illegal for a Jew to own a Christian slave, for fear of the influence of the Jew upon him. Then a law was passed that no Jews could hold slaves. In a day when slaves were widely used in agriculture, this had the effect of practically forcing the Jews out of farming.

Still fearing the proselytizing the Jews might be able to do, laws were enacted to protect the weak Christians. There could be no Christian servant in a Jewish home, and no Jewish doctor could call on a Christian patient. They could not eat or sleep in the same house. The next step was to make it impossible for Jews to buy land or join the guilds.

This left to the Jews the hazardous and unattractive jobs in which the Christians were not interested. They became peddlers and dealers in second hand clothes. Being forced to live alone and engage in special businesses, they naturally developed and maintained certain characteristics, and their differences were accentuated in this historic process.

The Christian Church did not allow its members to charge interest on loans of money. They, however, urged the Jews to loan them money and thus encouraged them to enter banking. When after the Reformation, the Church gave up its testimony against interest-taking, Christians took over banking and forced the Jews into the high risk short loan business where they still welcomed the opportunity to borrow from the Jew.

During the days of the Crusades, it was considered a holy act to make war on the infidels of Palestine. The idea occurred to some that it would be much easier to kill infidels at home than to go to the Near East to do it. When the Black Death spread over Europe, the Jews were blamed for having poisoned the wells, and a great slaughter took place in which the Christians destroyed 350 Jewish communities.

It is easy to understand why Jews therefore have been clannish and why they suspect that Christians have no scruples against taking advantage of them. Under such economic discrimination, they have felt justified in resorting to sharp business practices. Seeing how their brothers have been persecuted by many modern, so-called Christian nations, they have become perhaps overly suspicious and have attempted to prepare themselves for the day of trouble by placing their wealth in the form in which it can be moved easily. They know they do not have a nation to plead their cause, and that it is easy for dictators like Hitler to use them as a scape goat for his own and his people's failures.

A few years ago *Fortune Magazine,* a non-Jewish and highly reliable publication, made a study which disproved many of the common charges brought against the Jews. Other equally trustworthy studies have authenticated its general conclusions. In the first place, the overwhelmingly greater proportion of Jews are not Communists. Less than 2.5 per cent are; 98 per cent are not.

It is not true that the Jews are disproportionately wealthy and yield great power. In America's sixty richest families, there are no Jews among the first ten and only two among the next fifteen. The Jews are prominent only in scrap metal, clothing, textiles, and the movies. The great majority of our Jews are in the poor or lower middle class.

Nor do the Jews control our press. Of some 1,700 newspaper owner-publishers 15 per cent are Jews. These control 6 per cent of the daily output of newspapers. But among them is the *New York Times,* often conceded to be the best newspaper in the United States. When the study was made, there was not one Jewish director on any of the three great news gathering agencies, the A.P., U.P., and I.N.S. The great chains of newspapers, Hearst's, Patterson's, McCormick's, Scripps-Howard, are all non-Jewish.

Nor are the Jews our international bankers. The seven largest international banks are all gentile. The eighth is partly Jew, Kuhn, Loeb and Co., but it does less than 3 per cent of the international banking business.

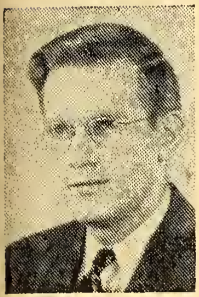
Other countries, too, have found the Jew the most convenient scape goat upon whom the blame for difficulties can be placed and against whom popular anger can be turned. Russia in the days of the Czars very successfully used this kind of program. The false propaganda that was circulated at that time was effective among our brethren in South Russia and has been carried to America where one still finds many traces of it.

Melvin Gingerich is Director of Research for the Mennonite Research Foundation, Goshen, Indiana, and editor of "On My Desk" in the Mennonite Weekly Review. At present he is "on loan" to the M.C.C., where he is writing a "History of Mennonite Civilian Public Service." His article is relevant to the observation of "Brotherhood Week," February 22-29.

WORLD CITIZENSHIP

What world-citizenship can mean is demonstrated in the realm of medicine where the practical benefits of brotherhood are felt by every one of us. An Englishman developed the vaccination for smallpox; a French chemist produced the cure for rabies; the discoveries of a Japanese and a German guard our children from diphtheria; pellagra is being cured today because of the researches of an Austrian. These men —and thousands like them of every race and creed— never thought in terms of national boundaries, religious groupings or racial differences. They were servants of all.—**The Gospel Messenger.**

A Board of Associate Editors for "The Mennonite"



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David C. Wedel
W. F. Unruh

The editorial staff of **The Mennonite** has been enlarged by a board of Associate Editors, and by a number of contributing editors. The four members of the Board of Associate Editors are: Jacob J. Enz, Nappanee, Indiana; Lester Hostetler, North Newton, Kansas; W. F. Unruh, Moundridge, Kansas; David C. Wedel, North Newton, Kansas.

The four Associate Editors represent the choice of the Conference. They were selected by the following method. A ballot of nominations was sent to all members of General Conference Boards and Committees. Board and Committee members then voted on the names on the ballot. They were also given the opportunity of nominating additional names. After a study of the results, the Board of Publication proceeded to the election of the Associate Editors.

The Associate Editors are to function in the following capacities:

1. To help form an over-all editorial policy for **The Mennonite.**
2. To accept regular or special assignments in his own particular field of editorial writing, approximately one editorial a month. Instead of an editorial, the assignment might occasionally be a special article on some timely subject within the special field of interest for the individual editor.
3. To confer with the editor by correspondence or at periodic meetings concerning general policies and programs, format, topics, etc.
4. To help evaluate special articles with a view toward publishing or not publishing the same.
5. To assist the editor by way of suggestions as to specific planning and lay-out, contents, emphasis, format; the selection of contributors, etc.
6. To act as a look-out man with a view to making constructive suggestions and criticisms for the improvement of **The Mennonite.**

The Associate Editors and Editor had their first meeting recently. Some of the results already evident in the paper are editorials by the Associate Editors, the Calendar of Coming Events, and the "Book Notes."

Plans were made for doctrinal articles which will be coordinated with the Christian Year, for vital news reports from Europe, China, India, and other countries, for a systematic report of all deaths in the Conference, for articles discussing such vital issues as co-ops, the kind of funerals to have, etc.

The Board of Editors agreed that the paper should carry five main types of subject matter: 1. Promotional; 2 News; 3. Articles which deal with The Way of Salvation; 4. Doctrinal, based on the Christian Year and applied to social problems; 5. Editorial.

Various matters of policy were discussed, and a tentative statement of editorial policy was drawn up. Part of this statement reads as follows:

"All material should be free from that which breaks fellowship, free from that which shows disrespect of individuals and groups, free from argumentativeness, free from personal grievances and localism, free from hobby-horse riding, and free from poor journalism. It should be true to the Statement of Faith adopted at Souderton, Pennsylvania, in 1941."

The following people have been asked to serve as contributing editors of the paper: Kenneth Bauman, Bluffton, Ohio; Harold Burkholder, Los Angeles, California; Willard Claassen, Freeman, South Dakota; Walter J. Dick, Philadelphia, Pennsylvania; Elmer Ediger, Akron, Pennsylvania; Walter Gering, Moundridge, Kansas; R. L. Hartzler, Bloomington, Illinois; J. H. Janzen, Waterloo, Ontario; Ed. G. Kaufman, North Newton, Kansas; Mrs. Ed. Miller, Chicago,

A STATEMENT BY THE CHAIRMAN OF THE BOARD OF PUBLICATION

We have within our General Conference various boards and committees. While each such board or committee is charged with a specific task, it must still keep in mind and promote the whole program of our conference. In turn, we, as a conference, must support the full program of the Kingdom of God.

The members of the Board of Publication may be more conscious of this, for it is this board's specific duty to support and promote all of the various activities which are undertaken by the conference, through the conference publications.

It was with this idea in mind that the Board of Publication for some time has thought of the appointment of a Board of Associate Editors for **The Mennonite.** Now that this group is in existence, we trust that our paper will present to an even greater extent the full needs and activities of our various groups to its many readers. —H. J. Andres, Chairman, Board of Publication.

Illinois; S. T. Moyer, Pandora, Ohio, S. F. Pannabecker, Chicago, Illinois; Paul Roth, Canby, Oregon; Don Smucker, Chicago, Illinois, Clifton Sprunger, Berne, Indiana; William Stauffer, Sugarcreek, Ohio; Freeman H. Swartz, Norristown, Pennsylvania; and Erland Waltner, Mountain Lake, Minnesota.

It is expected that the contributing editors will make occasional contributions to the paper.

Mennonite Groups in Kansas Counties Cut Burial Costs

While the high cost of living has received attention nearly everywhere except in the halls of congress, only a few people seem to be concerned about the high cost of dying. Among the few are a group of farmers out in southwestern Kansas. Through their churches they've organized a mutual burial aid plan that makes dying less expensive.

These people face a universal problem. When death comes, no family is in the mood to shop around for a coffin or an undertaker. Too burdened with grief to care what the complete funeral is likely to cost, the family of the deceased is easily "slickered."

Like Marryin' Sam down in Dogpatch, U. S. A., some commercial undertakers say, in effect, "Will you have the $600 funeral or are you going to try to get one for only $250.?"

So the Mennonite people in Gray, Grant, and Haskell counties have decided to do the job for about $125.

The plan was first started in 1940 by members of the Church of God in Christ (Mennonite) near Montezuma. The head of each family in the congregation was assessed $1 every year and out of the fund thus created the expenses of all were paid.

A commercial embalmer from Dodge City or Garden City was employed to perform the work on the body. Emil Koehn and his wife, members of the congregation, were hired to build the caskets, cover them, and line them tastefully. Lumber and hardware were purchased through local retailers. Friends and members of the immediate family faithfully and lovingly dug out the grave in the cemetery beside their great church.

The nearby undertaker who takes the body, embalms it, and returns next day, charges $75. This cost, says Jesse Koehn, used to be lower before the war—about $50. But like everything else, the price of this, too, has gone up. The churches furnish their casketmaker with lumber, hardware, and fabrics necessary to do the job, adding about another $10 or $15 for the cost of each funeral. The casketmaker and his wife are paid $40 for their work.

That's a total cost of something like $125 or $130 for each funeral—far below the prices which these families would pay were it not for their united efforts and their determination to remove some of the profits that usually go with burying the dead.

Included in the plan are the 360 members of the Montezuma congregation, about 50 at Cimarron, 150 at Copeland, and a half dozen or so Mennonites living near Ulysses. (Abridged article from—**The Cooperative Consumer**)

A NEW RECOMMENDATION FOR LEAP YEAR

Elgin, Illinois.—M. R. Zigler, secretary of the Brethren service commission, today asked every working member of the Church of the Brethren to give to the Lord his earnings for the day of February 29.

"This amount should be contributed in addition to an individual's regular giving," Zigler said.

The extra funds will be used for relief and rehabilitation overseas.

Council of Boards Meets in Chicago

Newton, Kansas, February 13.—The Council of Boards of the General Conference will meet in Chicago, February 17-19. Board and committee sessions begin Tuesday forenoon and end Thursday afternoon. The Executive Committee will have a preliminary session on Monday.

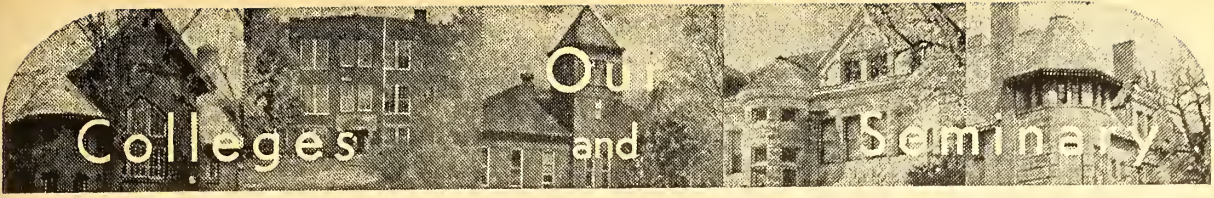
The Whole Council meets for a joint session on Tuesday evening. At that time the Preliminary Report of the Coordinating Committee will be given by Dr. H. A. Fast, Chairman. Also on the program will be the following papers: "Some Goals for Our Conference," by J. N, Smucker; "Attaining toward These Goals," by Walter H. Dyck; and "Recruiting and Training for the Ministry," by Olin Krehbiel. Other matters of common concern are also on for discussion.

On Wednesday evening the Coordinating Committee will continue its report, and there will be a discussion and summary of suggestions for further study.

On Thursday evening all boards and committees will present their budgets and report on their plans for the future, followed by a discussion and adoption of the total budget for 1948. The 1947 budget was $735,000. Rev. J. N. Smucker will give a closing meditation.

From fifty to sixty board and committee members are expected for the sessions. All boards and committees except the Historical Committee and the Board of Trustees will meet. The new Layman's Organization will also be represented.

The Mennonite Biblical Seminary is acting as host for the event. The women of the Seminary and the Mennonite Bible Mission will serve the noon and evening meals in the Kenwood New Church, where the Seminary has its offices and library. Committee and board meetings will be held in the St. James Methodist Church, two blocks west of the Seminary. The larger number of visitors will find lodging at the Wabash YMCA Hotel.



Our Colleges and Seminary

BLUFFTON COLLEGE

Under the direction of Prof. R. A. Lantz, the Vesper Choir gave a sacred concert in the First Mennonite Church of Bluffton on Sunday evening, February 8. The Little Philharmonic Symphony Orchestra from Chicago will appear on our music series February 23, at 8:15 in the High School Auditorium. The "Marriage Course" is again being offered the second semester of this year for Juniors and Seniors. This course is arranged by the "Y" leaders and faculty advisors. A series of seven lectures will be presented by specialists on pre-marital subjects. Pre-medical examinations were taken on February 2 at Bluffton College by eleven students from Bluffton College and Ohio Northern University. Four students took the Graduate Record Examination on February 3 and 4.

FREEMAN JUNIOR COLLEGE

Harris Waltner, a pre-ministerial student, led chapel services on Monday. On Wednesday Rev. Samuel Cushing of the Springfield Congregational Church brought his sister, Mrs. Sigrig to give the chapel message. Mrs. Sigrig is to return to a Borneo Mission field soon. She was interned in a Japanese prison camp for three years. Here her husband died of starvation. The film, "How Green Was My Valley," was shown Tuesday afternoon. The showing of a worthwhile feature film takes place once a quarter as part of the Student Entertainment Course. The film shown the first quarter was based on the life of Franz Schubert. For the last quarter "Heide," based on the story by Johanna Spyre, has been selected. January 30, nine Academy debaters participated in an invitational high school debate meet at Yankton.

CHINESE STUDENT TO MENNONITE SEMINARY

A cable has been received indicating that Miss Liu Kuei-ying of the Mennonite mission at Kai-chow, China, has sailed for the United States on the **S. S. General Garden** and will arrive in San Francisco February 9. She expects to be a special student at Mennonite Biblical Seminary. Miss Liu Kuei-ying has been personally acquainted with Dean S. F. Pannabecker and family for a number of years and is a member of our Mennonite church. Her mother was a personal helper of the August Ewert family. She went to the Kai-chow high school. When the Japanese came she left and trekked to West China Union Theological Seminary from which she graduated with honors in 1945. Following her graduation she served a year in Chungking as religious director of a mission school. Dr. Pannabecker met her in 1945 during his relief mission to China. The Seminary rejoices in this further manifestation of the sharing of life between America and its fellow Christians of other nations. The last group of Chinese students to attend Mennonite schools were Brethren Stephen Wang and James Liu who spent one year in Bluffton and one year in Bethel College in 1931-32. Both were products of the Mennonite mission work in China.

The Seminary family is awaiting the arrival of the Central Conference ministers for their annual retreat here February 10 and and 11.

Three Bethany students are assisting in Mennonite projects this year. Joseph Mason is singing in our Mennonite quartet. Donald Forbes is temporarily serving the Pulaski, Iowa, church. Philip DeMuth is serving the Central Conference Church in Pekin, Illinois.

Leland Brubaker, Secretary of the Brethren Mission Board, gave a stirring message at the Friday chapel service. He urged the seminary students to launch out on a great crusade of evangelism. He defines evangelism as the winning of men by various methods to accept Jesus Christ as Savior and King and to serve him in the fellowship of his Church to the end that the Kingdom of God shall be realized and strengthened in the hearts of men everywhere. He gave specific examples in China, Africa, and India where men have been won by simple gospel preaching. He declared that the missionary movement has thrown off its connection with imperialism and western civilization and narrow denominationalism and has placed Jesus Christ at the center. Don Snyder, Secretary of Brethren Youth Work, also delivered an address this week on the topic, "My Impressions of American Youth Today." He denied that young people are not saving the world as some had hoped. As a matter of fact, he made some very severe criticisms of modern youth. Yet he referred to a saving minority of young people who are doing a magnificent job of Christian witnessing, and he urged more young people to enter into the zest of Christian living and witnessing.

BETHEL COLLEGE

Members of the Board of Directors of the Newton Chamber of Commerce, the committee chairmen, and their wives were guests at dinner in the dining hall on February 8. This was the third in a series of Sunday dinners arranged by the Department of Public Relations in the desire to become better acquainted with one another and to knit more closely together those with mutual concerns for the welfare of the community. The guests were later taken on campus tours, were conducted through the museum, and were shown one hundred excellent mounted pictures depicting life at Bethel. Guest at previous dinners were the ministers, and the doctors and dentists of Newton; Newton teachers have been invited for February 22. These dinners are served by Louise Duerksen, dietitian, and her regular staff of fifty-four, which includes five full-time cooks, eleven part-time student cooks, sixteen workers in the dish department, and twenty-one waiters and waitresses, headed by Marvin Dyck.

THE STIRLING AVENUE CHURCH

(Continued from page 1)

It is our desire to take our full place in the Conference as quickly as possible. For this reason we are now in the 100 per cent Church Paper Plan. Also, the pastor is giving three months to our Seminary, the Congregation graciously continuing his salary and paying all substitutes. We feel the Conference is God's channel for service in His Kingdom.

The World Mission of the Church

All have sinned. Christ died for *all. All* ought to hear the gospel as soon as possible. "The Gospel to All the World in This Generation" was the reading of a large banner in the front of the church during our missionary convention last November. It is our desire to be faithful first in prayer—real, intelligent, continuous, intercessory prayer. Second, we seek to give. We rose from $1,400 to $6,000. Third, we want our young people to go. In addition to our two members whom we support, we seek to be faithful to the general missionary cause. Because of its very strategic importance we have stressed the work of the Bible Society.

Also, in the world mission, we mention relief and non-resistance. Naturally this could be mentioned in other areas of work of the Church. We have a glorious opportunity to share "in the name of Christ." We have the privilege of holding the torch of peace high—starting in the individual heart, going into the family, church and community, and as much as possible in wider circles. Through sermons, Sunday school use of *The Power of Love,* camp programs, Y.P.S. programs, etc., we seek to promote this.

Conclusion

The glorious challenge in the work of the Church is that we never reach our peak. Even if every member did his best last year, we can do more because we learned, and as more of God's grace and power is used, more becomes available. But, not every member prays as he ought. Not every member tithes. Not every member did his best in every organization. Not every member responded to God's calls for service. What a gigantic challenge faces us!

We leave it with every Church represented in the reading family of *The Mennonite:* "How much can God accomplish in and through a congregation completely dedicated to Him and His Kingdom?" Let us all work toward this, which is the only worthy goal.

See Spiritual Growth in Pupils

(If you contribute to foreign missions you may have had a part in bringing about the spiritual growth which Gerald Stucky mentions in the following article. At Cachipay, Colombia, South America, General Conference missionaries are running a school in a large farmhouse. The first year of school was completed around New Year's, and Gerald Stucky wrote the following news on January 1.)

We are almost alone now that we have sent nineteen of our children away for a short "summer vacation." A few are here because they have no family nor relatives with whom they can stay, and one little boy of seven couldn't leave because of a broken leg.

Now that a year of school is completed the time seems to have gone quickly. Already the unpleasant things are fading into the background and we think with joy of the happy times our family had together and of the evidences of growth in the lives of our children. One after another would come with shoes too short or clothes to be handed down. Their faces were rounder and with a good color. The school year closed with a well prepared program and the work books and projects on display would have been a credit to any teacher.

Of course, we are happiest to see the changes that have taken place spiritually. Many have accepted Christ as their Saviour and have grown in grace. Some who knew nothing of the Bible when they came could now probably give as good an explanation of their faith as the average child. One night after several weeks of hard feelings, petty quarrels, and jealousies we called a meeting to get things straightened out. Even in families of two or three children difficulties are bound to arise. But this night the Lord was with us in a special way and opened the hearts of the children and gave them a genuine desire to pardon and to ask for pardon. The atmosphere was cleared remarkably.

Immediately following the close of school we had two weeks of vacation Bible school. As some of you know Christmas here holds very little place in the lives of the people. The merchants have commercialized the day. There are wild parties and firecrackers, but families don't unite nor is there a spirit of goodwill and joy in the birth of our Saviour. For this reason we were particularly anxious that the children be here for Christmas, and their parents were very willing. In the afternoons, preceding Christmas, they made gifts and cards for their families, friends and one another. "Decking the halls with—" greenery and decorating the big Christmas tree was a new and very happy experience for them. We hesitated to introduce too many North American customs, but we tried to incorporate what we could of their own and yet have a merry Christian Christmas. Christmas Eve we had a service, then gave them candy and pop corn and let them stay up until it was time for Santa Claus to come fill the stockings. The next morning they were delighted with their Colgate toothpaste (usually) they use salt and soda), Palmolive soap, balloons, colored pencils, dress goods, shirts, tops, jacks, colored glasses, cologne, and candy. After a full day they were tired but happy youngsters.

With the use of a shortwave amateur station in Bogotá we have had several good talks with friends in the States. The Lord has blessed us richly during this year, and we are looking forward to the coming year with equal anticipation because we now have a year's foundation to build on. We appreciate your prayers and letters more than we can tell you. We hope some of you are thinking of a vacation down in this ideal spot.

M.C.C. News Notes

Help to German Students

During December and January the relief unit at Kiel, British Zone of Germany, carried on a special project of distributing supplementary rations to university students with active cases of tuberculosis. The packages of meat, fat, raisins, and soya meal were received with much appreciation. The program was interrupted when the school term ended because of lack of coal, but is to be resumed when the school opens again in April.

"Mennonite Refugees—Whose Responsibility?"

This is the name of an eight-page pamphlet describing the background and present conditions of Mennonite refugees in Europe and the steps that have been taken to help them. Much remains to be done for these of our brethren who are homeless, for "if we allow them to remain in their present sorry plight as strangers in a defeated and destroyed country . . . . we have failed . . . . Little do we know the results that God will bring through our efforts to help our needy brethren." Copies of this pamphlet have been mailed to each congregation. Additional copies are available free of charge from the MCC, Akron, Pennsylvania.

1,600 Refugees May Sail February 19

The tentative sailing date of the **SS General Heintzleman** from Bremerhaven is about February 19. This is the first of two vessels which are to transport approximately 1,600 Mennonite refugees from Europe to South America. It had been thought that this sailing would take place earlier in February, but since the ship required extensive repairing, the Preparatory Commission of the International Refugee Organization could not use it as early as planned. No word has been received concerning the sailing date of the second vessel.

NEWS ABOUT DUTCH MENNONITES

[These notes on the Dutch Mennonites were written by Irvin Horst, MCC worker in Holland.]

Reconstruction of Church Buildings

During the first quarter of 1948 the Dutch Mennonite brotherhood will endeavor to raise Fl.500,000 ($185,000) for the purpose of providing help for the congregations which have lost their church buildings during the war. Because of the scarcity of building materials, reconstruction in Holland until 1948 has largely been limited to the repair of damaged buildings. It now appears that the government will permit the Doopsgezinden to rebuild their four churches at the rate of one a year and in the following order—Vlissengen, Wageningen, Rotterdam, Nijmegen.

As a token of mutual aid within the Mennonite world and interest in the welfare of the Dutch brotherhood, the MCC has made a gift of Fl.9,00 ($3,300) to the reconstruction funds. This sum has been taken from funds given as gifts by the Dutch people at the time of our material aid distributions.

Doopsgezinden and Mennonites

The visit of three Dutch Mennonite representatives to United States and Canada during the summer of 1947 has resulted in a good deal of discussion as to the interpretation of the faith and life of the American Mennonites and its significance in the Mennonite world and outside. All three delegates—Craandijk, Hylkema, and van der Zijpp—have reported with some difference of viewpoint. As might be expected much of the difference centers around nonresistance and the peace position. Admiration for our mission work, church schools, and Sunday schools has been expressed, but criticism of our schisms. Varying conclusions have been reached. From the A. D. S. the following has been stated: "In essential matters the differences are not so great. In America there is a greater activity and an impressive willingness to make sacrifices. In spite of all this we must preserve our own individuality. The younger generation in America will likely have to pass through a crisis . . . . Just how far their isolation in regards to the world (smoking, dancing, and drinking are forbidden in a manner similar to participation in military service) will be maintained is difficult to determine. It is certain that a change is taking place. For both them and us contact is much to be desired and will be extremely fruitful."

Doopsgezinden Relief Activities

The historical tradition of relief service which exists among the Dutch Mennonites was revived in March, 1947, when a relief committee was organized. Since its creation this committee has begun a children's home near Utrecht, given financial support for the Russian Mennonites in Holland, and conducted a relief food collection program with 3,000 empty jars received from the MCC. In December it has undertaken the support of a relief project in Vienna. This Austrian work was begun by the Peace Group in July, 1947, as a positive expression of their peace concerns towards former enemies. It consists of the sending of foodstuffs to Vienna where it is distributed by a Dutch Mennonite worker in connection with the MCC program there.

MISSIONARIES MAY HAVE REACHED FIELD BY NOW

According to a report written by Missionary Lester Wuthrich from Shanghai, China, on January 17, he and Mrs. Wuthrich and Aganetha Fast hope to leave by January 24, or so for the new mission field in Kansu Province. The three missionaries hope to go to Sian by airplane. However, on January 17 the Communists announced plans to take Sian. In case the Communists should have taken the town and air base, our missionaries may not have been able to go by plane. However, if the way remained open, then enough time has elapsed by now that the missionaries may be in the new field. To date we have no further news from them.

The missionaries are going by plane because it saves much time and energy, even though it costs a little more. "A few more dollars by you in the next Sunday's offering will make up the difference," writes Rev. H. J. Brown.

Reverend Brown is convinced that there is great work to be done in the new field, for he writes, "The new field presents great opportunities. To utilize these we need our China missionaries back, and we need recruits . . . You can pray, write, and support!"

Jottings

—**Menno Church, Lind, Washington:** Bi-weekly prayer meetings were begun during the month of January. We are studying the Prayer Life of Jesus. The Young People's Group meets the second and fourth Sundays of each month. The remaining Sunday evening services are devoted to worship services or Bible Study led by the pastor.—Mrs. Willard Wiebe, Corr.

—Anyone that walks into **Sarepta, the Student Nurses' Dormitory at Bethel Hospital,** will detect the aroma of fresh paint. It comes from the North Recreation room, which is getting a new face. With that pretty background, the students feel as though some new furniture for the room would do wonders both for the room and for the morale of all the girls that live there. The Student Nurses have taken this up as a project and they were wondering if any kind-hearted Mennonites would like to help them buy the needed articles, and if so, would they please send their contributions to Miss Marie Ediger, Student Treasurer, Bethel Deaconess Hospital, Newton, Kansas, as soon as possible. When they have the room all fixed up, you will all be welcome to come and enjoy it.

—**Turpin, Oklahoma:** During January we were served by the following visiting ministers: Rev. H. B. Schmidt, Newton, Kansas; Rev. Albert Unruh, Meno, Oklahoma, and Rev. Gerbrandt with a group of students from the neighboring church at Meade. On February 1 Rev. and Mrs. John Unruh of Madrid, Nebraska, were with us. They also conducted sevices Monday and Tuesday nights.—Mrs. J. I. Koehn, Corr.

—**Einsiedel Church, Hanston, Kansas:** Nine members of the Bethel College Student Volunteers presented a mission program here Sunday evening, February 1. On December 28 the Bethel Octet gave a program at a union meeting in the Baptist Church at Hanston. Geo. M. Fleming and Harry Albrecht, ministers of the Baptist and Mennonite Churches respectively, exchanged pulpits during a worship period recently.—Mrs. Agnes E. Schowalter, Corr.

—**First Church, Aberdeen, Idaho:** Delmar Wedel, who has served as relief worker in Europe for twenty-seven months, was home a few weeks. On January 4 he gave an interesting talk on his work, and on January 11 he took us, by means of pictures, on a tour of several countries of Europe in which he had visited and worked. At the regular Brotherhood meeting January 13, Puran Banwar was the special guest. They enjoyed a "Rice and Curry" supper after which Mr. Banwar talked to the congregation. Rev. Harder is again teaching a teacher training class. We are using **Unit I Old Testament Law and History** by the Evangelical Teacher Training Association as our text book. Beginning January 25 Rev. Harder is bringing a series of Sunday evening messages on the Book of Job.—Arnold E. Bartel, Corr.

—**Bethany Church, Kingman, Kansas:** Sunday evening, January 4, we very much appreciated the program by the Bethel College Octet. When the pastor was unable to be in church January 25 because of illness, the men's chorus sang a group of songs during the morning service. Missionary and Mrs. Frank Manning, of the Africa Inland Mission, were with us morning and evening, February 1. The Mannings spoke and showed pictures of their work in Africa. Recently our church installed an automatic, regulated fuel oil furnace. It is very efficient in heating the building.—Corr.

—**Saron Church, Orienta, Oklahoma:** Rev. A. J. Dirks and Rev. J. J. Esau, speakers at the recent O.B.A. Bible Conference, also spoke in our church. A unique event at our Christmas festivities was the presentation of an interesting Bible story book to each of the children in place of the usual treat. The rest of the money was sent for relief. Students home from school were in charge of the morning service on December 26. Our pastor conducted prayer and Bible meetings four evenings before the new year.—Mrs. E. Voth, Corr.

—**Bayard Rustin,** Negro author of **Interracial Primer** and director of the Workshop in Intergroup Understanding in Washington, D. C., 1947, addressed Bethel College young people on the evening of Feburary 14, the public at the First Christian Church in Newton on Sunday afternoon, and the public again in the evening at the Bethel College Memorial Hall. Since 1941, Mr. Rustin has served as Field Secretary of the Racial and Industrial Section of the Fellowship of Reconciliation. He has explored the technique of nonviolence for winning freedom and overcoming injustices. Mr. Rustin believes in building bridges of understanding in tension areas.

—**Hilda Willms,** a Mennonite refugee, is helping the MCC Unit in Vienna, Austria.

—**Walter Adrian,** MCC relief worker in Vienna, Austria, is engaged in a case work set-up in which considerable attention is given to food and clothing requests which come to the MCC unit. The caloric level in Vienna this winter stands at 1700, which is a starvation diet. A report from one of the workers emphasizes the need to help the old people who are being neglected.

—**Bethesda Church, Henderson, Nebraska:** Dr. Walter H. Hohmann, of Bethel College, conducted a week of meetings in our church early in January. The meetings dealt with church music. They deepened our appreciation for the **Mennonite Hymnary.** During the last week of January, Rev. Donovan E. Smucker, of the Mennonite Biblical Seminary, conducted a series of meetings. A main point stressed by him was that through the MCC we have the opportunity, as various Mennonite branches, of becoming more like-minded. This church has collected 1,500 lbs. of valuable tools for shipment to Paraguay.—Clarence E. Friesen, Corr.

—**Stirling Avenue Church, Kitchener, Ontario:** The Relief Committee is urging all members to make at least one contribution for relief at least once a month. The church is also collecting tools for Paraguay. It also hopes to do meat canning for relief as soon as possible.

—**Bethel Church, Hydro, Oklahoma:** We have a catechism class of eleven members. They are being instructed by Rev. Waldo Kaufman.—Wilfred Ewy, Corr.

—**Glendale Church, Lynden, Washington:** On January 22 the ladies of the church met at the home of Rev. and Mrs. Dan Toavs and organized a Ladies Mission Circle. Mrs. Herb Dyck is president. The Circle will sew for relief and do handwork which will be sold at a mission sale. The church board is working hard on a new constitution for the church. Last week the members redecorated the interior of the church, and hauled gravel all over the yard.—Mrs. Herb Dyck, Corr.

—**Goessel Church, Goessel, Kansas:** Rev. J. E. Entz of Newton was in charge of our worship service on January 4. On January 25 Rev. Frank Manning, returned missionary from Africa, delivered the morning message. Sunday evening, January 18, Rev. E. R. Stucky gave us the highlights of his trip to Cuba. Prof. and Mrs. A. R. Ebel of Tabor College presented a message in art at our C. E. program on January 25.—Mrs. Roland Dirksen, Corr.

—**Emmanuel Church, Moundridge, Kansas:** In spite of bad weather the Ladies Mission Society of our church met for their annual birthday dinner and program on the evening of February 3. The ladies trio of the church furnished special music and Menno Schrag of Newton showed colored pictures of his recent trip through Europe and the Holy land.—Corr.

—**First Mennonite Church, Lehigh, Kansas:** February 8, being proclaimed as Boy Scout Sunday, the Boy Scouts of Lehigh were guests at the Mennonite church at the Sunday morning services, Rev. Goering gave a special message to the youth. He spoke on, "Remember Thy Creator in Thy Youth."—Mrs. I. H. Balzer, Corr.

—**First Church, Caldwell, Idaho:** Our basement is finished now, and we can begin plans for dedication. A joint wedding celebration was held at the C. F. Dick home honoring Mr. and Mrs. Dick and Mr. and Mrs. A. F. Goertzen on their twenty-seventh anniversaries, on January 25. Many friends called to wish them happiness. A house-warming was given Mr. and Mrs. Leonard Schmidt on January 18. A pot luck dinner was enjoyed on January 18.—Mrs. L. Schmidt, Corr.

—**Salem Church, Dalton, Ohio:** Both the January and February meetings of our Missionary Society were well attended. At the first meeting, Mrs. Olinger, wife of a returned chaplain from Germany, told of her experiences. At the other, our theme was "Prayer and Bible Reading." The high point of interest was the presentation of a friendship comforter top to Mrs. Rosenberger, wife of our pastor. Rev. and Mrs. A. S. Rosenberger will be leaving about April 1 to take up the pastorate at West Swamp Church near Quakertown, Pennsylvania. They have given us nine years of faithful and devoted service.—Mrs. Ivan Badertscher, Corr.

—**First Church, Bluffton, Ohio:** On January 31 over a ton of clothing was collected for relief. This was a cooperative enterprise in which the Boy Scouts and College boys collected the clothing; the college girls and women of the church sorted; fifty ladies mended and cleaned, and the Brotherhood packed and sent the clothing. A number of local stores donated new shoes and sweaters, and a total of 1,650 pounds was either in good condition or mended. The remainder of the clothing, which was not satisfactory for relief, was sent to the Goodwill Industries. A series of pre-

A Plea for Military Training

"It is clear to anyone who even stops to think that in case of a coming war the entire nation would have to take up arms, that therefore millions would be driven toward the enemy with bad insufficient or half-finished training. One must nevertheless not forget that the shortage of trained soldiers could easily lead, at the beginning of a war, to losing that war.

"The army educates them only to be reliable, decent members of the community, men who in the hour of need and danger will feel themselves united in loyalty with the nation; and should fate confront them with the sternest ordeal, will defend the freedom of their people with bravery and honor."—Adolf Hitler, in "Mein Kampf."

Calendar of Coming Events

Feb. 17—19. General Conference Annual Council of Boards Session, Chicago.

Feb. 22-29 Brotherhood Week.

March 7. Stewardship Day.

March 14. Passion Sunday.

March 15—19. Annual Bethel College Bible Lectures; Wm. W. Adams and Jesse H. Ziegler, speakers.

March 21. Palm Sunday.

March 26. Good Friday.

March 28. Easter.

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, and Newton, Kansas.

August 16—29 Western District Retreats.

May 2 Mennonite Song Festival. Memorial Hall, North Newton, Kansas

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

Easter services will be held February 22-29 with Rev. Walter Gering as the speaker. Rev. Gering is pastor of one of the largest of the western churches at Moundridge, Kansas. He recently spent a year in relief work. The Apostolic Mennonite Church at Trenton, Ohio, made application for and was accepted for the new project, the Mennonite Memorial Home. —Mrs. Lawrence Burkhalter, Corr.

—**West Swamp Church, Quakertown, Pa.** Rev A. S. Rosenberger has accepted the call to be our pastor beginning about April 1. On January 25 Rev. Harry Yoder of Bluffton, Ohio, brought the message at the morning service. The 100 Per Cent Church Paper Plan was accepted for another year. Upon the request of the Eastern District Home Mission Committee, Mr. and Mrs. Arthur Keiser will assume the Roaring Springs-Smith Corner Mennonite Charge on February 8. Mr. Keiser graduated from Biblical Seminary, New York on January 24.—Idella Boyer, Corr.

—**Topeka Church, Topeka, Indiana:** Sunday evening, January 25, we were pleased to have a Girls' Gospel Team of Bluffton College present and render an evenings program of song and message. Mrs. Lloyd Ramseyer accompanied them. Sunday, February 1, a fellowship dinner was served in the church parlors after which a musical program and talk by Mrs. Russell Schnell, returned missionary from Africa, was given. In the evening, Esko Loewen, student at the Mennonite Seminary in Chicago and our supply pastor, showed Kodachrome slides on Summer Voluntary Service units sponsored by the General Conference. World Day of Prayer will be observed February 13, with a service in this church sponsored by the misisonay societies of the churches in this community. Rev. Russell Schnell, returned missionary from Africa, will be the speaker. Posters have been placed in the different business places announcing the service.—Miss Opal King. Corr.

—**Walton Church, Walton, Kansas:** A group of our young people attended the C. E. Rally held at Alexanderwohl, February 8. The ladies of the Mission Society are busy making comforters for European relief. Our building debt now stands at $900. With the Lord's help we hope to liquidate this amount soon. —Ella Voth, Corr.

—**Emmanuel Church, Moundridge, Kansas:** The young people of the church met for their meeting on the evening of February 8. Puran A. Banwar, of India and at present a student at Bethel College, was the guest speaker. He pointed out that India has many religions, but that it needs Christ. The male chorus and a women's trio of the church furnished special music.—Corr.

—**Grace Mennonite Church, Lansdale, Pa.,** The congregation of Grace Mennonite mourns the death of Allen R. Fretz, who died January 20 after a brief period of illness. Mr. Fretz was a charter member of the Church, and superintendent of the Sunday School. He was president of the Church Council, and chairman of the Building Committee. He is sadly missed by all. Dr. L. L. Ramseyer, President of Bluffton College, preached at our Sunday morning service, Sunday February 1. On Sunday evening, February 8, Rev. Harry Yoder, Bluffton College, will show pictures of the college and its work. Boy Scouts of the church, who are observing Boy Scout Week will attend.—Corr.

Book Notes

THE CASE FOR CHRISTIANITY

By C. S. Lewis (Macmillan, 1944)

"When I was an atheist I had to try to persuade myself that the whole human race were pretty good fools until about one hundred years ago; when I became a Christian I was able to take a more liberal view." So writes Oxford's Clive Staples Lewis as he drives home the essential truths of the Christian Faith in the face of modern unbelief and skepticism to which he himself had at one time been a partner.

Writing thus out of a first-hand knowledge of all the questions and objections raised by unbelievers of many stripes to the Christian Faith, Lewis, who is also a writer of the first order, has given the world a truly helpful book. Here is a book that can with assurance be placed into the hands of one who believes that a person cannot be intellectually honest and be Christian at the same time.

To its advantage is the fact that it is a brief book of something over fifty pages. The style is such as to carry the reader along, a characteristic seldom found in a religious book—hence, its real value for young people.

The book is divided into two parts the first of which emphasizes the undeniable cleavage between right and wrong—the basis for the questions which religions try to answer. The second part points out how Christianity alone has a satisfying answer. In this section the author deals in a fresh and vital way with the doctrines of the incarnation, atonement, salvation, repentance, the Church and its mission, the Second Coming, and hell, showing their inter-relationship.

The book is bound to help Christians re-think their faith, so that they will be able to ". . give a reason for the hope that lieth in you."—Jacob J. Enz

(All books mentioned in "Book Notes" may be ordered through our Conference book stores.)

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"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
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World Student Christian Federation Convenes

by Leonard Siemans

Immediately following the North American Student Conference on Christian Frontiers which was held at the University of Kansas, Lawrence, Kansas, from December 27 to January 1, another conference was held to stimulate greater interest and activity in the World Student Christian Federation.

Most Canadian and American Students know little or nothing at all concerning the W.S.C.F. though they themselves may unknowingly be members of the Federation.

In more than forty countries, when students become members of certain local or national Christian organizations in their university or college centers, they enter at the same time the wider fellowship of the World Student Christian Federation. It should therefore be understood that most of the campus Christian organizations, be they denominational or interdenominational, are affiliated with the Federation.

In the constitution of the W.S.C.F., its principle object is defined as that of promoting the following lines of interest: (a) To lead students to accept the Christian Faith in God—Father, Son and Holy Spirit—according to the Scriptures and to live as true disciples of Jesus Christ. (b) To deepen the spiritual life of students and promote earnest study of the Scriptures amongst them. (c) To influence students to devote themselves to the extention of the Kingdom of God in their nation and throughout the world. (d) To bring students of all countries into mutual understanding and sympathy, and to lead them to realize that the principles of Jesus Christ should rule in international relationships and to endeavour by so doing to draw the nations together. (e) To further either directly or indirectly efforts on behalf of the welfare of students, in mind, body and spirit, which are in harmony with Christian purpose.

The conference speakers, most of whom are on the national or international staff on the W.S.C.F., emphasized the crying need throughout the world, as they have seen it, for a fuller reality and extension of the above outlined program. Dr. John Coleman, of the international executive with headquarters in Geneva, Switzerland, outlined the progress of his Christian work in the German universities during the past two years. In this way the true conditions of our fellow students in the underprivileged sectors of the world were impressed upon us. Before long we felt that it was impossible to exclude them from our concern as fellow students and as Christians.

The next big question then was, "In what ways can we efficiently organize and carry out our program?" Since our aim is to help individual students spiritually and materially, we can simply deduce that we as individual students must help spiritually and materially. The answer to our challenge and duty then lies in the individual student on our campuses.

There are several ways, simple and direct, in which this support can be rendered: (1) To live a fuller and more dedicated life in Christ to become more sensitive to His direction and more responsive to His Will. This being observed, other practical methods of help will follow, such as: (a) Taking an active part in the "Federation Day of Prayer," which is observed in forty countries on the third Sunday of February each year. (b) Sending food parcels or books to foreign student groups, thus making direct contact with Christian students in other countries. Countless other suggestions for practical participation in W.S.C.F. activities are available.

Some help in Christian living for W.S.C.F. members can be found in the message given by Dr. John Oliver Nelson, chairman of the Federal Council of Churches. He spoke on the "Three Major Disciplines for Christians." These he listed as: (1) Anonimity — to remain anonymous in all our Christian service. (2) Frugality — to direct into the most serviceable channel, our spiritual and physical resources, our whole life. (3) Dedication — to surrender the whole self to a Christian cause and then work in that direction.

Dr. Nelson said a change must be wrought within us. He continued by saying, "Blessed are the tamed, not the tame, for they shall inherit the earth." The truly healthy child in a society is one that is accepted, but feels unacceptable. This is the Christian experience of justification. We must "tame" our old self in us to feel more "acceptable." One way in which we can do this is to become active year-round members of the W.S.C.F., continued Dr. Nelson.

As a Mennonite student at this international conference of Christians, I felt that, in the past, we as a people have held ourselves too much apart from the rest of society. We seem to have lived in little worlds of our own. Perhaps, this has been necessary, to

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Leonard Siemens is a student at the University of Manitoba. He attended the Frontiers Conference of the Student Volunteers and the World Student Christian Federation Conference.

a degree, to hold our cherished domestic traditions and religious convictions. But the world is becoming smaller every day in terms of hours of distance. With this smaller world people live closer together, and as a result must learn to understand and appreciate, though not necessarily accept, philosophies and doctrines differing from their own, in order to preserve peace, both within a nation and among nations. As Mennonite students we have much to offer the world about us and much to gain from it. Let us broaden our horizons, abolish national boundaries, and enter into a world wide fellowship of Christian students by prayer, worship and service.—Leonard Siemens, University of Manitoba.

Preaching Christ through Agriculture

by Carl Epp

Among man's basic needs are two: food for his soul and food for his body. For him to have peace of mind and spirit, his soul must nourish on something he can trust and depend upon for comfort, strength and inspiration. His body, too, continues to burn up its energy which must be replenished in order to maintain strength and to stave off the pangs of physical hunger.

When one gives of the first only, one does not relieve the need for the second, but by providing the latter in the right spirit one may also be giving something of the former.

God's first assignment to man was to till the soil, and the world's basic occupation still is agriculture. Everyone is interested in it indirectly if not in a direct way. Much of the nature of God is revealed and expressed in growing plants and seeds. Christ illustrated many characteristics and workings of spiritual things by drawing examples from living, growing things common to the life of a farmer.

The care and management of animals, too, can instill into a person a sense of responsibility and self respect. Frank Sain, for thirteen years warden of Illinois' Cook County Jail, finds that allowing prisoners to care for animals and raise gardens in the prison yards gives a new meaning to their lives; their minds and hands are creating something alive, and it makes them feel they can be of some service.

Even in the small way in which we have been trying to help the farmers in the LaPlata Valley, this help has been received with great appreciation. When the bringing of the gospel is done in conjunction with attempts to help a people materially to raise their standard of living or increase and improve food production from land and animals, then the message of this gospel becomes much more meaningful and is much more readily accepted. One can say to a peasant who must go back to eke a livelihood out of a steep hillside and must face a tired wife and undernourished children, "Accept our way of life, and you shall have peace and joy." But how much more eager he will be to know more about a way of life that also takes an unselfish interest in his hillside and his poor cattle and helps him to improve his lot as a producer and provider for his family!

The struggle for life and the improvement of living conditions is a desperate and earnest one among the country folk of the hills on the island of Puerto Rico. Typical of how tenaciously a chance for improvement is grasped, is the example of Marcos Robert, a "granjero," or farmer of a five-acre plot in LaPlata. When one of the cows shipped to the island in 1945 by the Brethren Service Committee was allotted to him, he lavished so much care and attention on the animal, that his neighbors jokingly accused him of paying more attention to it than he did to his wife! He was determined to have the best cow and feed his family more milk than any one else in the valley. No doubt this act of service by the B.S.C. and the M.C.C. had its effect on Marcos in influencing his interest and attitude toward the philosophy of life our workers are trying to convey through their life and their work in LaPlata.

Yes, the search for ways to solve the problem of food for the body is continual. An unselfish and helpful interest shown towards our fellow men in this often critical problem of theirs is but one means of expressing a life that Christ taught and evemplified

Going to Retreat in India

by John Thiessen

"An annual special joy and refreshing," so said several of our young people in India at the end of our 1947 retreat. "This was the best," others commented.

For a number of years our young people, mostly high school students, have had an annual camp in the forest, several miles away from Jagdeespur mission station. The purpose of the retreat is to come closer to God in His open creation. Huts are built of branches, something like the Jews of old must have built for their annual feast of tabernacles. Each group of ten to fifteen young people build one hut and put rice straw on the ground to sleep on. The scent of these huts, when the leaves of the branches start to dry, is the most inviting and calming harvest-smell one can imagine. The whole camping place is in the jungle under fine big spreading trees and short grazed-off grass underneath. It is near a large water reservoir. Not more than a few hundred yards away is dense bush. The sky is clear as crystal, because it is right after the rainy season and there is no dust in the skies. The sun shines clear and warm, yet not too hot, because it's the Indian cold season.

Carl Epp is at present farming at Henderson, Nebraska. He is a graduate of the Agriculture College of the University of Nebraska and was a member of the C.P.S. unit in Puerto Rico about which he writes.

John Thiessen is a missionary to India and has served the Indian field for many years. He at present heads the high school there.

Nights are charming indeed. Cool enough for moderately heavy wraps. The camp fire in the evening is reassuring and warm. The stars twinkle by the thousands.

The daily program is a combination of meditation, challenging messages, nature study, rest, and duties. Food must be cooked in the open, firewood must be gathered from the dense forest, and the camp as a whole must be kept clean. In the evenings around the camp fire there is fun. Stories which invite laughter are told. Stunts are pulled off, and riddles which cause mental gymnastics are told. Then before the close of the campfire a heartsearching message, based on the word of God, is given. Then comes sound and healthful and healthgiving sleep.

A special speaker from our neighboring church area was called for the Bible messages. His name is Rev. M. D. Wany, a fine young pastor. He spoke on "Youth and Opportunity," "Youth and New India," "Youth and the Church of Christ." The last evening around a bright camp fire, he led the group in a fine consecration service using the apostle Paul's words: "I am ready." A large wooden cross was lit up by wax candles which fourteen young people put in place on the cross, one candle by each person, quoting a suitable Bible verse when placing the candle. When all the fourteen candles were placed, the camp fire had gone down to mere glowing embers, and there stood the fiery cross in the dark night, as though wooing every heart to Christ who gave Himself for all on the cross. Indeed, the cross of Christ shines forth in dark India today. This shining, lit-up cross, in the jungle, was a marvelous symbol of the cross of Christ shining forth, showing "the way" to bewildered India and the world today.

The four days retreat came to a close all too soon. It was again "an experience of a lifetime" as Miss Ada Stoltzfus, our MCC worker, remarked. All her lifetime she had yearned for such a camp—and such experience with God in virgin nature; and she had to come all the way to India to have it. Yes, such experiences and such camp life are of the high points in missionary life, and also in the lives of our Christian Indian youth. May God grant more such refreshings to the on-coming Christian generation in India, and to His faithful workers.

Hold Large Youth Rally

Goessel, Kansas: A Young People's Fellowship Rally of the Western District Conference was held at the Alexanderwohl Church on Sunday, February 8 at 5:30 P.M. Rev. Peter Goering, Lehigh, served as chairman at a program which followed the luncheon. After the song service followed devotions and welcome by Rev. P. A. Wedel. The theme of the rally was "For Me To Live Is Christ." The topic, "Incentives or Motives for Christian Service," was given by Mrs. Roland Dirksen of the Goessel Church. "Winning Our Young People to Christian Service" was discussed by Rev. H. B. Schmidt of the Tabor Church. "Improving the Western District Y.P.F. Through the Cooperation of Local Groups" by Rev. Ronald von Riesen, President W.D.Y.P.F Some of the practical ways in which youth may serve, as brought out in these topics, were: 1. Sing for the sick in the hospitals and in the Homes for the Aged. 2. Serve in the Sunday School and C. E. 3. Have exchange programs with other Christian Endeavors. 4. Have some socials, begin with a program followed by an hour of fellowship. 5. Art and crafts for young people give them a chance to work together and to learn to make practical things according to their talents. 6. The great opportunities for service offered our young people through the Voluntary Service Units by the MCC and the General Conference were also stressed.

During the discussion period we heard from some

All One Body We

I am the product of relationship. I am happy or unhappy because of relationship. I am looking forward to relationship. After I have spoken all on happiness, on need, on love, I must live now for true and sublime relationship.

This is little me. But greater than my small entity is that relationship of forces which make the world, which make the universe. It is "the stuff" of relationship which binds the world together, which conditions the harmony of the universe. The harmony of the universe are dependent on relationship.

As man plumbs the depths of mysterious beginnings, as he seeks the reason of harmony, the purpose of relationship . . . he discovers the creative spirit of the universe . . . the creator of relationship. He discovers God.

Man has watched the relationship of his kind to his kind, and he has seen what man has done to man. This history of the world has been the history of that relationship—of one man *with* other men, of one man *against* other men, of societies, races, classes, and nations. The happiness or the tragedy of man, his going forward, his going backward, has been the product of his relationship.—Motive

C-9

Rev. John T. Neufeld
4215 South Rockwell Street
Chicago, 32 Illinois

Summer Service

The Youth Team - What It Meant

My purpose in going was to be of service to the church, to witness for Christ, and to share experiences with other Christian young people. I feel my purpose was fulfilled.

The Youth Team offered discipline, inspiration, challenge, and many opportunities for a positive witness.

of the young people who had been out doing Voluntary Service last summer in mental hospitals, teaching Bible Schools, etc. They all seemed to feel that they had gained much through this service and had enjoyed rendering such service. Special music was given by the Bethel College Girl's Trio and by the Ladies' Chorus from the Tabor Church. Rev. C. B. Friesen, Walton, served as chairman of the evening program. Special music was rendered by the Bethel College Girl's Trio; Men's Quartet, West Zion, Moundridge, and the Men's Chorus, Alexanderwohl Church. A picture portraying the "Life of John the Baptist" was shown. The consecration service was led by Rev. Walter H. Dyck.

In spite of the very cold weather the church was filled to capacity. The largest attendance from the greatest distance was from Beatrice, Nebraska. Rev. Elbert Koontz and the group of young people had chartered a bus to take them to this rally.—Katie Wedel, Corr.

Young People's Union Council Meets

The Young People's Union Council of the General Conference, was to hold its annual meeting on the Mennonite Seminary campus February 14 to 16. Expected were two delegates from the Canadian District, one from the Pacific District, five from the Western District, three from the Northern District, one from the Central District, three from the Middle District, and one from the Eastern District. The Executive Committee is composed of: Kenneth Bauman of Bluffton College; Verney Unruh, Biblical Seminary, New York; Myrtle Wasser of Bluffton College; and Esko Loewen of the Mennonite Biblical Seminary. Ronald von Riesen of Newton, Kansas, was to meet with the group as a representative of the Board of Education. The Voluntary Service Committee, composed of Elmer Ediger, of the MCC, Akron; and Erna Friesen of Henderson, Nebraska, was also to meet with the Council. Arrangements for the Council meeting on the Seminary campus were to be made by Esko Loewen, Seminary student who is editor of the "Youth Section" in **The Mennonite.**—From a Seminary news release.

Five Workers Arrive at Skillman

Five workers are arriving at the Skillman Voluntary Service Unit for the spring term of ten weeks beginning in February. Among these are: Helena Banman, Newton, Kansas; Lina Steiner, Apple Creek, Ohio; Lydia Steiner, Apple Creek, Ohio; Zelda Hiebert, Hillsboro, Kansas; and Mabel Greiser, Apple Creek, Ohio. Another term of ten weeks is scheduled to begin about May.

A pamphlet containing suggestions and materials for a program on Voluntary Service in young people's meetings is available upon request. Write to Voluntary Services, Mennonite Central Committee, Akron, Pennsylvania.

Testimonials by Readers

Mrs. Elizabeth Friesen, 4040 E. 15th, Long Beach, California, January 24, 1948.—"Enclosed find $2.00 for my Mennonite. I couldn't get along without it."

Tobias S. Moyer, 612 South Fifth St., Allentown, Pa., January 24, 1948.—"Thank you for sending out a renewal notice for the Mennonite. I'm so glad to see that at last you are using a business-like procedure for the benefit of forgetful people like myself who need a reminder. I think it's good Christian business to send out orderly renewal notices."

Steinbach Mennonite Church, Peter J. Reimer, Box 59, Steinbach, Manitoba, Canada, January 23, 1948.—"The new year has started, and so has the congregation, which latter, today, would not want to be without the Sunday School Lessons. These have brought great blessings. May God reward all of you who still can do this difficult but fine work for the Lord and Master."

Inspired Words

You will think that some of the music in our great hymns was truly inspired when you read how they came to be. For instance, the music for the song, "O love that wilt not let me go," has an interesting incident connected with it.

The composer tells how he wrote the music for that song: "I wrote the music straight off and I may say that the ink of the first note was hardly dry when I finished the tune."

"Read all about it!" in the HANDBOOK FOR THE MENNONITE HYMNARY when it comes off the press early this summer.

The Mennonite

Volume 63 — February 24, 1948 — Number 8

The Challenge of Stewardship

by Don. E. Smucker

I CAME to my study to write this article after reading my son Timmy the story of Joseph—in this case nicely illustrated with pictures. Few stories can surpass it for vigorous presentation of the basic elements in the spiritual life. Here is intrigue and hate; here at the very center is the economic problem of famine; here is the farseeing steward who stored up abundance to be shared with the less fortunate at home and abroad; here is family loyalty and love; here, above all, is the Living God. It would be impossible to live unless good stewards were always available to assist in the Lord's work.

A steward is one who uses to God's glory and man's benefit all resources God places at his disposal. Stewardship constitutes the use of time, talent and money in a way that pleases God. These are simple working definitions.

Extensive studies of the Biblical materials are needed, but I think its position can be summarized something as follows: (1) *We receive from God and man in proportion as we give.* Proverbs 11:26 gives a simple affirmation of this: "He that withholdeth the corn, the people shall curse him: but blessing shall be upon the head of him that selleth it." Note that the return to the good steward is not necessarily material or financial. It is the blessing, the joy, the inner peace which comes with real generosity of time, talent, money and self. (2) *The basis for our giving is God's boundless giving of grace to us.* Paul in Romans 8:32 declares that "He that spared not his own Son . . . how shall he not with him also freely give us all things." At the very heart of the Gospel, therefore is the supreme gift of all time and eternity, namely, the love of God n Jesus Christ. Recently I met a widow on the train who said that her whole life was changed by this year's Christmas sermon where the pastor showed that everything, yes, *everything* comes to us as a gift.

(3) *The positive program of stewardship for money s the tithe as a minimum program (Gen. 28: 22) plus xtra-tithe giving as the Lord leads and as economic tatus permits.* The latter may sometimes go as far as elling all we have and giving to the poor. The late A. A. Hyde of Wichita gave thousands of dollars far beyond the tithe; the Rockefellers have given millions beyond the tithe; the Musselman family has given Bluffton College many generous gifts beyond the tithe. But the tithe assures the steward of a minimum, systematic, regular program of giving.

Finally the Bible has a negative application of teaching. Christ's parables warn against the corruption of money; Paul even says that the love of money is the root of all evil; Luke's version of the Sermon on the Mount pronounces woes on selfish privilege unsympathetic to the needy. *Therefore, the answer to the oft-repeated theme of the abuse of wealth is stewardship.*

II

Last November the National Stewardship Conference met at Washington, D. C. President Truman sent a message which pointed out that church contributions have been on an increase but have not kept pace with the increase in national income. Consider it as follows:

1920—Seventy billion dollars national income
1932—Forty billion in typical depression year
1946—One hundred seventy-eight billion—*four* times the depression year.

Now note: Church giving in the depression was 5.3 per cent of the total. Today it is only 1.6 per cent. Let us illustrate it like this. In 1932 a man with $2,000 income gave $100 to church causes. Today with $5,000 income he is giving $150. The amount has increased numerically but lessened proportionately.

Will God bless us with this relationship to our material goods?

III

The Mennonite church offers more opportunities for witness than anytime in its 400 year history. Young people need not leave the church any more for a vital life of witness and work. Our parish is the entire world. To meet the challenge I am sure we need the following:

First, a concrete stewardship program which completely destroys mere lackadaisical *whim* in this situation. This stewardship program must start with tithing as a minimum, with proportionate giving as an ideal as the Lord leads. It will operate with equal vitality in relation to time, talent and life vocation.

Second, to sustain an aggressive church program under Biblical standards also calls for a prosperous people. Let us pray that we may be spared economic catastrophe and depression. Let us use our best Christian leadership in the economic area to be the least vulnerable to any economic crisis which may come. This will lead us to mutual aid practices; this will lead away from dangerous speculation of various kinds; this will lead to sharing in many ways. This, above all, will lead to a fearless examination of *how* we make our

(Continued on page 4)

EDITORIALS

Beyond Redemption?

REDEMPTION is a possiblity in which the Christian has faith and hope. He believes that human nature can be changed. Unfortunately, too many Christians hold to this on an individual basis, but not on a national basis. Thus, it is not altogether unusual to read that Senator Joseph H. Ball of Minnesota says, "The disgraceful record of appeasement of dictators by weak democracies in the 1930's, plus Russian Communism's recent ruthless aggressions, should convince all of us that dictators are immune to appeals to reason or justice. They respect only force and strength. We must be strong if we hope to have our voice in world councils respected." Perhaps, if Senator Ball is a member of a Christian church back in Minnesota, he, in the roll of a Christian church member, would very likely maintain that a drunkard or a burglar might possibly be converted through the preaching of the gospel. Very likely Senator Ball would at least give some credit to the effectiveness of Christian love. However, when it comes to the international scene, Mr. Ball speaks of force and strength. Perhaps, the Russians wouldn't feel exactly complimented to be told that they were immune to appeal to reason or justice. Certainly, if at one time citizens of the United States had been told by the natives of Africa, whose fathers and mothers and brothers and sisters were taken for slavery in the United States, that the people of the United States were immune to appeals to reason or justice, the suggestion would not have been appreciated to any extent. If it is answered that a Civil War was necessary to wipe out slavery, it may be replied that there are some who hold that slavery would have died out without a war being fought and that the violent condemnation by the North was one of the factors which created violent reaction in the South which eventually made a Civil War possible. Futhermore, resort to force and strength did not change the hearts of the southerners to the extent that the Negro was accepted on the terms which were envisioned by those who made of the war a holy crusade. Furthermore, there is a big question mark as to whether Russia has to be put in such a selfish and ruthless light when compared with some of our own policies which make us seem aggressive in the matter of near east oil and the establishment of military air bases sufficiently close to Russia to put it under the danger of attack. Certainly there must be the possibility of cooperating with Russia in certain areas of international relations. Certainly Russia will respect us for an understanding of her problems and a good will towards the solution of those problems. Christianity is as true a solution for international problems as it is for the problems of an individual.

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Two Copper Coins

Every age has reflected the conflict between God and Mammon. It has always been true that the way a man uses his money is an indication of his spiritual condition. The heart of the individual cannot be separated from his treasure. Where one is the other will be also. No one is really converted until his conversion has also touched his pocketbook. Getting, spending, saving, and giving always indicate where we live.

This matter of putting God first is the truth emphasized in the parable of the widow casting her two mites into the temple treasury. Jesus spoke of her as having given her living. She gave everything to God. The spiritual interests were put first as they should be. Jesus said of her that she had cast in more than all the rest.

Mere giving should never be confused with stewardship. Ordinarily the word steward, or stewardship, is defined as the act of administering wealth, one who is the custodian of possessions. Stewardship does not involve only giving but the whole commitment of life When we make a contribution we may merely give what we have as a matter of surplus. Here the size o the gift is important. But in stewardship it is not the size of the gift but it is the spirit which indicates tha we have made a total commitment to Jesus Chris and his cause. It is for this reason that stewardship and true Christianity are so closely linked with one another. Money is now given not grudgingly or of necessity, but because it involves a relationship between God and man. Always economic advantage is used fo Christian ends, and in the Christian spirit. Perhaps w would express this truth more adequately if we would say that stewardship is the result of our Christian experience. Once having made the commitment of ou life to Christ and the cause of his kingdom there i nothing that can keep us from giving self and all tha we have, even casting in all our living. The old hym expressed this idea in this way, "Jesus paid it all, A to Him I owe."

This means that when we talk of stewardship w are not talking of money and material gifts first. I means that we are going to talk of God and Chris Jesus first. Jesus always indicated that property an money had value only as they were related to the purpose of God. Thirteen of the thirty-two parables whic Jesus spoke, dealing with stewardship make this emphasis. The first question then becomes, what is th purpose of God? If property, money and material blessings are to serve the purpose of God it is obvious that these can never come first in life.

The widow in Jesus' parable did not figure how much she could give. Her giving came as the result of the abundance of her religious experience. She gave so much because in her soul she felt a boundless love and grace had been bestowed upon her. Stewardship is always the highest experience of God, "Silver and gold have I none; but such as I have, give I thee." Peter did this. Dr. Grenfell of Labrador did this. Albert Sweitzer going to dark Africa did this. He gave so much and gives so much of himself because of the abundance of his religious experience.

Are we then to give away all our money and goods? Obviously not everyone can give everything outright. That would be the end of our society as we know it. We can however support the basic spiritual projects in proportion to the abundance of our Christian experience. Although stewardship comes out of a Christian experience it must be exercised with intelligence and method. The spiritual life reaches its fullest expression through an intelligent use of the opportunities that lie at hand. No stewardship can be slipshod and thoughtless. Unplanned giving is always hard. A little then will look like much. The statement that scripture gives us that it is "required in a steward that he be faithful" may well also mean that giving should be methodical and intelligent.

Two copper coins were given by the widow. What an eloquent story they tell. It is the story of her God experience. What is the story which our giving tells? Is it a story of spiritual bankruptcy or spiritual abundance?

The Churches Must Speak

"The Churches Must Speak to the Nations!" This is the title of a recent statement by Dr. O. Frederick Nolde, Director of the Commission of the Churches on International Affairs. Dr. Nolde begins his statement with the words, "When the World Council of Churches meets at Amsterdam next August it will find itself under strong pressure to speak unequivocally on problems which are disturbing the world at the International level." Our hearty thanks to the World Council of Churches for such a prospect. If at long last the Christians of all the nations of the world could unite to speak in the voice of Christ on the problems which are disturbing the world on the internatonal level, then at least one might hope that the Christians of all nations would pull together as far as national and international problems are concerned, instead of against each other, as has happened so often under the nationalistic policies of the past. It would seem that if any group of people could speak unitedly upon world problems that Christians ought to constitute that group. Dr. Nolde says, "There seems every reason to believe that Amsterdam will reflect more clearly than ever before what Christian unity, surmounting nation and race, can mean for better international relationships. It is to be hoped that unbridled national sovereignty and exploitation for selfish national interests will come in for merited criticism." Already arrangements have been made that issues which are to appear on the agenda of the Third Session of the United Nations General Assembly shall receive consideration. However, the Commission on International Affairs is not waiting until next August to act. The Commission is already " . . . . sending information about selected issues before the United Nations to a limited number of church leaders in over forty countries, and is submitting the reactions of these leaders to the proper organs of the United Nations." Christians are bound to take one attitude or another toward the problems of the world. The point is will they take the attitude of their own nation, or will they take the attitude of Christ. Which will they make sovereign? Let the churches shed their light on the problems which rack the world.

P. S. One wonders what a Mennonite would propose if he were on the Commission of the Churches on International Affairs.

Chandu and Potaitin, Simple but Sincere Christians

by P. A. Penner

A FEW days ago, we received from Rev. P. W. Penner an air mail letter in which he wrote the following: "Chandu has gone to be with the Lord. As long as speaking was possible he said, 'I am ready to go. Would that the Lord might take me!' "

Who was Chandu? Looking up my diary of 1910 I find this entry on January 9: "This has been an important and blessed day. The prayers of many people found an answer to-day in the baptism of Chandu, our oxendriver, and his wife, Potaitin. They belong to the panika (weaver) caste. I used as my text for the sermon John 4:13,14. How happy we are that these two have finally stepped out of heathendom and given themselves to Christ! May God baptize them with His Holy Spirit so that in the midst of persecution they may remain firm." (They have had their share of persecution from relatives and friends but have remained firm all these years.)

I well remember that ninth day of January many years ago. Miss Anna C. Funk, who went down with the *Titanic,* and Miss Anna Braun, who died recently in California, were present at the baptismal service. These two, Chandu and his wife, Potaitin, were the first non-Christians besides orphans and a few lepers that I had the great joy of baptizing after my arrival in India.

Brother P. W. Penner writes further: "Chandu's remains were taken into the church out of respect of his old age. (It is not customary to take a corpse into the church, but from the house directly to the cemetery) The attendance was large. I was asked to preach, using John 14:1-3."

Chandu was a simple but consistent Christian. He was punctual at all church services. He was in mission employ all his life, even before he became a Christian. He especially was of great help to Mrs. Penner when she was in charge of the medical work before we had a doctor. He had no medical training, but he was ready to do any work which he was asked to do.

Some time before Chandu and Potaitin were baptized, God blessed them with a number of children. All are Christians.

Potaitin is not a pretty woman. She has a disfigured nose. Here is the story as learned from her. She was married in childhood according to the custom of the Hindus. At the age of about twelve her non-Christian husband suspected her of infidelity. According to Hindu custom, punishment for this sin is disfigurement of the face. Her brutal husband, without waiting for verification of his suspicions, cut off the larger part of her nose with a sickle. Fortunately, this happened in Bilaspur a city thirty miles from Champa where the Civil Surgeon, an English doctor, grafted skin from her forehead on the wound where the nose had been cut off. He made a good job of it, so that she has the semblance of a nose, but it is not perfect; neither can she breathe through it. Her brutal husband received a severe jail sentence. After two years in jail, he died of cholera. Potaitin, now a widow, had to earn her own bread.

After her return to Champa from the hospital she did odd jobs in the village. That is the way I found her upon my arrival in India in 1901. I employed her to cut brushwood on our parcel of ground which is now our mission compound in Champa. She was faithful in this work, and her daily wage was six cents without board. Because of her faithfulness even as a non-Christian, she was promoted from one occupation to another. She became a matron of children. Mariam, now Mrs. Dr. Schmidt of Newton, has been in her care for shorter and longer periods of time.

When we stayed on the hills for a period of rest, Potaitin was put in full charge of our house and property. Much could be written about them as also about the relatives of both Chandu and Potaitin. That would be quite a pamphlet, but I will confine myself to relating just one incident about Chandu's mother.

For some years father and mother were able to support themselves, but when both became so weak that they were unable to do this, the mother became an inmate of the Widows' Home, the father having died meanwhile. She was illiterate. The father had likewise been illiterate. I frequently visited the mother. One morning as I passed by her room she called me. Coming near her bed, the following conversation took place:

"Sahib," said she, "recently, you preached about the resurrection of the dead. Among other points, you said, 'The dead in Christ shall rise first.' "

"Yes," I said, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

"Then," said she, "I have this request to make of you, when I am dead, don't bury me too deep so that I can hear the trump of God and the voice of the archangel because I belong to the first. I am a Christian."

I can almost see my reader smile at this old saint's naive request. I did too at the time of our conversation. Perhaps it is not so "naive" from one who had only recently accepted Christ. Aren't there perhaps some among so-called Christians who are not sure that they belong to the "First"?

They can have this assurance by appropiating the following: "He that believeth on the Son hath eternal life." John 3:36, and "There is therefore now no condemnation to them that are in Christ Jesus." Rom. 8:1.

Hoffnungsau Mennonite Church Burns

Fire of undetermined origin completely destroyed the 50-year-old Hoffnungsau Mennonite Church near Inman, Kansas, Saturday morning, February 14. The loss is only partially covered by insurance. A fire alarm, broadcast over the local telephone system, brought many people of the community promptly on the scene, and they were able to save the pulpit, pulpit Bible, pews, two pianos, an organ, the Mennonite Hymnaries, and some other equipment. The congregation, numbering nearly 400 members, decided at a recent meeting to rebuild and members promptly subscribed over $30,000 in cash towards a new church. In the meantime the worship services will be held in a nearby school house. Rev. Albert Gaeddert is the pastor of the church. Rev. A. J. Dyck, recently retired, was for many years its elder.

Testimonials by Readers

Mrs. Mildred Baumgarner, Richland, Kansas, February 3, 1948.—"Indeed, I do not wish to discontinue THE MENNONITE. It certainly is an inspiration to read and I am still a Mennonite at heart even if not in name anymore. Keep up the fine work, and the **Mennonite Life** is certainly an asset to the church, too."

THE CHALLENGE OF STEWARDSHIP

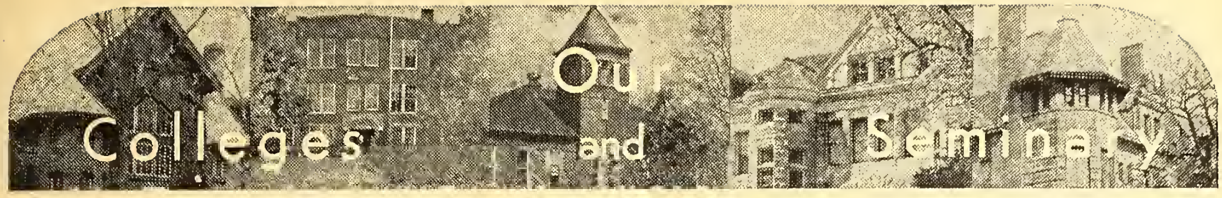
(Continued from page 1)

living: whether it is in accord with New Testament standards.

Third, it will include an active program against luxury and waste. There are differing conceptions of minimum standards for fruitful living. But I see no reason to waste money on tobacco, liquor, over-size wardrobes and other forms of "conspicuous consumption." The simple life is a basic part of the Christian life. A voice from Europe recently said, "the world cannot remain half gorged and half starved!"

Finally, the full-time workers employed by the church should have an adequate living wage inside a mutual aid brotherhood. This is a delicate matter, but it must be faced. These salaries can never equal those in larger denominations. But real needs must be met by real wages.

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than receive." Acts 20:35



BETHEL COLLEGE

Through the generosity of Julius and Olga L. Stucky, Moundridge, Kansas, an annual cash award of fifty dollars has been provided to Bethel College students offering the most significant contribution to Mennonitism. The entry may take various forms, the purpose of the award being "to stimulate the collection of significant Mennonite historical material, constructive study, original research and to develop practical ideas for Mennonite contributions to human welfare." Baynard Rustin, outstanding young negro singer, speaker, and leader in interracial work, visited the campus from February 14 to 16. His series of talks dealing with many phases of inter-group understanding were unusually well received. Twenty members of the Bethel Future Teachers Association were among the guests on February 4 of the Newton chapter of the national honorary organization for women teachers. Evelyne Sawatsky, F.T.A president, spoke in behalf of the Bethel group. On February 8 the faculty women who are members of the local branch of the American Association of University Women were hostesses to the organization in the Student Union Room. Miss Lena Waltner was the speaker of the evening in connection with an exhibit from the Texas Art Guild. The A.A.U.W. voted to buy one of the etchings for Bethel College, to be hung eventually in the new girls' dormitory.

FREEMAN JUNIOR COLLEGE

On Monday Rev. Duerksen of Avon brought Missionary Winstanley from South America to conduct the chapel services. On Wednesday Rev. Orlando Goering was the speaker. Rev. Jacob Schmidt, pastor of a church in Vermillion, was a campus visitor last week. Rev. Schmidt originally came from Avon. Announcement has been made that Miss Adeline Quiring of Mountain Lake, Minnesota, has been secured to head the Commercial department. Miss Quiring is a graduate of Bethel College and has taught commercial subjects the past two years at Lamberton, Minnesota. She will begin her work at Freeman next September. To complete the improvements in the Foods Room an asphalt tile floor covering is being added. When this work is completed the school will have one of the finest modern Foods Rooms in the state.

MENNONITE BIBLICAL SEMINARY NEWS

On February 14, Rev. Andrew Shelly started his second intensive period of field work for the Mennonite Biblical Seminary. He will be doing this work until March 2.

The Central Conference ministers have concluded their retreat held on the seminary campus. The chairman of this retreat was Rev. H. E. Nunnemaker of the Silver Street Church in Goshen. Bible study of II Timothy was guided by Ben Esch of Washington, Illinois, Maynard Shelly of Hopedale, George Gundy of Meadows, Illinois, and Don. Smucker of the Seminary.

The session on my most heart-warming experience in the ministry was led by Rev. Frank Mitchell, Director of the Home for the Aged at Meadows, Illinois. A discussion of military training and non-resistance was led by Rev. Robert Hartzler of the Eighth Street Church in Goshen, Indiana. The nurture and enlistment of young people was analyzed by Rev. R. L. Hartzler of Bloomington, Illinois, Executive Secretary of the Conference, and Jerrold Rocke of Meadows, Illinois. There were three missionaries from the Congo Inland Mission present at the sessions, Dr. Merle Schwartz, Archie Graber and Russell Schnell. The prayer service on behalf of various needs and individuals in the Congo field was led by Russell Schnell. Special addresses were given by S. F. Pannabecker, Acting President of the Seminary, on the book of Hosea, and J. E. Hartzler on the challenge to the Mennonite church today. Dr. Hartzler also addressed the chapel of Bethany Biblical Seminary. The address to the Seminary was entitled "A World Without Headlights" while the message to the ministers was called "The Message of Our Church for This Generation." In the latter address he declared that Christianity is invasion and not evasion, Christianity is a program of aggression rather than a program of defense, Christianity is a head-on collision with the world in the power of the cross.

Don. E. Smucker addressed the student body this week on the subject "The Riddle of Russia." In this address he said that the key to the whole understanding of the Russian mind is its apocalyptic nature whereby the Russians throughout their history have not believed in gradual growth. On the other hand, the Russian mind has always expected the great events of life to come through catastrophe and crisis and misery. He cited examples from Russian literature and history to confirm this point. Following the address there was a special period of intercessory prayer for the conversion of Joseph Stalin and other Soviet leaders. The prayer also included penitence for the militarism and materialism of our own nation.

Mrs. P. K. Regier of Reedley, California, has informed us that Miss Liu Kuei-ying has arrived in San Francisco. We are now awaiting her arrival here in Chicago.

M.C.C. News Notes

Accept Applications for Service in Mental Hospitals

Applications are now being accepted for employee service at this first MCC mental hospital, located near Hagerstown, Maryland. Service may be on a regular employment or volunteer basis. The hospital should be ready for operation this summer.

There will be need for various types of workers—married and single: psychiatric aids (attendants and nurses), kitchen and laundry personnel, and a qualified farm manager. Experience with mentally ill is preferred, although not required. Short periods of internship with pay in other first class hospitals will be arranged for various workers. For more information write immediately to Mental Health Service, MCC, Akron, Pennsylvania. It will be helpful to know of your interest in this field of service even though you may not be available within the next year. Announcements regarding patient applications will be made latter.

U. S. Immigration Developments

The Senate Sub-committee on Immigration has reported to the Judiciary Committee regarding its recommendation on legislation to admit displaced persons to the United States. The full Judiciary Committee will report to the Senate about March 1 and it is expected that debate on the bill may begin soon thereafter. The terms of the Sub-committee report have not been made public, but it is believed that its recommendations are not as broad as those embodied in the Stratton or Ferguson bills, which are the best known D. P. bills before Congress. The D. P. legislation which is passed will determine whether a sizable number of Mennonite refugees can enter the United States. The present immigration quota is very restricted, particularly on persons of Russian birth, which includes Russian Mennonite refugees.

Tools and Equipment for Paraguay

The response to the need of tools for the Mennonite colonists in Paraguay has been quite good so far. The MCC collection centers in the various communities report receiving a considerable variety of tools and household articles. In view of plans to bring additional Mennonite refugees to Paraguay, the need for such tools is correspondingly greater. Any items listed on the folder (these have been distributed to each congregation) which our people may be able to contribute will be very useful to the colonists in Paraguay.

A few persons who have no tools to contribute have inquired whether they should buy new tools to give. We would suggest that in such cases the money be contributed instead. After a summary is made to determine the number of items contributed, it will be possible to purchase more carefully the articles most urgently needed. It is felt also that such purchases can be made more economically in large quantity.

An order has been placed with the International Harvester Company for two ¾ ton trucks and two tractors with attachments, to be used in the development of the Mennonite colonies in Paraguay. Other ways to help the colonies industrially are also being investigated.

Community Center Project in Heilbronn

Work is under way to construct a church for the Mennonite community in Heilbronn, in the American Zone of Germany. Joe Schrock and Melvin Lehrman are supervising the construction, with local workers assisting. Special contributions from a number of interested individuals have made this building possible. This church is to serve also as a community center, from which will be carried on various types of rehabilitation activity as a supplement and continuation of direct relief assistance. Frank and Marie Wiens are to direct this work.

Irvin Horst and P. S. Goertz Attend Peace Conference

In January Irvin Horst and P. S. Goertz attended the conference of the Dutch Mennonite Peace Group at Fredesheim. Also at the conference were Mennonite conscientious objectors from a nearby camp. This afforded a splendid opportunity to speak with the men and learn their problems. The Mennonite men are in the minority in the camp, and seem to have in general the problems which existed in U. S. A. Government C.P.S. camps. There are about 150 Mennonite C. O.'s in Holland to date. This conference was designed to help many young men to understand and better present the Biblical basis for their peace position.

Mrs. Rodolphe Petter Very Active

"En route to Billings last Friday from Lame Deer was Mrs. Rodolphe Petter, Mrs. Petter has lived among the Cheyenne Indians for half a century carrying on her work as a missionary of the Mennonite church. Although she recently passed her 75th milestone in life, she embodies a spirit of vigor and enthusiasm in her work that would be still outstanding in a person half her age."—From a Montana paper

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MENNONITE SONG FESTIVAL TO BE HELD MAY 2, AT MEMORIAL HALL

Hillsboro, Kansas.—The Mennonite Song Festival will be held on May 2, in the Memorial Hall, North Newton, Kansas, according to a statement by Elizabeth W. Nickel, Secretary of the Mennonite Song Festival Society, after a meeting of the officers on February 8.

All churches of the Western District Conference are invited to participate in the Song Festival. The afternoon program will be composed of music by either combined churches or individual ones having prepared a special number. The Committee emphasizes that groups of mixed voices compose the choir. The evening program will consist of audience singing and mass choir singing. It is especally urged that singers plan to participate in the mass choir and set aside a time for rehearsals when they are announced at a later date.

All churches are receiving detailed information about the festival. The letter is addressed to the pastor of the church, unless the church has no pastor, in which case some other member is being contacted.

The officers of the song festival are: Robert Senner, Buhler, President; Jacob J. Goering, Moundridge, Vice-president; Arthur Banman, Newton, Treasurer; Elizabeth W. Nickel, Hillsboro, Secretary.

Senators Introduce Bill Which Would Make U. S. Surplus Materials Available to Relief Agencies Free of Cost

Washington, D. C., February 6.—A measure, to amend the Trading With the Enemy Act, to permit American Citizens and charitable, religious and other non-profit organizations to make donations for use in the repair of war damage in any area of Germany occupied by or under control of the United States, was introduced this week in the United States Senate by Senators William Langer (Rep. North Dakota) and James O. Eastland (Dem. Mississippi).

The Act provides for making gifts of money, materials, technical or other services to any individuals, non-profit organization, or governmental authority in Germany for purposes of assisting in repairing or rebuilding housing or community facilities destroyed by military action during World War II.

Military and civilian authorities of the United States within the area of occupation are authorized and directed to permit the transfer of funds to Germany and to furnish all facilities in order to aid in effectuating this plan.

Any governmental agency having Government-owned surplus materials suitable for repairing or rebuilding housing and community facilties in Germany is authorized under this Act to transfer such property to any such organization or authority for such use without cost.

The measure was referred to the Senate Judiciary Committee for hearing. Citizens are urged to write or wire the authors of this bill, Senator William Langer and Senator James O. Eastland in care of Senate Office Building, Washington, D. C., as well as their own senators and congressmen expressing approval.

This bill was prepared and is sponsored by: Siegfried Goetze of Monrovia, Maryland, former chairman of the Southern California Committee for Relief of the German Peoples, Inc., acting as an individual citizen.

Evangelists for Peace

Editor, **The Mennonite:**

Early in December you had an editorial in **The Mennonite** calling for persons who would be "Evangelists for Peace." It was of especial interest to a group of us on the Bluffton Campus. We had just begun to work on a series of programs that was quite similar in purpose. The Peace Action Club has set up five groups which operate somewhat in the nature of Peace Caravans. Following is a list of the five groups and their particular emphasis.

1. The Dynamic of Non-Resistance. This is a treatment of the basic principles of non-resistance, the nature of Christian patriotism and the various paths to peace.
2. The Christian, Conscience, and Conscription. Conscription in the form of UMT, a critique of CPS and the Voluntary Service Program as a positive alternative are considered in this section.
3. Our Ailing Mental Institutions. This deals with our mental hospitals and epileptic colonies in the light of our experience recently and our present concern.
4. The Christian Dilemma: Race Relations. The Negro, Oriental, Jewish and White problems are considered in the light of Christian principles and practices.
5. Relief and Reconstruction. A number of foreign and missionary students present the needs of the various countries from which they come.

The intent is to stimulate thought and action in finding a way to heal some of the major sore spots in the world today. This program was undertaken because of the recognized need for a greater application of our way of life to some of the social sins existing today.

The programs have been set up for presentation in churches primarily, and a number of programs have already been scheduled. A couple will be used for chapel programs here at the college.

The Peace Action Club has drawn upon the large number of students with a rich background of experience in these areas.

James Harnish, President
Bluffton College, Bluffton, Ohio.

Calvary Church in Famous Lancaster County

Mechanics Grove, Pa., February 9.—The Calvary Mennonite Church of Mechanics Grove, is a home mission church which lies nineteen miles south of Lancaster, in the famous Lancaster County. It is surrounded by prosperous farms and well established Christian communities. Walter H. McDowell, pastor, enjoys the moral support and cooperation of other churches in the community. Reverend McDowell reports that in 1947 two young people came to a new relationship with the Lord. Calvary Church is a part of the mission program of the Home Mission Board of the General Conference.

GLIMPSES INTO HOME MISSION FIELDS

by A. J. Neuenschwander, Secretary, Quakertown, Pa.

Recently two churches in Canada took action to relieve the Board of Home Missions of some expenses. One church decided to assume the whole support of their pastor, and another took action to assume an additional $30 per month toward their pastor's support. Such action is greatly appreciated, since it shows that the congregation is growing stronger and the contributions have helped. Now the amounts saved can be used to good advantage elsewhere.

Bad Weather Interfers with Sunday School

Rev. Andrew Holhman, Paint Rock, North Carolina, reports that unusually bad weather has interfered with the Sunday school in Grace Chapel. On January 25 thirteen came for Sunday school, but on February 1 it was too bad for any pupils to venture out. Until this bad weather had set in, the attendance and interest had been good.

Visitor's Permit Granted

In Mexico it is required that a non-resident secure a Visitor's Permit every six months. This last time Rev. Frank P. Dyck, Apartado 3 Cuauhtemoc, Chichuahua, Mexico, reported he had no trouble to get the premit renewed. Some time ago the official was a bit hesitant to grant the prolonged stay. We are thankful for this improved condition. The Dycks are doing very good work in the Hoffnungsau Church.

Myron D. Hilty Ordained as Pastor of Winton, California, Church

A young business man heard God's call and as a result entered college and later Bible school to prepare himself for the work the Lord would have him do. Upon graduation in 1947, he was approached by the church council of the Bethel Church, Winton, California, relative to the possibility of serving them as pastor. Feeling definitely led of God, after much prayer, to accept the call, Mr. and Mrs. Myron D. Hilty and family of Pandora, Ohio, moved to Winton, and assumed the pastorate of the Bethel Church on October 12.

After several months, the congregation requested the Evangelization Committee of the Pacific District Conference to take the necessary steps for his ordination to the full gospel ministry. Thus it was that Sunday, January 18, was set for the service which was to serve as a climax to a week of special services conducted by Rev. H. D. Burkholder, Los Angeles.

On January 18, the auditorium was crowded to standing room. There were friends from Fairmead, Madera, and from as far as Los Angeles, and there were out of state visitors from South Dakota. A fine meal was served in the Community Hall to all the friends who had gathered.

The ordination service opened at 3:00 p. m. Rev. W. Harley King, Paso Robles, California, presented the charge to the pastor and the congregation. The ordination was conducted by Rev. H. D. Burkholder, president of the Pacific District Conference, assisted by Reverend King. Rev. J. P. Glanzer, and Rev. D. B. Hess. Reverend Glanzer and Reverend Hess, two former pastors, and the pastor of the Mennonite Brethren Church spoke words of encouragement. Brother Hilty responded by saying that only by God's grace and help and the whole-hearted reliance of everyone upon the Holy Spirit's guidance could this joint ministry resolve into what God would have it be. Reverend Hilty spoke for himself and his wife who had knelt at his side for the prayer of dedication and consecration. This was the first ordination service witnessed by many members of the Bethel Church.

Nearly ten years ago the attention of the Pacific District Conference, as well as that of the Home Mission Board, was directed to a group of Mennonites at Winton, California, which was interested in forming a General Conference church. The District Committee and the Mission Board promised joint assistance, and Reverend and Mrs. D. B. Hess ministered to the group for the first several years. The congregation was organized, and Reverend and Mrs. J. P. Glanzer came to minister to the church. The church prospered in the next six years, reaching a membership of over sixty. In June, 1947, Reverend Glanzer resigned, and the church besought the district Evangelization Committee, as well as the Placement Committee of the General Conference, to assist them in securing a pastor.

In ten years the Winton community has prospered materially. A large number of families have fine fruit orchards, nut groves, vineyards, and dairy farms, many of which are newly developed. The church is growing and is a spiritual lighthouse with a missionary vision. —Reported by Rev. W. Harley King, member of the Home Mission Board of the General Conference and chairman of the Evangelization Committee of the Pacific District Conference.

Bethel Hospital Has Annual Meeting

To Undertake Building Program
Successful in Getting Nurses

Newton, Kansas.—According to a statement made at the Annual Meeting of the Bethel Deaconess Home and Hospital Society, February 10, the "Sister Frieda Memorial Chapel," as well as the addition to the Home for the Aged, will be undertaken after some necessary repairs have been made to the present buildings. The present program of construction on the enlarged heating plant and the laundry building is nearing completion. The hospital has a net worth of $361,724, and the Home for the Aged has a valuation of nearly $180,000.

At a time when many hospitals can get practically no recruits, enough prospective nurses enrolled in the Bethel Hospital to carry on the work normally. The hospital authorities were commended for strengthening the work of preparing nurses and for their cooperation with Bethel College. The School of Nursing has an enrollment of 15 first-year students, 17 second-year students, 11 who are in their senior year. Twenty-eight sisters serve in the hospital and the Home for the Aged. In the past year, Sisters Hilda Mueller and Ella Risser were ordained as deaconesses.

A total of 3,131 patients were cared for during the year. The number of guests at the Home for the Aged at present is thirty-three.

One of the highlights of the day's meeting was the paper on, "The Responsibility of the Medical Profession in the Development of Hospitals," read by Dr. J. B. Nanninga of the Bethel staff. This paper, together with a sound film entitled, "You're the Doctor," impressed upon the audience that it was in their hands to build the kind of a hospital that is needed. The operating expense of the hospital in the past year was about $171,000. That of the Home was $27,517 with a deficit for the year.

The Senior and Junior Auxiliaries also reported. The former has as one of its projects an electric bake oven and a steam cooker.

Guest speaker for the day was Dr. P. C. Hiebert, chairman of the Mennonite Central Committee.

Bethel College Bible Week

March 14 - 19

Dr. W. W. Adams

Dr. Jesse H. Ziegler

Bethel College Bible Week will be held March 14 to 19, with Dr. W. W. Adams and Dr. Jesse H. Ziegler as the speakers. Dr. Adams is president of the Central Baptist Seminary, Kansas City, and Dr. Jesse H. Ziegler is a professor in Bethany Seminary, Chicago.

Meetings will begin Sunday evening, March 14, at 7:30 o'clock in the Memorial Hall. The subjects of Dr. Jesse H. Ziegler, the first speaker, will be "Transgression—The Predicament of Man," and that of Dr. Adams, the second speaker, will be, "A Worthy Walk, Col. 1:3-23."

The full series begins on Monday afternoon at 2:35 o'clock and ending at 4:20 p.m., and beginning again in the evening at 7:30 and continuing until 9:00. In the afternoon Dr. Adams will speak on "Living the Parables of Jesus." His subjects will be as follows, "Love and Forgiveness," on Monday; "Humility and True Greatness," on Tuesday; "Watchfulness and Readiness," on Wednesday; "Faithfulness and Persistence," on Thursday; "Hearing and Doing," on Friday. Dr. Jesse H. Ziegler will speak on "Dynamic Psychology and the Christian Worker" in the afternoon. His subjects will be: "Looking at the Roots of Personality—The Child," on Monday; "Must we have Revolution?—The Adolescent," on Tuesday; "Learning to Live Together—Husband and Wife," Wednesday; "Taking Advantage of the Doctor's Bargain—Old Age," Thursday; "No Nervous Breakdowns in the Parsonage—Looking Inside," on Friday.

In the evening Dr. Ziegler will speak on "Great Words." Following his subject of Sunday night, Dr. Ziegler will speak on the following subjects: "Reconciliation—The Answer of God," on Monday; "Prayer—God's Open Door," on Tuesday; "Love—Life's Greatest Medicine," on Wednesday; "Consecration—The Total Conquest of Personality," on Thursday; "Identification —Becoming like Jesus," on Friday.

In the evening, Dr. W. W. Adams will speak on "The Christian Walk." His subjects after Sunday will be: "Joyful Suffering. Col. 1:24—2:7," on Monday; "Accurate Thinking, Col. 2:8-19," on Tuesday; "High Aim, Col. 2:20—3:11," on Wednesday; "Spiritual Living, Col. 3:12-17," on Thursday; "Winsome Living, Col. 3:19—4:18," on Friday.

Program for Minister's Conference

Memorial Hall, March 16, 17

The Ministers' Conference of the Western District will be held in Memorial Hall, North Newton, Kansas, March 16 and 17. The conference theme will be, "Stewards of God's Varied Grace," I Peter 4:10. The conference will convene only during the forenoon and will begin at 9:15 a. m.

The program for Tuesday is as follows: Opening, W. F. Unruh; Devotions, Loris Habegger; Special Music, Bethel College Men's Octet; "Studying the Bible Devotionally," Dr. W. W. Adams; Special Music, Hoffnungsau Mennonite Church; "Maintaining Our Spiritual Enthusiasm," Dr. J. H. Langenwalter.

The Wednesday's program is as follows: Opening, W. F. Unruh; Devotions, Pete Goering; Special Music, Alexanderwohl Male Chorus; "The Task of Our to Pastoral Counseling," Dr. Jesse H. Ziegler; Special Music, Alexanderwohl Male Chorus; "The Task of Our Church," Sam Goering.

Program for the Women's Meeting

March 17, 9:30 A. M.

1. Opening by General Singing; 2. Devotional Service — Mrs. Anna Isaac; 3. Special Music — Student Volunteers; 4. Missionary Talk — Mrs. Arthur Friesen, missionary to the Indians, Clinton, Oklahoma; 5. Roll Call. Will the societies of each church delegate someone to answer briefly telling what their church does to give the children and young people opportunity to share in the mission and relief work.

Afternoon Program

1. Opening by General Singing; 2. Short Business Hour; 3. Talk by Mrs. Henry Buller, returned Relief Worker, "Missionary Aspects of Relief Work"; 4. Continuation of Roll Call; 5. Closing.

* * * *

The Women's Missionary Organization of the Western District will meet March 17, 1948, for an all-day meeting in the Christian Student Union Room of Memorial Hall.

The meeting will open at 9:30 A. M. **on time.** Each one is requested to bring a sack lunch for herself—sandwich, and maybe a few cookies and an apple, —hot coffee and postum will be furnished. Bring your lunch with you to the meeting room, as we plan on eating there right after the morning session. We plan on one hour of noon recess, and want to close our meeting in time to hear the last speaker on the Bible Week Program.

Bayard Rustin Visits Community

Reported by Ralph Bargen

It is seldom, indeed, that a man can enter a discussion of tense human relations, and leave behind him better understanding.

But Bayard Rustin, an outstanding Negro leader and Christian thinker, succeeded in just that.

He came to the Newton, Kansas, community last week-end, February 15-17, in hopes of "Building Bridges of Understanding in Tension Areas."

During the three days he was here, he held seven meetings with various groups in Newton, Moundridge, and Bethel College, Kansas. In all of his meetings he asked for greater understanding, for greater humanity of man toward man.

Mr. Rustin believes that this humanity of man for man will come through Christian love. Where there is tension and ill-will, love will work under severe handicaps. But man should never resort to violence. Non-violence, the way of kindliness and compassion, will help man achieve greater understanding.

Mr. Rustin serves his belief in love by working particularly in areas of great tension. In the summer of 1941, he was one of twelve students who helped build a school in an under-privilege area of Puerto Rico.

Since 1941, he has been Field Secretary of the Racial and Industrial Section of the Fellowship of Reconciliation. Last summer, and again this summer, he will direct a work shop on the use of non-violence toward inter-group understanding.

Mr. Rustin left this community, sincerely loved by many people. His task is stupendous, but it is probably lightened since many people see more clearly the need for greater humanity in man's relationship to man.

Jottings

—The Easter season will be marked by a special series of plays on the radio program, "The Greatest Story Ever Told," which is now in its second year over the ABC network every Sunday night at 6:30 p. m., EST. Last year, the Easter Trilogy, broadcast on Passion Sunday, Palm Sunday, and Easter Sunday, proved a high spot in this outstanding dramatic program, and this year's plays for the same Sundays on March 14, 21 and 28, will be equally effective.

—Meadow Church, Colby, Kansas: A train car load of wheat is being gathered in this community to be milled into flour for relief.—Mrs. Dan Epp, Corr.

—Grace Church, Dallas, Oregon: Dr. Don R. Falkenberg, of the Bible Meditation League, spoke to us Tuesday evening. Among other things, Dr. Falkenberg spoke of an ever increasing call for Bibles and Christian literature from all parts of the globe. Lack of funds prevents meeting all needs, he stated. Due to illness, Rev. Leisy was absent. Please remember him in prayer. World Day of Prayer was observed by the local churches.—Mrs. Earl W. Smith, Corr.

—Bethesda Church, Henderson, Nebraska: Our C. E. Society for this year has set its offering goal at $1,000. Last year it was set at $700 and we exceeded it by several hundred dollars. World Day of Prayer was observed by the three combined churches. For Easter our choirs are practicing "The Crucifixion" by Stainer. A community male chorus has organized to render a sacred program on community day, March 8.—Clarence E. Friesen, Corr.

—First Mennonite, Fredonia, Kansas: We are glad to report that we now have a nice church in Fredonia. We have been privileged to share in many spiritual blessings in this new year. We held our annual business meeting and have voted to accept the Hundred Per cent Plan. We have planned to have a social evening February 19. Some business will also be taken up. February 15 we had our Christian Endeavor program, and were privileged to have a number of visitors.—Lucena Seibel, Corr.

—First Mennonite Church, Beatrice, Nebraska: Our summary of offices for 1948 shows that in the last year twenty-two new positions were created. There are 166 positions held by 107 persons. Sunday, February 8, forty young people of the two churches chartered a bus to attend the Western District Youth Rally at the Alexanderwohl Mennonite Church at Goessel, Kansas. —Mrs. John J. Wiebe, Corr.

—Zion Church, Elbing, Kansas: Rev. J. F. Sawatzky of Newton, led our Sunday morning worship service on February 15. He was substituting for our pastor Rev. Dyck, who at that time was conducting a communion service at the Emmaus church, Whitewater. Miss Ruth Janzen, instructor of music at the Berean Academy, Elbing, has consented to direct our church choir during the absence of choir leader, William J. Regier.—Dorothea J. Dyck, Corr.

—Inman, Kansas, Rev. Donovan E. Smucker, of the Mennonite Biblical Seminary in Chicago, has been secured as the speaker for the special Holy Week services to be held in the High School Auditorium from March 21-26. The services are for the entire community. The Bethel and the Inman Mennonite Churches are sponsoring the program.

—Inman Mennonite Church, Inman, Kansas: The Bethel Church Male Chorus gave an inspirational musical program in our church last Sunday night. The program was interspersed with a reading, ladies trio, and a ladies sextet. This was an exchange program.—Corr.

—Mount Olivet Church, Huron, South Dakota: The last Sunday of the month the Sunday school collection goes to missions. Christian Endeavor officers are as follows: Executive Committee, Program Committee, Service Committee, Missionary Committee, Membership Committee, Song Leader, Pianist and Librarian.—Corr.

—The Fairfield Church, Fairfield, Pa.: On Sunday morning, February 8 our church enjoyed an interracial worship service. The Rev. James Liu, a Chinese student at the Lutheran Theological Seminary in Gettysburg, was our guest preacher. The theme of his sermon was "The Unity of the Church." Miss Frances Palm (colored), a talented soprano from Harrisburg, sang a number of songs for us. She was accompanied on the piano by Mr. Lathan (colored) also from Harrisburg. —Henry Burkhard, Corr.

—Bethel Mission, Winnipeg, Manitoba: On January 17 the ministers from the surrounding Mennonite churches met at the Bethel Mission for an all day conference. They were served dinner by the Ladies Aid. The last Sunday of January was a rather unique one for the church. A large number of Normal School and University Students attended the eveing service to learn about Mennonites and their belief. Rev. Freisen briefly traced the history of the Mennonites and brought out the fundamental beliefs of our faith. Following the service an informal meeting was held at which various questions were asked regarding the church. The S. C. M. of the University served a lunch at the close of this discussion. The Christian Endeavour of the Bethel Mission publishes a monthly paper, **The Bethel Beacon.** The monthly meetings of the Ladies Aid and the Brotherhood were held February 4 in the church. The ladies decided to help buy material for a layette for a needy mother in Germany. The Brotherhood had an open forum discussion on the topic, "Christian Standards in Our Social Relationships."

—Bethel Church, Fortuna Missouri: Rev. E. A. Albrecht, who has served here two years, has promised to continue here further. Our church, the Mt. Zion ("Old") Mennonite Church, Versailles, in connection with several other churches, will hold an all-day prayer service on the World Day of Prayer. Rev. Albrecht is putting out a church bulletin two times a month. This proves very interesting, especially to the shut-ins of which we have a number. —Mrs. Joe Lehman, Corr.

—Deep Run, Pa. Rev. Herbert J. Fretz is giving a series of sermons on "Men Who Made Mistakes" including Lot, Esau, Jacob and Joseph's brethren. Dr. Lloyd Ramseyer of Bluffton College filled the pulpit Sunday morning and showed very interesting colored slides on his recent trip to Europe in the evening. Solicitation of members was made during the week toward the $200,000 Auditorium-Gymnasian Project of the college.—Mae Gross, Corr.

—Zion Church, Souderton,. Pennsylvania: "Audio-Visual Aids in the Church School" was the subject discussed recently by Pres. Lloyd Ramseyer of Bluffton College at the Wednesday evening worker's conference in our church. Dr. Ramseyer has made visual aids one of his main areas of study.

—Spring Valley Church, Newport, Washington: We dedicated our new parsonage on Monday evening, January 19. We had a delicious supper in the church basement. Then open house was held at the parsonage, and the building was dedicated. Rev. Clyde Dirks of Portland, Oregon, will conduct a week of meetings here from February 23 to February 29. William Bartel of Portland, will come the latter part of the week to be the song leader at the Newport Youth For Christ Rally of which Dan Dalke will be the director and Rev. Clyde Dirks the speaker.—Mrs, A. V. Krehbiel, Corr.

—The General Conference of the Mennonite Brethren in Christ voted at its last meeting to change the name of the denomination to that of the United Missionary Church.

—Richfield, Pa., Church: Cornelius Wall, a student at Princeton University, brought the message at the regular church service, February 8. Other ministers, who have supplied the pulpit since Rev. Benjamin S. Graybill's resignation, November 16, are: Rev. Stewart Lengle, Rev. Freeman Swartz, and Rev. Walter H. McDowell.—Wilma Hoffman, Corr.

—A total of 141 MCC relief workers left the United States for foreign service during the calendar year 1947. Eighty-one went to Europe, 34 to Latin America, 23 to the Far East, 3 to Ethiopa. A total of 473 workers have gone out under the M.C.C. in the relief program necessitated by the Second World War.

—First Mennonite Church, Newton, Kansas: Our pastor, Rev. D. J. Unruh, is attending the Ministers Retreat at Abbotts Ford, British Colombia, February 4-13. On February 15, he spoke at the Emmanuel Mennonite Church at Pratum, Oregon. He will attend the General Conference Foreign Mission Board sessions in Chicago, February 17 to 19—Mrs. Menno Sperling, Corr.

—Hoffnungsau Church, Inman, Kansas: The saddest news to all members is that our church burned down completely in a few hours on February 14. A few valuable articles were saved. Church services are being held at the Willis school. We are having mid-

Calendar of Coming Events

Feb. 22-29 Brotherhood Week.

March 7. Stewardship Day.

March 14. Passion Sunday.

March 15—19. Annual Bethel College Bible Lectures; Wm. W. Adams and Jesse H. Ziegler, speakers.

March 21. Palm Sunday.

March 26. Good Friday.

March 28. Easter.

May 2 Mennonite Song Festival. Memorial Hall, North Newton, Kansas

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, and Newton, Kansas.

August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

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week Bible study; classes for all ages. The Ladies Sewing Society invited their families to a supper at the church. After a fellowship meal they enjoyed the many letters from relief workers and missionaries. The young people have started a leather crafts class. The instructors are Edwin J. Schmidt and Harold J. Nikkel. February 10 was an all day meeting at the church, spent in working for relief. The Sunday School sponsored a project collecting and packing utensils, tools and machinery to be sent to Paraguay. The women also did relief sewing. At noon a fellowship meal was served.—Mrs. Wilbur Schmidt, Corr.

—Walton Church, Walton, Kansas: The pastors of Tabor church and Walton church exchanged pulpits for Sunday, February 15. Rev. H. B. Schmidt gave a message on "Jesus A Friend of Sinners," using as a text Isaiah 53:12. He stressed three points — Jesus was numbered with the transgressors in His birth, life, and death;He bore the sins of many; and now He is interceding for transgressors. In the evening union service with the Methodist church, Puran Banwar, native Christian from India, gave us some challenges of India.—Ella Voth. Corr.

—Bethesda Mennonite Church, Marion, South Dakota. A mixed Sunday school class, consisting of parents who want to sit together with their small children, has been added to our adult Sunday school department. A ladies choir has been organized which sometimes brings music for the Sunday morning worship service.—Amelia Becker, Corr.

—Ebenezer Mennonite Church, Bluffton, Ohio: Word has recently been received of the approaching marriage of one of our girls, Doris Garmotter, to Robert Hamman, of Greenville, Pa. Both are serving with the M. C. C. in Europe, and will be married in the Waldensian Church in Torino, Italy, in the early spring. Our church has recently purchased and installed a Wurlitzer Electric Reed Organ and chimes. On February 15, we had as our guest speakers Rev. Vernon Sprunger, missionary from Africa in the morning service and Rev. Harold Burkholder, formerly of this church and now of Los Angles, Calif., in the evening. We also joined with the other churches at the St. Johns Church for our monthly Singspiration after our evening service. These services are times of real spiritual blessing and inspiration to all who attend.—Anona Landes, Corr.

—First Church, Caldwell, Idaho: On February 6, a very beautiful wedding was solemnized in our church. Miss Virginia Dick and Aaron Meyer were married. This is the first wedding in our church since we have been meeting in Caldwell. Rev. W. Harley King from Paso Robles, Calif., was here in our church Sunday, the 15th . His messages were very inspiring and very much appreciated. Everyone was blessed by his messages. We are planning on having revival meetings here in April and we plan on having Rev. Esau with us. —Mrs. Leonard Schmidt, Corr.

Book Notes

TWO MINUTES WITH GOD. By Paul J. Hoh and Philip R. Hoh. (Abingdon-Cokesbury; 1940, $1.50)

Just the book hundreds of parents with small children have been looking for! A book that the entire family can use together in family devotions. The book was the result of the author's long search for a devotional book which would meet the needs of young children in a family circle, which would center in their activities, lift their every-day life into the presence of God, and bring God close to this life. Finding his search futile he enlisted the help of his twelve-year-old son, who happens to be the co-author, and they wrote the book themselves.

The author, a Lutheran seminary professor, has this to say about how he and his son wrote the book. "Many of the topics chosen are the lad's suggestions many of the Bible verses are his selections; some of the language is expressive of his thought; and a number of the prayers are his own creation."

There are groups of five meditations gathered under thirty-one topics which are carefully indexed. The author suggests that the various topics be taken up as the child meets the type of experience indicated by the topic rather than starting at the beginning of the book and going straight through.

It would seem that such a volume would be invaluable in helping parents who want their children to see God in all their activities and experiences. It would be a tremendous aid in bringing to the surface many questions that would ordinarily remain undiscussed to the possible detriment of the little ones.—Jacob J. Enz

(The book, **Two Minutes with God,** may be ordered through the General Conference book store.)

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A Mission in Puerto Rico

by Ellwyn Hartzler

IF predominantly Catholic Puerto Rico is less than forty miles wide and one hundred miles long and the larger Protestant churches had divided the Island into sections before CPS even entered with its influence, what hope or reason is there for another church group to enter? Now that the Elkhart Board of Missions and Charities (Old Mennonite) has purchased the land and buildings and is in the future expecting to assume full charge of the present La Plata MCC Project, why should we too seek to enter and start mission activities?

To answer the first I would mention several factors. Geographically Puerto Rico is small, but its topography is such that many sections are still quite isolated from influences of more advanced ones. In 1943 the estimated density of population was 570 persons per square mile or more than ten times that of the continental U. S. This figure is significant to our problem because there are only four cities with populations above 24,000 which means a high percentage live in rural areas. It is true that the Island has been generally divided by the larger Protestant groups, but within some of these areas our church has been requested and given territory to establish a mission station where there live many unsaved souls which the present-working church does not reach.

We agree that there are many yet to be saved, but why choose Puerto Rico in which to start a new field? Even though the island is small and Protestant mission work has been carried on for fifty years, Catholicism, as in most of the Latin-American countries, is still widespread. However, we who have been workers there feel that it is not dictatorially Catholic as are other traditionally Spanish territories where Protestantism is banned by State-Church relationships. Besides, their strongholds are the urban areas where the large cathedrals occupy the more prominent sites on the city square. Largely the rural areas are neglected, and the people are left to grope about in superstition and spiritism. Garver and Finch, in their book *Puerto Rico: Unsolved Problem,* have this to say: "Yet Catholicism has only a superficial hold on countless people. At heart, many islanders are pagans, and while they may not worship idols, their belief in spiritism is strong. In rural areas the medium is sometimes a more powerful figure than the priest or minister. Through the centuries, the primitive religious concepts of the Indians and the dark superstitions of the early Spanish colonists have persisted." (p. 19)

If this be true why have not the Protestant groups been more successful through these fifty years? I believe that one of the factors is that some of these churches, like the Catholic, have their strongholds in the urban areas in the states and thus their missionaries are not as familiar with the rural problems. Along with this building up of large city congregations has gone the tendency to become rather formal and staid in worship and to lack warmth in relationship to those outside the fold. Without the knowledge of the Spanish language and culture and sensitive, emotional temperament of the Latin American, these representatives were at quite a disadvantage for some time. Historically, we are a rural church acquainted with the particular problems of agriculture and its supporting peoples. During the time the MCC has maintained a project at La Plata, several of our young people have gained knowledge of medical, social and spiritual needs and correspondingly how to cope with the same. Besides this they have acquired at least a conversational knowledge of the Spanish language and have fellowshipped with the Latin American by which they learned to appreciate and understand the peculiarities of their culture and society.

One of our more important doctrines, non-resistance, is greatly needed in Puerto Rico, perhaps more than in other fields because the islander is highly sensitive as we mentioned, and with this we find strong family ties and a quick, fiery temper which often leads into episodes of bloodshed. This is often displayed on the athletic field or court, and the martial air in the religious can be easily detected. Compared to what the other church groups have to offer, we should be outstanding in this testimony. And this witness has not gone without note by these other denominations who have told us that we have something which the Puerto Rican needs and they cannot give as forcefully as the Mennonites. We have the heritage but what about promoting the doctrine in this day?

Remembering the second part of the opening paragraph, some will still ask about the wisdom of a second Mennonite branch entering to do mission work. Since the Elkhart Board now has the La Plata Project, it may appear to some that we will have lost our CPS planting. I do not feel that way because of the potential core of workers which has been made available as a result of the MCC project. Besides, the present governor has commended the Mennonites for their fine work and this testimony is generally known over the Island. And, as was mentioned, we have been invited by the Protestant churches to help. If I am not mistaken, the various Mennonite mission boards are cooperating very nicely in other fields and I, personally, would consider it quite a blow to our profession of Christianity if we could not as brothers work together in Puerto Rico.

There is one more particular advantage in choosing Puerto Rico. Only a comparatively few miles separate it from the mainland. This would mean less expense, danger and time in traveling and would afford opportunity to set up a new type of mission program in which a skeleton staff devoted to full life service would be on the field and be leaders for those young folks who feel called to shorter terms but to a field such as Puerto Rico. Such a program would be beneficial to the young missionaries seeking an outlet for their expression, to those on the field, and to those in the home congregations.

In conclusion let me re-enumerate the particular reasons for starting mission work in Puerto Rico. Catholicism is not sufficient even in its highest form; historically we have the advantage of being able to serve in rural areas; we have the doctrine of love and forgiveness to all which other churches have failed to promote fully; we have workers who have knowledge of culture, language, and human peculiarities and who are willing to serve because they have learned to love their brothers; there is an opportunity for short-term service for many who would not go to other fields, and most of all we have been invited by the other churches to help them preach Christ and Him crucified. Will we heed the call?

Benefits of a Musical Education

Abram Mathies

MUSIC is the fourth great material want of human nature. First comes food, then clothing, then shelter and then music. Good music and songs make a deep and lasting impression which cheer and refresh men's minds. What would church be like without those grand old hymns of faith? It can safely be said, that even Christmas would be rather dull and boring without the wonderful music one may hear during this season. Music has no bad after effects.

An opportunity to sing is given our young people by joining the various choirs. A person may sing at his work to brighten the dull moments.

Unfortunately, instrumental music has been badly neglected and that will be the main topic of this article. Think how much of their leisure time many people waste reading cheap fiction or attending worthless movies. If this time were spent in music study many a person might be an accomplished musician.

Few parents realize the value that a musical education has for their children. Many, perhaps, fear that this would be an extra burden for those already attending school. The truth is that children learn music much more easily than they learn reading, writing, or arithmetic. It rests both mind and body from the study of other school subjects.

When parents decide to provide music lessons for their youngster, the piano seems to be first that comes to their minds. One reason for this is perhaps that piano teachers are much more plentiful than others. Also, the piano makes a good piece of furniture. Giving all due respect to the piano, may I say that it is a fine and very useful instrument. It has made many an artist, who mastered it, famous on the concert stage.

Now I would like to point out some of the advantages small instruments have to offer. It must be remembered that in ensemble playing or even in a large orchestra seldom, if ever, more than one piano is required, while a good number of violins, violas, violincellos, and basses can always be accommodated, also a lesser number of woodwinds and brasses. This is an important factor, as group playing is not only very enjoyable for the participant, but is also educational if properly conducted.

With a violin or related instrument the fingers of the left hand must be in exactly the right place and the bow must travel in the right path. As in singing, you must listen sharply to stay in tune. Getting music out of a violin is therefore an entirely personal achievement, while the production of tone on the piano or a fretted string instrument is largely a mechanical process.

An eminent teacher of string instruments states: "Everybody, absolutely everybody, can participate in good music if he starts early enough." He has proved through experiments that the best time to start is at the age of five, and that group practice with the young is much better than playing alone.

I hope that older persons will not be discouraged. Providing they do not cherish ambitions of becoming concert artists, people in their twenties and older can derive a good deal pleasure from the study of music.

It has been estimated that about 90 per cent of the honour students play some musical instrument; on the other hand less than 3 per cent of criminals in the penal institutions of this land play any musical instrument whatsoever. This would mean that if a person spends his leisure hours doing something useful he will find it much easier to keep himself out of mischief.

Positive proof that music is the best mind trainer comes from Oxford University. Only 10 per cent of the students there study music, yet this 10 per cent takes 75 per cent of all school prizes and scholarships. This is not the record of a single year but the average over a period of 30 successive years.

It is hoped that in the future we will have more and better musicians and perhaps—even a symphony orchestra. I can hope, can't I? — *Die Vereinsglocke*

Abram Mathies is from Ontario, Canada. He wrote this article for **Die Vereinsglocke**, Ontario youth paper.

Ellwyn Hartzler is a graduate of Bluffton College, served in C.P.S. and put in some post-C.P.S. service in Puerto Rico. He returned from Puerto Rico last December and is entering Mennonite Seminary in March.

This scene shows the playground supervision during recess at the Turkey Creek Bible School at Gulfport, Mississippi, last summer. The teachers in charge are, left to right: Rosella Reimer, Jeanette Richert, and Lois Musselman. Similar work is being carried on throughout the year among the under-privileged children of Gulfport. And voluntary service units next summer will be again bringing the Christian gospel to children in Montana, Saskatchewan, Chicago, Gulfport. Of the Gulfport children, they say, "The boys and girls with their big black wistful-looking eyes are so polite and orderly, and hardly know what it is to play a real live game. But how they enjoy going out to the lot in front of their school and learning to play toegther."

Any person interested in voluntary service this coming summer should contact Miss Erna Friesen, General Conference Voluntary Service, Henderson, Nebraska or Voluntary Service, M.C.C., Akron. Pa.

Voluntary Service

This truly was a blessed summer spent in the service of the Lord. The blessings I received from it shall long linger in my life.

* * * *

I enjoyed the work immensely and would suggest that more projects open for next summer so more young people may take part in work like this.—CANADIAN YOUTH FARM

Midwestern Peace Institute Eden Mennonite Church, Moundridge, Kansas

February 14, 1948

The first of a series of regional peace institutes arranged by the Peace Section of the Mennonite Central Committee was held at the Eden Mennonite Church on February 14. Representatives from various Mennonite groups of four central Kansas counties were represented. The conference was opened by Albert Gaeddert, chairman of the Peace Section. Frank Peters, a graduate student at Emporia State Teachers College, gave the opening address, "Christ the Center of Our Living." The second part of the conference was a panel discussion on the topic "Should Christians Serve in the Armed Forces of the Country?" John Duerksen of Hesston College served as chairman. With him were Ervin Goering of the Bethel College faculty, Ralph Lehman of Casterland, New York, student at Bethel College, Evan Oswald, a student at Hesston College and Waldo Janzen of Goessel, Kansas. The panel entertained questions from the floor following an intense discussion. The panel concluded that Christians should not serve in the armed forces nor should they serve in the merchant marines or in defense industries because of the complications involved in such service for Christians who wish to do all things as unto the Lord.

The afternoon session was opened by Jesse Kauffman, the chairman. Walter Gering, the pastor of the Eden Church, conducted the devotion, reading from the twenty-first chapter of Luke. Winfield Fretz of Bethel College gave an address on the topic, "Recurring Wars in History and the Christians Answer." Under this topic he sketched the nature of war, its attractiveness to men and suggested some things Christians might do as alternatives to war. Following this address there was again discussion from the floor.

During the second part of the afternoon, the audience of some 250 guests divided into two groups, one for the ministers and young people's leaders led by Rev. Menno Troyer of McPherson and the other young people led by Rev. Arnold Funk of Hillsboro, Kansas. Each of these groups discussed the nature of the problems confronting Christian non-resistors and then joined for a united meeting and exchange of conclusions arrived at in each group. In this way members of the conference learned what other members and other peace church groups are doing by way of carrying out peace programs.

The women of Eden Church supplied meals for the conference guests in the basement of the church at noon and again in the evening. The evening session was chaired by Waldo Hiebert of Tabor College and Minister Koehn of the Church of God in Christ, Mennonite conducted the devotional services. Five men gave testimonies in the evening meeting as to their experiences in time of war. James Rutschman of Elbing, Kansas, gave a testimony of his experiences during World War I. Harold Duerksen of Bethel College told of the experiences of the CPS Unit as assistants in the Veterans Hospital at Roseburg, Oregon. James Hean from Philadelphia, Pennsylvania, student at Bethel College spoke on the peace testimony of Historic Peace Churches in Puerto Rico. Frank Venture, a student at Hesston College, spoke on the subject, "I Could Not Serve in the Army Again." Mr. Ventura is a Mexican who is a member of a Mennonite Mission Church in Chicago. Noah Leatherman of Hillsboro, Kansas, spoke on his experiences as a conscientious objector in World War I. All of these testimonies were enlighteningly interesting and much appreciated by the members of the conference. Dr. H. A. Fast concluded the conference by summarizing the high lights and giving the challenge for the future. The conference guests expressed the feeling that similar conferences might well be held in other parts of the country to help teen-age boys and girls think through the problems of the position of a Christian in time of war.

Universal Military Training

" . . . . in speaking before groups all over the country . . . I have found public sentiment overwhelmingly against UMT. I have found that to be so despite certain polls that claim the program is popular. I am convinced that the questions put by these polls on this issue are not framed in such a way as to reveal what the public actually thinks about UMT."—Dr. Robert M. Hutchins of University of Chicago, November 1, 1947.

The Understanding

by Jean Alderfer

"How do you know?" they ask.
"How can you tell?"
How do I know there is God?

If all the knowledge of all the world
I should in my hands hold.
And all the formulas there are,
And every man's equations.
And profound theories know well.
And should I go out and speak to scientists
and to learned men of all nations,
Then have some small child come up to me and say,
"But *how* do you know?"

I just could say—

I feel there is God.
Sometimes, at night,
When on my mind some worries press,
Or, some unknown thing I can't express,
In darkness,
Causes me to fear,
I can close my eyes from light and pretend
That I am nestled in the arms of God.
And calmly, quietly,
Fall asleep.
Yet, I cannot prove that God was there,
Nor that he constantly does keep
Watch over me,
Everywhere I am.

I have *seen* God.—or at least I've seen places God has been.
Just as rabbit tracks across a desert sand
After the animal has gone his way
Can show that a little while before he had passed by,
So can I see a pastel ray
Make the horizon line at break of day,
And watch the constant rhapsody of color in the evening sky
And know that God was there.
In every lovely place,
In happiness, in quiet waters,
On clovered lea, o'er rippled sea,
I have seen the trace of God.
I am too small to understand why God should let wars go by,
And raging tides rise high,
Or mourners have to lift their arms in sorrow.
But—even in these tragic things I can see God.
Because the loveliness of June comes closest after darkest winter days,
Because after blackest nights break fairest
Dawns of morrow,
And in a hundred other ways,
I know God is there.

God has taught me.
Not corporation laws, not the rules of diminishing utility,
Not the rules of supply and demand,
Not the things that in textbooks are,
But the most important things in all the world.
That the kindest act that you can do is just to smile.
That happiness is some soft note of song,
Or someone passing by,
Or quietly watching birds across a silent sky.
That all loveliness is some simple clod
Of earth that is home.
No one told me this.
It must have come from God.

I've felt God.
I've seen places God has been.
God has taught me.

Although I can not prove that God is there.
It need not be.
For by a million touches of his hand
God's proved himself to me.

Jean Alderfer is a member of Zion Mennonite Church, Souderton, Pa. This poem was written for a "College Night" program given at the church while Jean was a student at Penn. State College.

Rev. John T. Neufeld
4215 South Rockwell Street
Chicago. 32 Illinois

The Mennonite

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Some Goals for Our Conference

by J. N. Smucker

In general our two-fold goals may well be expressed, in the familiar words from Isaiah, "Lengthen thy cords, and strengthen thy stakes." For these times demand that we be active, alert, and growing, to meet our Christian obligations and responsibilities. We need a larger outreach and a deeper religious rootage.

We need to lengthen our activities in MISSIONS. The Gospel of Christ was never more needed around the world. We believe that in the Gospel alone are the proper solutions to the world's ills. This Gospel must be proclaimed with certainty, not only in so-called backward nations but in Europe and America as well. This goal must be clear before us all as we unitedly cooperate in its attainment. "The world needs Jesus."

We must set before us a larger goal of RELIEF, not simply for the emergency, but as a long-range program. Our Lord was quick to respond to physical need. We should share our means with less fortunate ones as a permanent undertaking. Relief is more than mere giving of money; it implies a spiritual concern and interest as well. We share the sufferings and needs of others around the world, that we may win them to Christ.

We must set before us a larger goal for CHRISTIAN STEWARDSHIP. There needs to be some systematic form of giving. We are but stewards of our Lord's wealth temporarily entrusted to us. We need to teach, preach and practice giving with such an unselfish spirit that we do not demand for ourselves what we would not wish for others. In this spirit we will have the means to support the various activities of the Church.

Another goal to set before us, is a renewed emphasis on EVANGELISM in our own midst and in ourselves. Our unsaved neighbors are as important as the far-away heathen.

We need to win people for Christ one by one in our daily personal contacts. Religion must be shown to be practical and workable in our strange world. Our churches should be more deeply concerned in bearing true witness to our Lord. Definite training and assignments should be worked out for practical home evangelism.

We need to lengthen the cord of MUTUAL HELPFULNESS. Among our own number, we need to make proper provisions to care for the aged, the needy, the sick, the mentally ill, the retired missionaries and ministers. We should stand ready to help our young people get started in life as well as assist in making their closing years happy and comfortable. Paul warns us that not to care for our own is worse than infidelity. This whole field needs to be carefully considered and worked through in the Name of Christ.

We should strive more unselfishly towards CHURCH UNITY, both among ourselves and among the Christian churches around the world. The Church is the fellowship of believers in Christ, and the nearer we come to Christ the nearer we are brought together. There must be no air of suspicion and distrust but a genuine desire for Christian fellowship and love. The deep bonds that unite us need to be strengthened, the minor points that tend to divide should be reduced. We need a united Church in a united fellowship with Christ to present a unified front against the sins and evils of the day.

Having considered some of the cords that need to be lengthened, let us consider some stakes that need to be strengthened.

We should all seek to strengthen our WORSHIP SERVICE in our churches. The whole spirit and work of the church should be deepened, — the sermons, the worship, the teaching in Sunday school, and the whole church program. Every Sunday worship should be a time to bring all face to face with God.

We need to strengthen the HOME, and make it more Christian. Young people should know more about establishing Christian homes, the dangers of mixed marriages, divorce and loose family ties. The Family Altar and home worship, the religious nurture of the children, the Christian attitude towards each other, —

(Continued on page 9)

IN THIS ISSUE

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EDITORIALS

DR. S. F. PANNABECKER'S acceptance of the presidency of the Mennonite Biblical Seminary is an event the results of which should do much to make the school one which is respected by young men and women genuinely seeking God's truth. He's a man of learning. He knows what the General Conference is like, having studied for his doctor's thesis the development of the General Conference and the part that the American culture has played in it. Hard, systematic, and thorough work characterize him. His associates respect him. This is a notable fact, for a man's immediate relationships are often the most telling test of his Christianity. With a president of mature character and thorough scholarship, the Conference can expect an administration that will make for creative leadership in our churches.

THE PASSING of Mrs. G. A. Linscheid removes from the earthly scene one of our early missionaries, who, with her husband, devoted thirty-five years to the work among the Cheyenne Indians in Oklahoma and Montana. The Indian mission work, begun in our church when Dr. and Mrs. S. S. Haury went to Darlington, Oklahoma, in 1880, has been difficult from the start, and was never surrounded with the strangeness and glamor of foreign work. The primitive conditions which prevailed made the work a trial for the missionaries, and the lack of transportation facilities resulted in almost complete isolation from the society of white people. Mrs. Linsched shared these privations gladly, filling a large place both as missionary and housekeeper and mother in the home. Though the work among the Indians was discouraging and beset with difficulties of language and customs, it was not in vain. In a short life of her husband, written in 1944, Mrs. Linscheid reports that during his years of service, he baptized 247 souls, mostly Indians. The Linscheids pioneered the opening of the work in Busby and Lame Deer, Montana, returning after sixteen years once more to Oklahoma. Mr. Linischeid passed away in Newton, Kansas nearly six years ago. She has now joined her husband in the Father's house, the work of life over, but her silent ministries still living in the hearts of many

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If the Church Would Live

Last year the General Conference adopted a program of evangelism that will mean great things if the churches will take it up. The Council of Boards agreed that all churches be asked to observe the Holy Week as a Week of Witness annually. Every congregation is to make special effort that week to reach out in the community with a witness for Christ.

This task is not optional. It is the express command of Christ, the Head of the Church. "Ye are my witnesses", He said. The very life of the Church depends upon faithfulness here.The Church needs to witness to win adherents to the faith, but more than that, she needs to witness to keep vital and life-giving the faith she has. The soul of the Church will grow only as we reach out to save those who are still in the dark and in uncertainty about the salvation of their souls. It is said, "The church is divided and therefore weak." Rather the Church is weak and therefore divided. Likewise, if it is said that the Church does not grow and therefore is weak, we would rather say the Church is weak and therefore does not grow. She is weak because she does not witness

In the beginning of our history the Mennonite Church grew fast. The Dutch and Swiss Mennonites had great missionary zeal and vision. They won many souls to Christ and risked their lives to do so. Somewhere we lost this zeal. May it be due to our misunderstanding of what it means to be a separated people and to keep ourselves from the world? We may have lost sight of the fact that the way to preserve our faith is by propagating it. By witnessing to our faith we are established in it, and help to win others to it. The spiritual life of the Church thrives on evangelism. When we believe in Christ, as the Scriptures have said, our lives become like rivers of living water.

The coming Holy Week will give our congregations a new opportunity to reach out into the community with a witness for Christ. In most Church communities there are still some folk who have either never accepted Christ as Savior and Lord, or who have gone back to the old life of the world. Who will help these people to Christ if the church does not assume responsibility? In the coming Holy Week every Church should seek to witness of the redeeming love of Christ Who gave His life to save every man, woman and child of our community.

Now It's Co-ordination

by B. Bargen

WHAT is this "co-ordination" that everybody is talking about in relation to our Conference activities?

One is tempted to go into the meanings of various syllables—"co" means equal, or together—"ordinate," to bring into system or to efficiency, etc. There will doubtless be considerable talk along those lines. Something can be said for that approach. For who is to say that this function or that function of our Conference work is of greater or less importance than another? There will also be innuendous that "system" and "efficiency" are portentuous evils to be avoided at all costs. But the Apostle Paul said, "Let everything be done decently and in order," and it was he who also said, "But now are ye one body."

"For bread, destroy not the work of God," says the Apostle Paul in the letter to the Romans, and our Conference may well say, "For money, destroy not the works of God." Let's integrate or co-ordinate, or whatever it takes, but let's do it together.

There is something about the way our Conference boards operate that frustrates the purposes of God in our Conference. For one board, for example, to say that in carrying out it's work it needs to do some education through putting out posters, or some pamphlets, tracts, or booklets, and then to have another board say that such printing cannot be done or such posters cannot be prepared for lack of funds, is to frustrate the process of integration. If one board, prayerfully considering its duties and its opportunities, decides that a thing is good and that it ought to be done, who is another board to say that it shouldn't?

When an individual farmer or stock raiser, let us say, decides that it would be a good thing for him to risk his capital to go into pure-bred livestock raising, fully aware of the risks involved, he nevertheless goes ahead and does it. He does it because he is an integrated personality. He doesn't say to himself, "I think I *shall* go into livestock raising. I think I *shall not* go into livestock raising." He talks one way or the other, but he does not vacillate in his decisions. Our Conference boards must in the same way make their decisions.

Take, for example, this matter of Daily Vacation Bible School materials for children. Our churches and teachers in the church schools ask for better materials to do the work of religious education within our own group. The Curriculum Committee has said that the materials are not only needed but are available. Let us go ahead and do it. If bread is good for children, parents who love their children will get the bread—they will not ask whether the price is ten cents per loaf or twenty cents. They will get bread. They will get bread at almost any price if bread is available, because children must have good bread.

This talk of co-ordination, therefore, is one of the best evidences that a real change is gradually taking place in the thinking of leaders of our Conference. "Except a grain die, it abideth alone." Little by little our Conference Boards and Committees are beginning to realize that they cannot do an effective piece of work until they "die to self." Only as Kingdom considerations begin to take precedence over the consciousness of separateness can increasing effectiveness take place. Co-ordination was discussed at the Council of Boards on every side. Again and again members of this board or that board would be called out to confer with members of other boards. There were joint meetings of various boards, who realized that there are some things you just can't do by yourself; you have to do them together. It is becoming imperative that each board must operate as though all other boards were merged with it in an integral whole. From this point of view the word "integration" would be better than "co-ordination." Every board must operate as though all boards were one board.

Whether this proposed "co-ordination" will co-ordinate or not depends much upon the basic will to work together. The will to unity is all-important. Where that is present, no red tape can ever take over; and where it is not present all efforts at unity may degenerate into nothing but red tape. The constructive questions asked, and the temperate way in which those questions were examined and partially answered is good indication that the will to unity is strong, and that genuine, effective co-ordination is "around the corner."

A Renewed Emphasis on Evangelism

"A renewed emphasis on evangelism" was one of the six goals for our conference as given at the Council of Boards meetings in Chicago by Rev. J. N. Smucker, President of the General Conference. Non-Christian people living with us and among us should be won to Christ. Last year the Council of Boards endorsed the plan that all our conference congregations annually observe the Holy Week as a Week of Witness. Annually we are to make a united effort to fulfill the charge Jesus has given us. The Evangelism Committee is sending out a folder and a poster to all pastors of the conference. Both the the folder and the poster give suggestions on how the Holy Week may be observed as a Week of Witness. People who have never accepted Christ should be encouraged and invited to do so. Then also there are Christian people who need help because they are inwardly struggling with fears, with inferiority feelings, with worries, with unforgiving attitudes and inner conflicts. There is need for Christian people to share with their Christian friends how they found release in Christ. The Holy Week should lend itself well to efforts of helping our friends closer to the Lord.—THE EVANGELISM COMMITTEE

Exec. Com. Emphasizes "New Life"

Co-ordinating Com. Active

by Walter Dyck

Members of the Executive Committee: C. H. Goering, A. E. Kreider, Walter H. Dyck, J. N. Smucker, Olin Krehbiel, J. M. Regier, H. A. Fast, Ed. G. Kaufman, H. J. Andres.

It had been the sincere hope of our beloved Brother A. Warkentin, who, until the time of his decease served as President of the Mennonite Biblical Seminary, Chicago, Illinois, that the Seminary might be host to a session of the General Conference Council of Boards.

He had been anxious that members of boards and committees might become more intimately acquainted with the aims and plans, the physical facilities, the faculty and student body of this institution which stands unique in its aim and field of service among other recognized schools of our General Conference.

During the week of February 16-20 the Seminary served as host to the 1948 Council of Boards and Committees. Those who attended were heartened and given special reason for thankfulness to God for the hand of blessing He had placed upon this our school. Definite prayers have been answered. Our constituency is finding a renewed joy in investing in the Lord's work—an investment in young men and women who are anxious to heed the Lord's call to dedicated service.

In this setting the General Conference Executive Committee met all day Monday, February 16, and again on Wednesday afternoon, February 18, to consider a number of pressing concerns. Outstanding was a presentation of the need for a general spiritual revival or "New Life" emphasis in our churches.

At the first joint evening session, Tuesday evening, to which all members of boards, committees, and auxiliary organizations, the seminary family, and others in the Chicago area were invited, Brother Smucker based a stirring challenge on Isaiah 54:2, which calls us to "Enlarge the place of thy tent . . . stretch forth . . . spare not, lengthen thy cords, and strengthen thy stakes." His pressing appeal was climaxed with the warning. **"We cannot go farther until we go deeper."** Realizing our need for guidance, a special period had been set aside for intercession for the plans of the week, for the laborers in the churches and in the many fields beyond. We must go deeper into personal consecration, deeper into a practice of Christian stewardship, and deeper into lives of prayer and self-forgetful service, if the goal of nearly one million dollars needed in 1948 to "enlarge . . . stretch forth . . . lengthen . . . and strengthen" the Lord's work entrusted to us, is to be reached.

Although much of the work of the executive committee in Chicago had to do with the assignment of responsibilities to the various boards and committees, the committee was also called upon to consider hitherto neglected areas of endeavor.

Considerable time was given to the discussion and adoption of the Rules and Regulations which are to govern the retirement income plan of the Pension and Ministers' Aid Committee. It was heartening to note the increasing number of ministers and churches making application for participation in this plan.

The Executive Committee agreed to contribute our share toward the expense of the Fourth Mennonite World Conference to be held August 3-5, at Goshen, Indiana, and August 7-10, 1948, at North Newton, Kansas.

The proposed program of activity submitted by the Historical Committee was reviewed and endorsed. Among the various avenues of service to be undertaken are the preservation of the Germantown Mennonite Meetinghouse and other historical monuments, the continued collection of materials pertaining to Mennonite culture, and the preservation and making available of acquired materials for research at places to be approved by the Committee.

A significant meeting held was that of the Coordinating Committee which was assigned the responsibility of a revision of the Constitution. Members of the committee are H. A. Fast, Chairman; C. H. Goering, Chairman of the Trustees; the Conference Officers; and the president of each of the district conferences or one appointed by him. A number of questions concerning the extent of the assignment given this committee was presented and discussed at the Wednesday evening meeting. During the coming year the study is to be continued with the hope of bringing a more definite progress report to the 1949 Council of Boards.

A graphic picture of the total budgets will be presented in our papers within a few weeks. Our sincere appreciation goes to the Seminary for the hospitality extended. Churches or individuals are encouraged to write the GENERAL CONFERENCE HEADQUARTERS, 722 Main Street, Newton, Kansas, for more definite plans for 1948.

WHAT HAPPENED AT CHICAGO

Main Developments Resulting from Board Sessions

THE following are some of the main developments which came out of the recent Council of Boards sessions in Chicago. This is no comprehensive survey of the actions taken by the various boards. Neither are developments described in the wording of the minutes of the various boards. It is an attempt to give some of the highlights for the readers of THE MENNONITE.

Seminary and Bible School Board

The call of Dr. S. F. Pannabecker to the presidency of the Mennonite Biblical Seminary and his acceptance was the main news event coming from the Mennonite Biblical Seminary and Bible School Board. The faculty of seven is to have two additions when suitable men can be found for teaching courses in New Testament, Rural Sociology, and Christian Education. Housing accommodations are to be enlarged by the purchase of a ten-room house, which would be used for non-Seminary guests and financed by funds outside of regular Seminary receipts. The school now has nine such who are students in schools of medicine, optometry, and so on, in Chicago. The Home Mission Board is particularly concerned that something be done for these Mennonite students. Although the Seminary enrollment stands at nineteen, the Seminary students and their families, and faculty members and their families make a total Seminary family of fifty-seven, thus causing crowded housing conditions. Present indications are that there may be an increase of six to twelve students in the Seminary next year. The Board also approved plans to take care of as many as ten students in the Bible school next year. Housing continues to be one of the main problems of the Seminary. According to the Board budget, about $3,000 will be the monthly running expenses of the Seminary. There is a $17,500 debt which must be liquidated by June, 1948. Rev. Andrew Shelly is now working on this. The Home Mission Board and an individual have loaned money to purchase the ten-room house referred to above.

Foreign Mission Board

The Foreign Mission Board has not turned down the idea of a mission field in Puerto Rico. It has approved in principle the opening of such work if the questions of location and finances can be solved. There is no staked out field in Puerto Rico. However, it is hoped that the General Conference might be allotted a certain territory in a prospective reallocation of territory among mission groups. Men missionaries and single lady missionaries are being sent back to the China field. They go to Paochi, which is comparatively free from civil war. Elisabeth Goertz and W. C. Voth are scheduled to leave for China on March 14, and Albert Jantzen is to sail as soon as possible. Funds are needed for building a new mission compound in Paochi, and for starting the new work in this area. A five-year expansion program, entailing an expenditure of $80,000 to $100,000, has been outlined for the South American work. It is hoped that the Mission to Lepers will assume 80 per cent of the cost. The result would be a school for eighty to one hundred untainted children of leper parents. An architect has already drawn up the plans. Another couple is to go there. The Board decided that Rev. S. T. Moyer return to India this fall. The budget for the African field is larger than previously. The Board encouraged the Canadian Conference to continue studying the possibility of carrying on mission work among the Indians of Canada. The resignation of Dr. and Mrs. S. F. Pannabecker as missionaries to China was accepted, with appreciation of services rendered in the past. Dr. Pannabecker resigned in order that he might accept the presidency of the Seminary. To arouse mission interest in the churches the Board appointed Mrs. A. M. Lohrentz, S. J. Goering, and Howard Nyce to draw up plans for such promotional work. The matter of pensions for our missionaries was considered and a committee was appointed to work out plans. The Board's budget for the next year is about $100,000 higher than for 1947.

Emergency Relief Board

With a budget of nearly $1,399,100, the Emergency Relief Board will continue its War Sufferers' Relief and spend about $180,000 for resettling Mennonite refugees from Europe to Paraguay. Altogether some 2,500 to 2,600 refugees are to be moved. The first group was to leave for South America on February 24. The second is to go about a month or so later and then the third one. These will be the major refugee movements by the board this year. Some thousands of Mennonites may have to remain in Germany for some time, unless new opportunities should present themselves. Paraguay is hesitant to absorb any more at this time. The Board moved to share its part in the deficit of the Educational Rehabilitation Fund, to share in the student exchange fund, and to raise $900 for the distribution of Christian literature among Mennonites in Europe and South America. Most of the latter fund will go for paying for copies of the song book, *Gesangbuch Mit Noten.* The budget of the Relief Board will perhaps be the largest of any single board or committee for the coming year.

Board of Education

Feeling that a definite spiritual impact has been made upon exchange students which came here from Europe, the Board of Education is planning to continue this program, with the hope of also getting some students from Germany. It is felt that this is one way of influencing the German church in the future. Recognizing that ministerial students often share the fate of the proverbial church house, a special committee is to study the need for and the methods to be used in the granting of scholarships to young men preparing for the ministry. New Sunday school materials are being worked out by the Curriculum Committee, which is a sub-committee of the Board of Education. Work has begun on a Junior graded course, to be ready by 1950. The *Adult Quarterly* has been adapted for young people by substituting a different discussion section. The *German Quarterly* may be improved. A committee is to work on materials for catechetical instruction. Plans are being made for a new youth hymnal. In addition to this, a $14,000 project of Daily Vacation Bible School materials has been mapped out. The materials are to be an adaptation of the course prepared by the Old Mennonites. Dr. Ramseyer, a specialist in visual education, is to work towards a centralized visual aid service for the churches. The Board feels very strongly that the Educational Rehabilitation Fund, which provides tuition for CPS men in college, must be continued. The Board-sponsored Ministers' Retreat will be held at Estes Park this year, July 29, to August 5. The board sub-committee on inter-school relationships is trying to coordinate the activities of the schools to promote their cooperation and to improve their general welfare. The Board will call attention to Christian education with a special emphasis beginning the last Sunday in August, and extending through September. A budget of $33,940 is needed to carry out the work for the coming year.

LIST OF MEMBERS OF BOARDS, COMMITTEES, AND AUXILIARIES IN ATTENDANCE AT THE COUNCIL OF BOARD SESSIONS, FEBRUARY 17-19, 1948

Mrs. W. C. Andreas; H. J. Andres; B. Bargen; I. W. Bauman; Kenneth Bauman; H. D. Burkholder; Willard Claassen; H. M. Detweiler; George G. Dick; H. J. Dyck; Jacob A. Dyck; Walter H. Dyck; Elmer Ediger; Mrs. Frieda Regier Entz; Jacob J. Enz; August Epp; G. G. Epp; Ben Esch.

H. A. Fast; Julius Franz; J. W. Fretz; A. W. Friesen; Isaac I. Friesen; A. E. Funk; Albert M. Gaeddert, C. H. Goering; S. J. Goering; Harold Gross; H. N. Harder; R. L. Hartzler; Robert W. Hartzler; Henry Hege; N. O. Hoover; L. J. Horsch; Clinton Kaufman; E. G. Kaufman; R. C. Kauffman; W. Harley King; Olin A. Krehbiel; A. E. Kreider; Mrs. A. E. Kreider.

Mrs. A. M. Lohrentz; Russell Mast; E. J. Miller; Mrs. E. J. Miller; John C. Mueller; A. J. Neuenschwander; John T. Neufeld; Howard G. Nyce; S. F. Pannabecker; J. J. Plenert; L. L. Ramseyer; Hans Regier; J. M. Regier; P. K. Regier; A. S. Rosenberger.

J. S. Schultz; Freeman Swartz; Andrew Shelly; Paul R. Shelly; C. Henry Smith; Don. E. Smucker; J. N. Smucker; William Snyder; G. T. Soldner; Mrs. Gilbert H. Suter; Walter H. Temple; J. J. Thiessen; D. J. Unruh; H. T. Unruh; W. F. Unruh; Ronald von Riesen; Mrs. W. C. Voth; Erland Waltner; P. A. Wedel; Reynold Weinbrenner; Harry Yoder.

Total Membership Present: 77 Not including fuller Y.P.U. representation nor visitors such as Puran Banwar, N. Paul Stucky, and Orlando Waltner invited by the Board of Foreign Missions and other visitors, seminary students and Mennonites living in the city.—Walter H. Dyck, Executive-Secretary

Peace Committee

The major problem facing the Peace Committee is that of peace education. To facilitate this the Peace Committee is planning to publish a little periodical called "The Peacemaker" with Russell Mast as editor. This is sent to all ministers of the Conference, to instructors in the colleges and the Seminary, etc. Also Dr. H. A. Fast's doctor's dissertation on "The Principle of Non-Resistance According to the Teachings of Jesus," is to be published in book form with the Board underwriting the publication. The dissertation will be revised somewhat by the author. Furthermore, the General Conference Peace Committee is trying to work with District Peace Committees to carry on peace education in local congregations. To this end, minutes of the General Conference Peace Committee meetings are to be sent to all peace committees in the various districts. Once a year representatives from the district committees are to meet with the General Conference committee. They are to exchange counsel on work and procedures. It is hoped that by this cooperation district committees will carry on education through retreats, institutes, literature, voluntary service projects, etc. It is hoped that a united budget can sometime be worked out for the General Conference Peace Committee and the various district committees. The whole field of education for peace is felt to be so important that the committee discussed the possibility of having a full-time man for peace education. The Committee is to continue in its support of the MCC Peace Section with a budget cost estimated on the basis of 10 cents per church member. The committee is again working with the Young People's Union and sponsoring Voluntary Service Projects this summer. It is also much concerned with the CPS Educational Rehabilitation Fund.

Home Mission Board

As mentioned before, the Home Mission Board decided to help the Seminary secure a good sized home for housing Mennonite students in Chicago. The Board decided upon this course of action after considering how the girls homes in the three Canadian cities of Winnipeg, Rosthern, and Vancouver, are furnishing a retreat from the daily grind and also a bond of fellowship for the girls from the different communities, as well as a source of inspiration through the weekly Bible studies and the regular worship services. Feeling an obligation for the many new Mennonite settlers in Paraguay, the Board is asking Rev. and Mrs. A. W. Friesen, of Henderson, Nebraska, to fly to South America and work among the settlers there for two years. The Friesens will stop off in Brazil to visit the Mennonite communities there before preceding to Paraguay where they are expected to spend most of their time visiting the different colonies. The Board is also supplying these refugees with German books. In the future the home mission work among the southern mountain people will be enlarged and carried on with more workers. A minister from one of our district conferences is to conduct special evangelistic meetings at Paint Rock, North Carolina. The Board's budget for the coming year is $60,000.

Mutual Aid Board

Highlights of the Mutual Aid Board meeting were: A review of the work it has been doing during the past year. It has made fifty-three loans since the beginning of its operation. Sixteen of these have been completely repaid, putting back a total of $11,895 in the revolving fund. The Board plans to give careful assistance in the rehabilitation of European Mennonite refugees who may be admitted into the United States during 1948, if immigration laws will be changed as is now a real possibility. The Board decided to urge local congregations to study the possibilities of mutual aid as a way of strengthening their total life and activity. It is felt that local aid committees can do much to be alert to the needs of its young people as well as to assist weaker churches. The budget of $1,650 was worked out.

Placement Committee

The cry of the Placement Committee is like that of a girls' school. It is, "We need more men, especially young men." Facing this need are such churches as Emmaus, Whitewater, Kansas; Pretty Prairie, Kansas, Church; Henderson, Nebraska, Church; Turpin, Oklahoma, Church; Dalton, Ohio, Church; Madrid, Nebraska, Church; Zion Church, Kingman; Enid, Oklahoma, Church; Donnellson, Iowa Church; etc. "It is three times as hard to place an older man than a younger one, even if he has had no experience. The churches want men fresh out of the Seminary." The Placement Committee wants more information about young men in who might be interested in pastorates now or in the future. It is the responsibility of the Placement Committee to help churches find ministers. To accomplish this the Committee needs more information about men available and more information from the churches as to what they are willing to offer the men who may be interested. The Committee plans to visit all General Conference students in seminaries. Rev. Freeman Swartz is to visit those in the Eastern area and Rev. Edmund Miller those in the Chicago area. The chairman of the Committee said, "Information is one of the best tools." The Committee plans to publish a pamphlet "setting forth the ministry with a view of interesting young people." Edmund J. Miller is to write it. Discussion material is to be prepared for C. E. societies.

Doctrine and Conduct Committee

The Doctrine and Conduct Committee reports that Don Smucker is to spend the summer months working upon the manuscript of a book, *Doctrines of the Bible*. This is a preliminary manuscript which is to be submitted to others for criticism. The Committee has not decided as to whether it will be submitted to the Council of Boards. Jacob Goering, of the Mennonite Seminary has been asked to compile the statistics on the survey on divorce which Dr. Warkentin carried out. So far the Committee has not produced material defining the Christian attitude towards Russia. It is to run some stewardship articles in *The Mennonite* and also a series of doctrinal articles coordinated with the church year. A member of the committee is also to make a survey of General Conference giving, and a stewardship packet is to be worked out. The committee's budget is $1,000.

A REPORT ON U.M.T.

A report from Washington states that U.M.T. seems to be stalled at present in the Rules Committee. It is not considered to be "dead" as was reported in a recent issue of *Newsweek*. Those favoring this legislation are making efforts to get action. The rules committee stands 6-6 on the matter of bringing it out for action on the floor. A few more congressman are said to have gone over in favor of the legislation, but the present reluctance to vote on it likely will be strong until the elections. The reluctance to vote now is chiefly political.

Evangelism Committee

"A New Life Movement" is what the Evangelism Committee hopes will come out of observing Passion Week as a Week of Witness. Plans for this week will be publicized through *The Mennonite*. There will be a poster on evangelism, and a pamphlet, listing ways in which lay people can witness of Christ, will be sent to the pastors.

Church Unity Committee

Since the Church Unity Committee is convinced that the cause of unity is well served by the 100 Per Cent Church Paper Plan, it is encouraging the district conferences, with the exception of the Central District, to encourage their churches to take up this plan. It is planning to check on how many churches belong to the district conferences and not to the General Conference, with the thought of sending either *The Mennonite* or the *Bundesbote* to the ministers of such churches, thus achieving a better understanding among Mennonites. The Committee also favors reunions of CPS men, for this helps the cause of unity. The secretary of the Committee was instructed to continue correspondence with the officers of the Canadian Mennonite Conference and the leaders of the Schoenwiese Gemeinde in an effort to effect a reconciliation and reunion. If the church secretary of the Kleine Gemeinde in Manitoba reports that he thinks it would be appreciated if a complimentary one-year subscription of *The Mennonite* were sent to each one of the twenty ministers, the paper is to be sent to them, the Unity Committee standing the cost.

Ministers' Aid Committee

The Ministers Aid Committee of the General Conference is planning to publish a booklet which explains very plainly the Pension Plan for ministers. It is to be sent to all church boards. The committee still faces the problem of acquainting churches and ministers with the plan. Fourteen churches are either in the process of getting the plan under way or have already adopted the plan. The committee reports that a goodly number of other churches are planning to enter the plan. The Ministers' Aid Committee plans to do something for ministers who need help, with the result that in the coming year it may add eight additional ministers to the two who are now receiving $50 a month aid. This would call for an amount of $6,000 in the $6,740 budget of the committee.

Laymen's Organization

The new Laymen's Organization has not adopted any new projects for the future, but it is seeking to learn what other laymen's organizations are doing, and it is also seeking to give publicity to projects being carried out by local brotherhoods.

Women's Home and Foreign Missionary Association

The Women's Home and Foreign Missionary Association is again sponsoring migrant work for young people and is underwriting this financially. The Association decided not to merge the *Missionary News and Notes* with *The Mennonite* at this time. Literature, which it will prepare, will include a workbook for the study book on China and a mission studies book. The first will be edited by Elva Schrock and the second by Mrs. Willard Claassen. The Association takes on projects from the Home and Foreign Mission Boards, and these will run to about $33,200. This, with an expense budget of about $4,800, will make an approximate budget of $40,000 for the Association.

(Watch next week's paper for a write-up of the main actions taken by the Board of Publication)

The total budget of all boards and committees will run close to one million dollars. Last year's budget was $735,000, and the income was $713,764, making the boards and committees $21,236 short. Rev. J. N. Smucker, president of the Conference, pointed out that the new budget, if distributed equally among all church members of the Conference, would make less than twenty-five dollars per member.

Boards Held Three Joint Sessions

Reported by Don E. Smucker

The Council of Boards of the General Conference of the Mennonite Church of North America met at Mennonite Biblical Seminary February 16 to 19. On Monday, February 16, the Executive Committee was in session through the day preparing for the other boards to come on the next three days. The opening joint evening session was held on Tuesday evening with J. N. Smucker of Bluffton, Ohio, the Conference President, speaking on "Some Goals for our Conference." He took as his text Isaiah 54:2, "Enlarge the place of the tent, and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords, and strengthen thy stakes." The Conference President urged his constituents to lengthen the cords in regard to missions not only in backward nations but in the United States and Europe. He urged them to share our material goods for the needy throughout the world in order to win them to Christ. He called their attention to the very urgent need for Christian stewardship. He asked for a renewed emphasis on evangelism for the unsaved neighbors of those represented in the constituency. The Conference President suggested a more practical home evangelism as well as the effort in the mission field. A further plea was for a renewed program of mutual helpfulness and mutual aid to see us through the difficult days ahead. He also called attention to the challenge of church unity, first within the Conference itself, secondly with other Mennonite groups, and third with the Protestant church in general. Then he mentioned the matter of improving and enriching the worshipping services, strengthening the life in the Christian home, continuing and extending Christian education, and making our general Biblical teaching more effective in regard to love, peace, and simple life. The opening address was concluded by the necessity for personal committment saying, "We cannot go farther until we go deeper." The Conference Secretary, Walter H. Dyck of Newton, Kansas, then addressed the group on "Attaining Toward These Goals." In answer to the question how can we do these things, he declared that it can be done through personal consecration, mutual cooperation, and intelligent planning.

At the conclusion of this paper there was a season of prayer for the needs of the Conference, and then the Vice-President, Olin Krehbiel, of the Berne, Indiana, congregation, read a paper on "The Training and Recruiting for the Ministry. Among the practical suggestions he made were the need of youth mission bands, and more power to the Placement Committee for complete information on all young men interested and available for Christian work, and finally the suggestion that every Christian worker spend at least one term in Mennonite Biblical Seminary and Bible School.

The final feature of the opening program was the presentation of the preliminary report of the Coordinating Committee by Henry A. Fast of Newton, Kansas, the Chairman of the Committee. Following special music by Rev. Marvin Dirks of the Seminary faculty, the meeting adjourned with prayer and benediction.

Throughout the day on Wednesday approximately fifteen committees were in session. On Wednesday evening another joint evening session of the Boards was held. The devotional service was under the direction of Rev. Henry Hege of Corn, Oklahoma. The seminary choir sang two numbers, "The King of Love My Shepherd Is" and "Were You There When They Crucified My Lord." At the suggestion of D. J. Unruh, Newton, Kansas, special prayer was held for Homer Leisy, of Oregon who is seriously ill at this time and Mrs. G. A. Linscheid who has suffered a stroke in Newton. Later in the Conference announcement was made of her death.

It was at this meeting that A. S. Rosenberger of Dalton, Ohio, announced that S. F. Pannabecker was the new President of Mennonite Biblical Seminary. H. A. Fast then announced the Mennonite World

Conference to be held August 4 to 10 at Goshen, Indiana, and in Newton, Kansas. Following this he read thirty questions concerning possible changes in the constitution of the General Conference. These questions were part of a "Progress Report" of the Coordinating Committee. Because of the expanding work of the Conference, it is inevitable that there will be readjustments in the organizational arrangement of the various committees and boards. No action was taken since it was merely a matter of raising the issue. Following this meeting a special reception was held for the guests in the parlor of the main seminary building at 4614 Woodlawn.

The following day Paul Goering of the National Service Board in Washington reported on the latest legislative developments of interest to Mennonite people. Other meetings of interests held during the Conference included the Committee on the Mennonite Encyclopedia and the Committee on the Mennonite World Conference and the Curriculum Committee. Three officials from the Scottdale headquarters of the Old Mennonites were present, including C. F. Yake, A. J. Metzler, and Paul Erb.

The closing joint evening session was held Thursday, February 19. This session was primarily devoted to matters of budget. It appears that the total budget of the various General Conference Boards will be approximately $950,000. The only board to remain in session on Friday was the Foreign Mission Board which had a vast number of items on its agenda in the light of its work all over the world. It adjourned its meetings on Friday noon.

A number of General Conference leaders stayed over in the city Friday and Saturday for meetings of the Mennonite Central Committee including the Peace Section, the Refugee Committee, and the Executive Committee.

The sessions of the Council of Boards were held in the St. James Methodist Church; whereas, the evening joint sessions were held in the offices of the Seminary itself. The meals were served by the women of the Mennonite Bible Mission in the cafeteria of the church.

Left to right: Dr. S. F. Pannabecker, new Seminary president and former missionary to China, chats with Puran Banwar, native business manager of the Bethesda Leper Home, Champa, India, and now a student at Bethel College. Miss Liu Kuei-ying of the Mennonite mission, Kai-Chow, China, and Mrs. S. F. Pannabecker. Miss Kuei-ying knew the Pannabeckers in China. She is now a student at the Mennonite Seminary. The four are shown in front of the St. James Methodist Church, Chicago, where the General Conference Council of Boards held its sessions February 17-19.

Dr. S.F. Pannabecker New Pres. Of Mennonite Biblical Seminary

by Don E. Smucker

Chicago, Illinois, February 21.—S. F. Pannabecker has been named as President of Mennonite Biblical Seminary and Bible School succeeding the late Abraham Warkentin, it was announced at the Council of Boards session here in Chicago this week.

A native of Michigan, Dr. Pannabecker was educated at Bluffton College, Garrett Biblical Institute, and Yale University, receiving the Ph.D. degree from the latter institution in 1944. His thesis at Yale was on the development of the General Conference and is to be published as a book by the General Conference Publication Board. He spent two terms of service in China under the General Conference Mission Board and later returned to that nation as Director of Relief for the Mennonite Central Committee. He is President of the General Conference Historical Committee, a member of Foreign Mission Board, and serves as Associate Editor of **Mennonite Life.**

Dr. Pannabecker came to the Seminary in the fall of 1946 to work with Dr. Warkentin in the second year of the Seminary. During those last months of Dr. Warkentin's life, he was privileged to be intimately associated with him. It is his plan to carry on the great vision which the first President of the institution had.

Dr. Pannabecker's wife is Sylvia Tschantz Pannabecker, formerly of Dalton, Ohio, and his children are Robert and Alice Ruth of Bluffton College, and Richard of Roosevelt College, Chicago.

The Seminary rejoices in having a successor officially named to this position.

SOME GOALS FOR OUR CONFERENCE

(Continued from page 1)

here is a stake to be driven firmly into the bedrock of our foundation, Jesus Christ.

The stake of CHRISTIAN EDUCATION is not permanent enough. The Sunday School can do better;

(March 20 another Daily Vacation Bible School Workshop will be held on the Bethel College Campus)

teachers should have some training to do their best work. The whole program of Daily Vacation Bible Schools, religious day school programs, our church colleges, and now our seminary should be firmly anchored in Christ.

We need to strengthen our BIBLICAL TEACHING program. We have been neglecting some of the great principles of our faith. The fundamental principle of love must be put in its rightful place. The ideals of Peace have slipped somewhat. Our teaching of the simple life has become involved and complicated. We need to build solidly on the biblical teachings of our Lord and not on some strange interpretations and "isms" of man's imaginations.

But these various goals cannot be attained unless the stake of PERSONAL COMMITMENT AND CONSECRATION is driven deeply into the foundation of Christ. A personal experience with Him; a full commitment to Him and His cause; the practice of prayer and of love and His full way of life, all this is fundamental. The lengthening of cords and the strengthening of stakes begins in us as individuals. Always we need to seek these great goals "that in all things He might have the preeminence." We cannot go farther until we go deeper.

Jottings

—Mr. and Mrs. Willard Unruh arrived in Bombay, India, on January 31, and hope to reach Champa, India, February 2.

—First Church, Paso Robles, California: Approximately forty-seven high school students meet in our church during the lunch hour on Wednesdays to study the Bible. Various ministers of the Ministerial Association lead this Bible study. We now have pre-prayer services before our Christian Endeavor. The Women's Mission Society is gathering clothing for relief. Recently some missionaries from Quito, Ecuador, told us of their work and of the broadcasting station, "The Voice of the Andes."—Mrs. Edwin Schroeder, Corr.

—Boynton Mennonite Church, Hopedale, Illinois: Rev. Robert W. Hartzler of Goshen, Indiana, will hold special services in our church from March 14 to 19.

—Schoenwieser Mennonite Church, Winnipeg, Manitoba: Poems, solos, and choir selections made up the Christian Endeavor program on the evening of February 15. After the program the young people gathered in the basement of the church for a Kaffee-Abend. The object of such a Kaffee-Abend is to keep the young people together, give them an opportunity to become acquainted, and to make them feel at home. This is a recent experiment of the C. E. committee and should prove especially helpful to those who are new in the city. The entertainment is usually voluntary, and therefore does not lack variety. The food for such an evening is supplied by the young people.—Justine Hildebrand, Corr.

—First Church, Pretty Prairie, Kansas: Rev. Howard G. Nyce, executive secretary of the Board of Foreign Missions, held meetings here on February 13, 14, and 15. Reverend Nyce had just come from the Hopi mission field in Arizona and stopped here en route to Chicago where he was to attend the Council of Boards meeting. Rev. H. P. Fast, of Orienta, Oklahoma, held meetings here recently for one week.—Ralph Krehbiel, Corr.

—First Church, Nappanee, Indiana: Rev. Lester Hostetler, of the Bethel College Church, North Newton, Kansas, will be the speaker at our pre-Easter services, March 7-14. The Senior Choir sang over radio station WTRC, Elkhart, on February 29. Recently the Menno Singers, a thirty voice men's chorus of the 8th St. Mennonite Church of Goshen, gave a program in our church. "The Christian Viewpoint on Universal Military Training" was the subject discussed at a recent Sunday evening service. Taking part in the panel were: a farmer, a teacher, a doctor, a mother, an ex-service man, a business man, a factory worker, factory foreman, and a young man.—Mrs. Loyal Corwin, Corr.

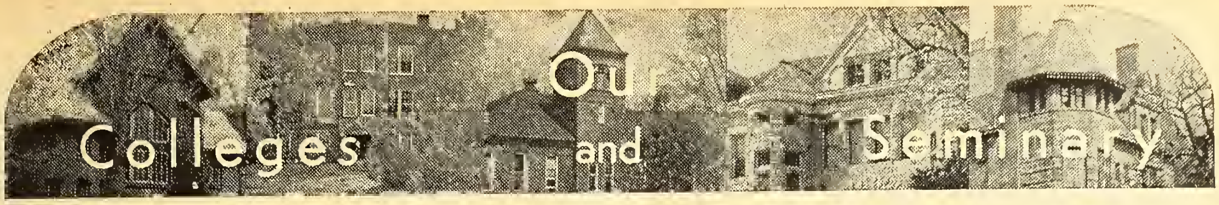
—Alberta Community Church, Portland, Oregon: Rev. Clyde Dirks recently traveled to Reedley, California, to discuss plans for a Mennonite mental hospital. During his absence the Ladies Missionary Society had charge of the evening service on February 1. William Bartel recently sang at a Youth For Christ Rally at Newport, Washington. Burt Russell, Sr., has been ill with pneumonia.—Mrs. Frank Penner, Corr.

—Deer Creek Mennonite Church, Deer Creek Okla.: The deacons are in charge of a course of Bible study the church will have on Sunday evenings alternating with C. E. Children's singing has also been added to our program. Rev. and Mrs. Herbert Miller and children of Kingman, Kansas, were with us on the evening of the twenty-second at which time Rev. Miller spoke a few minutes to the congregation. Mrs. Dan Krehbiel and Miss Sylvia Reusser are confined in the Bethel Hospital.—Corr.

—Calvary Church, Barlow, Oregon: The inside of our church has been redecorated. Sunday evening, January 25, William Zehr showed the pictures that were taken at the retreat this last summer. He also showed the picture "The Man Who Forgot God." February 15, Rev. Meyer Tan-Ditter, who is in charge of the Hebrew Mission in Portland was the guest speaker of the evening.—Beverly Yoder, Corr.

—Salem Zion Church, Freeman, South Dakota: Our pastor, Rev. Regier, and other members of the Northern District Conference Evangelization Committee met in Minneapolis, Minnesota, during the past week. German Bibles are being collected. These Bibles are to be distributed in Germany. Rev. Walter Gering, pastor of the Eden Church, near Moundridge, Kansas, will be the speaker for our pre-Easter services from March 15 to March 19.—Corr.

—Menno Church, Lind, Washington: Recommendations adpoted at the annual meeting were: (1) to repair the church building at a cost of about $3,000, thus postponing the building of a new church until costs are lower; (2) to adopt a budget plan for local expenses for this year. Since the purchase of a new A. B. Dick



BLUFFTON COLLEGE

President Ramseyer attended a demonstration on Visual Aids February 14 in Columbus, sponsored by the Teaching Aids Committee of the Ohio College Association. President Ramseyer is chairman of this committee. Dean Schultz, President Ramseyer, Dr. Smith, Dr. Bauman, Rev. Shelly, and Rev. Yoder attended the meeting of the Council of Boards of the General Conference in Chicago February 17-19. The Chicago Little Symphony Orchestra gave a concert February 23, sponsored by the Bluffton College Concert Series. Rev. Paul Shelly is conducting a course in Sunday school teaching in the Berne Mennonite Church each Wednesday evening. He is assisted by other members of the faculty. The Girl's Gospel Team is taking a trip through the Mennonite churches in Ontario, February 24 to March 1. The Vesper Service scheduled for February 22, with Dr. Wesley, of Wilberforce as the speaker, was postponed until February 29. Rev. Kerr, director of Boys Village at Smithville, Ohio, will be the vesper speaker March 14. Prof. Klassen gave an illustrated lecture on the Farm and Home week program at the University of Illinois, February 12.

BETHEL COLLEGE

The Student Ministers' Fellowship chose the following officers in the mid-year: David P. Neufeld, president succeeding John P. Loewen; Levi Koehn, secretary-treasurer; and William Unrau, editor of the News Letter. The Fellowship, meeting twice monthly, has a present membership of twenty-four. Ten students from the A Cappella Choir presented several original compositions by Professor Hohmann at the Kansas Arts and Crafts Festival at the University of Kansas on February 20. The presentation of "The Man Who Came to Dinner" as the Junior class play has been canceled. Faculty members enjoyed a "professional dinner" in the dining hall Saturday evening, February 21, during which they discussed various topics of interest relating to the school. Armando Rivas, studying in the United States on a scholarship from Costa Rica, transferred at the end of the first semester from the University of Kansas to Bethel to continue his education at a smaller school.

MENNONITE BIBLICAL SEMINARY NEWS

[For a write-up of the General Conference Council of Boards sessions, which were recently held at the Seminary, see another part of this paper.]

Miss Liu Kuei-ying has arrived from China and is now located in the Seminary. She was able to come to many of the board meetings and hence a great many conference leaders had the joy of greeting her upon her arrival in this country.

Recruiting trips on behalf of the Seminary will be made to Bluffton and Bethel Colleges soon by S. F. Pannabecker and Don. E. Smucker.

Walter H. Dyck addressed the Vesper Service on February 15 urging a careful consideration of the Biblical teaching on the second coming. He declared that Mennonites have done fairly well in regard to the faith aspect of the Gospel and the love teaching of the Gospel but had tended to ignore the blessed hope. He cautioned against fantastic interpretation and forced exegesis, but he declared that the second coming was a basic part of Biblical teaching. Brother Dyck referred to some of the special problems in connection with the tribulation and the rapture and suggested a positive solution.

Ray Schlichting of the M.C.C. in Akron addressed the bi-monthly fellowship meeting on February 20, presenting splendid pictures of his recent tour through Paraguay.

Among the Council of Boards visitors who inspected the buildings of the Seminary was Julius Franz of Lind, Washington, one of our buildings is called "Franz Hall" named after this family of generous stewards in this far western state.

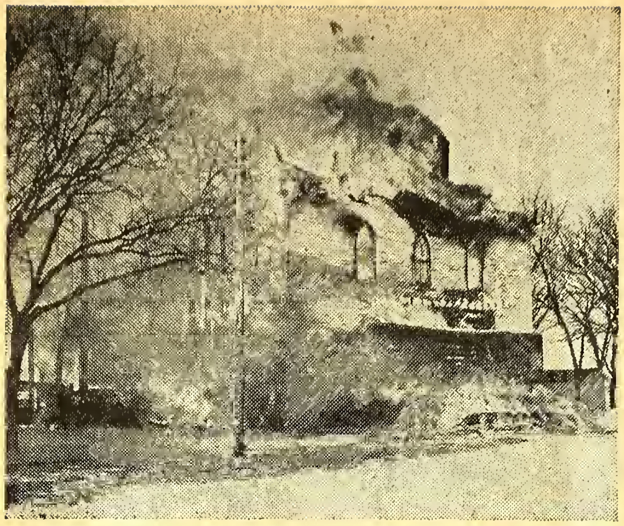
Mimeograph machine, we are again able to have Sunday bulletins.—Mrs. Willard Wiebe, Corr.

—**Second Mennonite Church, Paso Robles, California:** Miss Elisabeth Goertz, who plans to return to China, spoke to us Wednesday evening, February 11. Our pastor, Rev. W. Harley King, left for Oregon, Wednesday night for a meeting of the Evangelization Board of the Pacific District Conference. He planned to be in Caldwell, Idaho, Sunday, February 15, and then go to Chicago for the General Conference Council of Boards Session February 17-19.—Mrs. John W. Claassen, Corr.

—**First Church, Bluffton, Ohio:** Rev. Andrew Shelly, Kitchener, Ontario, was a guest in our pulpit February 15 for both morning and evening services. The High School Y-Teens have their annual part in the program with devotions and special music. Rev. Shelly addressed the young people on the topic "Youth's Best for God's Highest."—Mrs. N. L. Burkhalter, Corr.

—**Beatrice Church, Beatrice, Nebraska:** Forty young people of the two Beatrice churches, traveling by chartered bus, attended the W. D. C. E. rally which was

(Continued on page 12)



Fire destroying the Hoffnungsau Church, Inman, Kansas, February 14. Photo courtesy, LaVerne Friesen Studio, Inman, Kansas.

Hoffnungsau Church Was Familiar Landmark

by Albert Gaeddert, Pastor

The Hoffnungsau Church had become a familiar landmark in the community. Built in 1898, it had stood for fifty years. To witness its disappearance in angry, consuming flames, which could in no way be brought under control, was disquieting to say the least. Records would reveal how many souls have been baptized in its sanctuary, but these have not yet been tabulated. Records would not reveal the number who have been under the sound of the Gospel in its halls and in its Sunday school rooms.

It was the church home for a group of people who came from South Russia in 1874. As soon as their farm homes were under construction, the settlers took steps also to provide a church home. For a short time they worshipped in the Immigrant House provided by the railroad company. Then it was destroyed by fire. A mud brick building was next constructed. This housed the congregation, until in the 1890's provisions were completed to erect a new building, and in 1898 the church was dedicated. It was built for the total sum of $7,000. In the frame structure were huge supporting timbers measuring at least twelve inches by fourteen inches, which alone would cost more today than the total structure of 1898. The pattern of construction was modeled after the Mennonite churches of Russia, and they in turn dated back to the Holland Mennonite church buildings. On three sides the church had a balcony. There were two pulpits, the upper one designed to be used when the balcony was filled.

Insurance to the amount of $11,000 was carried. This covered only a small portion of the loss. Plans are under way for the building of a new structure, and as soon as agreements can be reached with the architect, the building program will begin.

The membership of the congregation to date stands at 365. Not all of these members live nearby to avail themselves of the service opportunities. This church is also the parent of two daughter churches, the Inman and Buhler Mennonite churches, and at least one of these is practically as large as the parent congregation.

We are grateful for the work that has been accomplished in and through this building, and it is our hope that the great eternal values will not have been extinguished with the flames.

Alcoholics Anonymous expects that at least 20-000 new members will be added to the roster of the organization this year to lift the total to more than 80,000. It was reported at the first international convention of this organization that 95% of its members have regular employment.

JOTTINGS

held at the Alexanderwohl Church near Goessel, Kansas. An annual church directory was recently completed and distributed. Among other items of interest, it contains the names of committee members and officers and a schedule of special offerings for the year. "The Young Married Group" is the official name selected by the young couples' organization of the two churches. They had as speaker Mrs. Willis Rich of North Newton, Kansas.—Mrs. Elbert Koontz, Corr.

—**Bethel Church, Hydro, Oklahoma:** Churches in and around Hydro are practicing an Easter cantata under the direction of Rev. Waldo Kaufman, our pastor. The program is sponsored by the Hydro Chamber of Commerce.—Corr.

—**Dr. and Mrs. Herbert Schmidt of Newton, Kansas,** left the United States on February 27 for Paraguay. Dr. Schmidt, who has had machinery for a cotton seed oil plant shipped to Paraguay, will supervise construction and beginning operations of the plant. Besides being interested in helping the Paraguayan Mennonites in the line of industry, Dr. Schmidt is interested in medical care among them, having served them as doctor some years ago. Mrs. Schmidt will be available for help in church work. They hope to return by June 1.

—**Bergtal Church, Pawnee Rock, Kansas:** Mr. and Mrs. Henry C. Shultz celebrated their golden wedding anniversary February 22, a program was given in the church in the afternoon. Lunch was served in the church basement after the program. The mission workers' project for the month was making baby blankets for relief and rolled bandages for the hospital in Africa. Fourteen baby quilts were made. Mrs. Susanna Rudiger, our oldest church member, passed away February 9, at the age of eighty-four. She was a charter member of our mission society, organized in 1905. —Daisy Rudiger, Corr.

—**First Church, Hillsboro, Kansas:** Mr. and Mrs. Isaac

Calendar of Coming Events

March 7. Stewardship Day.
March 14. Passion Sunday.
March 15—19. Annual Bethel College Bible Lectures; Wm. W. Adams and Jesse H. Ziegler, speakers.
March 21. Palm Sunday.
March 26. Good Friday.
March 28. Easter.
May 2 Mennonite Song Festival. Memorial Hall, North Newton, Kansas
July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.
Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, and Newton, Kansas.
August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

Graces celebrated their fiftieth wedding anniversary January 25 with Rev. J. H. Epp. as guest speaker. The home of Mr. and Mrs. John Flaming was saddened on February 1, when their infant son was taken by death. Miss Selma Penner and Mr. Arnold Penner, Johannestal, were married February 5. The funeral for Mr. Henry A. Schmidt was held February 21.—Mrs. Dan J. Hein, Corr.

—First Church, Burns, Kansas: February 15 E. W. Zimmerman of the Northern Bible Society visited our church; the offering totaled $28.55. February 1 the Goessel Church Choir rendered a program for our C. E. Four young people attended the peace meeting at the Eden Church, February 14. Quite a number attended the C. E. Rally at the Alexanderwohl Church. We have our mid-week Bible Study for the whole family now. The adults are studying the Book of James, and the children have their own leaders.—Mrs. Fred Gehring, Corr.

—Walton Church, Walton, Kansas: Our Christian Endeavor meeting was held Sunday evening February 22, with the theme as, "Christian Fellowship." Sunday morning, the pastor used Psalm 6 for a message, thus beginning a series of Lenten messages on the penitential Paslms; the points stressed in Psalm 6 were chastisment, mercy and deliverance—Ella Voth, Corr.

—Bethel College Church, North Newton, Kansas: A number of visitors attended the farewell reception for Missionary W. C. Voth on Sunday evening, February 22, in the Student Union Room. Rev. Voth, whose departure for China has been delayed several times due to unsettled conditions there, plans to leave for his field of service in the near future. In explaining his desire to return to war-torn China at this time, even though it means separation from his family, Rev. Voth mentioned the personal call to win souls, the great need for the Gospel in present-day China, and the inspiration of loyal Chinese Christian workers who carry on in spite of overwhelming difficulties. Brief messages were given by Rev. P. A. Wedel and Rev. Sam Goering, both members of the Foreign Mission Board. Rev. Hostetler presented Rev. Voth with a cash gift on behalf of the congregation.—Richard Blosser, Corr.

—The Fairfield Mennonite Church, Fairfield, Pa., Ten women of the Service Guild of our church spent a day at the clothing center at Ephrata on February 19 to mend clothes for relief. They took with them several large packages of clothing for relief and also a good assortment of tools for the Mennonite colony in Paraguay.—Henry Burkhard, Corr.

—First Church, Sugarcreek, Ohio: We hope to have the missionaries, S. T. Moyers, as our guests Sunday morning and evening, February 29. We as a community have begun a series of union Lenten services. These services will continue weekly until Holy Week. They will be climaxed Palm Sunday evening when the Community Chorus, under the direction of Roy Baumgarner, will present the Sacred Cantata, "Olivet to Calvary."—Wiley McDowell, Corr.

Book Notes

THE CHURCH OF OUR FATHERS

Roland H. Bainton, Scribners, 1941, $2.50

"Reformers Reformed" is the title of the chapter under which the author, a teacher of church history at Yale Divinity School, discusses the origin of the Mennonites in this book which portrays the glorious history of the Christian Church in the language that youth can understand. The book is said to have been written by the father under the guidance of his children—guidance in so far as they were the test as to whether he was getting down to the level of youth.

It is a pleasant surprise to note the comparatively large amount of space given to Mennonites in the history of the whole Christian Church in a volume of such brief scope; thus the book can be of real service as an aid to getting the true perspective of Mennonitism in the total picture of church history.

Of course, the chief concern of the book is the vivid portrayal of the history of the whole church. The author wisely uses many interesting incidents to make the story life for youth. The book is profusely illustrated but always with pictures or drawings of the very time under discussion.

Alert pastors will investigate this book as a possibility for youth groups or classes in church history. Parents who want the best for their children on the background of the modern church will find a place in their library for this volume.

(Incidentally, the author of this book is the editor of the set of slides entitled "The Panorama of the Christian Church" which may be rented from the Bethel College Slide Service for use by groups studying the books.)

The book, *The Church of Our Fathers*, may be ordered through our General Conference book stores.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
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In Search of Early Egyptian Pottery

Anis Charles Haddad

Cattle peacefully chew their cud by the ruins of the once famous Memphis—City of the Queen of Egypt—Photo by the author.

Cut courtesy Youth's Christian Companion

I have never dug for gold or washed it either, but I witnessed the sifting of the sands of Egyptian ruins, and that, I imagine, is as fascinating and absorbing a task as any search for the precious metal.

In Egypt one has the feeling that every foot of ground is potential territory for excavation, but the particular location of any more serious description, if serious it may be called, were the ruins of Memphis, once the great queen city of Egypt.

A host of donkey drivers at once surrounded me upon my arrival at Bedrishin, a sweet little village some miles distant from Cairo, each showing rows of glistening white teeth and lauding, with an ingratiating smile, the virtues of the animal offered for hire. One donkey at once took my fancy because of the brass-studded saddle and gaudy saddle-bag. Today I blushingly admit that I am no judge of donkeys, for this one proved to be the slowest and least responsive creature I ever bestrode.

Anyway, as I ambled along toward the ruins of Memphis on the back of my chosen humble steed, I was only too glad to dismount, for the temptation to kick up the sand with my feet could no longer be resisted. In my imagination I could see myself stumbling over a stone with hieroglyphic inscriptions, or a gold bracelet formerly owned by an Egyptian queen.

As I walked along leisurely I peered into the catacombs of the ruins of buildings, centuries old. I climbed over mighty carved columns from old temples, now lying about in fragments. But what of my expectation of a find? It was rewarded. Yes, the sands gave up a much appreciated though broken lamp—Greek style—and a broken end of an Egyptian vase, decorated in colors. Insignificant though these objects may be to an archaeologist, to me they were a valuable addition to my amateur museum.

The early forms of pottery in Egypt were not often beautiful, but they had the honesty of purpose which prevented them from being ugly. There was certainly less temptation in those days to repeat the same forms. All the pottery being made by hand and generally without molds or templates, it was nearly as easy to invent a new form as to copy an old one; that is to say, the mechanical effort was not much greater, even though more mental effort was certainly required.

The shape of the best earthenware vessels may have been derived from those of the stone vases, of which numerous specimens are found in the earliest graves of the Neolithic period in Egypt. In fact it is probable that stone cups and vases were made soon after men learned to grind and polish their stone axes and other implements, possibly even before they learned how to make vessels of earthenware.

One indication of this is the fact that the earliest earthenware vessels never have handles. Later ones are found to have slight protuberances with a horizontal passage for the string by which they were suspended. This device was used in the earliest times for stone vessels on which it would have been difficult to carve a loop handle projecting freely from the body. For a vessel built up with ropes of clay, such would seem to be a simple enough contrivance, but it does not make its appearance until much later in the world's history, and even then it does not seem to have been accepted by the Egyptians. Being so conservative in their tastes, they may have preferred the clumsy old stone handle forms.

These early stone vases are chiefly in very hard stone, such as marble, basalt, and granite. They have fairly good geometrical forms although some are so ungainly and impractical that it is difficult to say why they were made. They range in size from a few inches to a foot or more in diameter. Their final shape seems to have been given by grinding them down with wet sand or emery and a small stone, much in the same way as hard stones are polished at the present time. Nearly the whole of the interior must have been hollowed out by the same method for not much inside chipping could be done with the poor implements at their disposal. Gentle hammering would have been risky, since they worked even the large vases down to a thickness of less than half an inch.

It is pleasant to find remains so surpassingly remarkable without having to buy false antiques. Let us climb alone a hill in that serene silence and half fear to enter the awful presence of some columns or to penetrate into the catacombs, as mysterious to us as to those of old, while our donkey quietly rests on a sandy plain where Memphis once was. Egypt is the favorite ground of the man who tirelessly hunts antiquity. Compared to Egypt, other lands and ruins are young and scant and tame. Everything invites the world hither, and one is indeed welcomed by the smiling landscape and never-saddening sun.—Youth's Christian Companion.

Youth Rally at Alexanderwohl Church

by Evelyn Goering

The Alexanderwohl, Tabor and Lehigh churches were host to the Western District Young People's Fellowship Youth Rally, which was held on February 8 at Alexanderwohl. The women's organization of the church served lunch to approximately 350 young people, after which a program including discussion pertaining to our district work in relaton to the Y.P.U. organization was presented. A film portraying the life of John the Baptist was shown in preparation for the personal consecration service that closed the services.

A genuine interest on the part of the young people was revealed by the excellent attendance, which included a group of fifty from Beatrice, Nebraska, who chartered a bus for this trip, and also a large representation from Oklahoma.

Major areas of interest and work in our district center around the acquistion of our retreat grounds, which we trust will soon be a reality, and work towards making our local C. E. organizations stronger and more efficient.

Literature on U. M. T.

The following is recent literature on U.M.T. available through National Council Against Conscription, 1013 18th Street N. W., Washingtan D. C.:

The Congressman and the Oracle

The Military Move In, by Hanson W. Baldwin

The Militarization of America, by Albert Einstein and others. 10c

A Boy's Home in India

by Cornelius Das

Every person in this world is found under different environments. It is not so that he is born in that condition. But the environment changes, it does not remain in the condition.

In the same way there was a family in Saranger. The caste of that family was the meanest caste in India as it is considered. The forefather of that family also passed their days of life in Sarangar. Sarangar is a state. The state is also a good state. An ordinary king ruled there under the British Government. In that family there were many children. But after a period of time they all died; except one boy and one girl. After some time the father of that family died. I forgot to tell in the beginning that the family was an ordinary family. The family had got enough land to cultivate and to maintain their livelihood. After the death of the father, the mother told her son to marry. The son got married. The girl also got married. Gradually the mind of the boy changed and wanted to be a Christian. Whenever he put this matter in front of his mother, the mother replied, "Let me die first, I can not see you a Christian before me." By this answer the boy found himself unable to do anything. After some time the mother died.

After the death of the mother, her son went to Janjgir and wanted to take baptism. But when his wife knew his opinion, she ran away from that place. This was an obstacle for that man. But at the same time his wife realized that her husband was right and so she came back to her husband, and there took baptism with him.

In Sarangar these parents gave birth to four children, two girls and two boys. This family settled in Janjgir. Janjgir is a Tahsil. It is also a good place. There is a Christian church which contains over thirty families. It is separated in two parts. One is called Bhatapara and the other is called the Janjgir basti. This family lived in Bhatapara where the church is found. In Janjgir there is a great majority of the Hindu people. Gradually in this family four children again took birth; one daughter and three sons. When all the children grew up, then they were sent to study here and there. The parents were poor so they sent their children to study facing great home difficulties. After some time one girl died who was the smallest girl.

When the youngest child grew up then the parents sent him to study. The boy studied in Janjgir up to his

Rev. John T. Neufeld
4215 South Rockwell Street
Chicago 32 Illinois

A Prayer

Help me Christ, to do thy will,
To love mankind, yet love you still,
To guide thy people on their way
Serving always, day by day.
And help me, too, that I may be
Humble till eternity.

Betty Ann Bixel

fifth class graduation. After that he was sent for sixth class study to Jagdeesphur and there he passed his sixth and seventh class. And then for the eigth class he was sent to Kanker with his sister to study there. There he passed his eighth class. In the meanwhile the brothers and sisters of that boy finished their study and began to serve. Two brothers passed their high school and one other brother and the sisters began to serve. Till now one brother of that boy is studying. Like this the work of that family went on. When the youngest child finished his eighth class, he was sent to Jagdeesphur again to study in high school; and at last I wish to tell that I am Cornelius Das, that boy, and the parents are my father and mother and the other brothers and sisters are my brothers and my sisters, who come from this kind of environment.

What's Your Hurry?

by J. W. Benjamin

We live in a breathless world.

But let us "take time to be holy."

No doubt some of you still use that old pun, "*Tempus fidgets.*" It certainly does. Time flies and fidgets. And even when we aren't actually doing anything, most of us keep doing.

You can't possibly appreciate the rare beauty of a perfect sunset unless you stop and look at it. You can't absorb the mood and the feeling of a beautiful painting unless you give it some study.

In our fast-moving age even fiction is geared for speed. Some years ago a popular magazine began putting at the top of each of its stories a line of type telling the reader just how long it would take to finish the yarn. That's just plain silly, it seems to me. Who wants to know how many minutes and seconds it will take to read a story? I have read some stories over and over again, and enjoyed them more each time. I can't imagine anyone who actually enjoys good reading using a time schedule.

Once, in a preface to one of his books, a great man wrote: "It will be easily believed that I am a fond parent to every child of my fancy, and that no one can ever love that family as dearly as I love them. But, like many fond parents, I have in my heart of hearts a favorite child. And his name is David Copperfield."

Do you think you can live with David Copperfield through the fascinating adventure of his life, meet and learn to know Dora and Agnes and Mr. Micawber and all the other characters who had the breath of life breathed into their fictional selves by the master novelist, Charles Dickens, and do it all at so many words per minute?

Yes, to appreciate fully, to enjoy, to understand anything worth-while we must devote to it adequate time.

Now if there is one thing that is worth-while it is our religion.

But, since time immemorial, man has had to guard against putting on his religion like a Sunday coat—just for Church.

God doesn't want that. God is with us always. Why don't we enjoy his companionship all the time? Why don't we let him share our joys as well as our sorrows?

Man, bundle of nerves that he is, insists on hurrying, is inclined to do even when he isn't doing.

In 1666, writing in prison, John Bunyan came to this conclusion: "I find to this day seven abominations in my heart." He listed them. The second on his list was: "Suddenly to forget the love and mercy that Christ manifesteth." Number four was: "Wanderings (of attention) and coldness in prayer."

Urged Moses, "Stand still, and see the salvation of Jehovah." That is still good advice.

No one suggests that you be a lazybones. But the next time you aren't doing anything how about *not doing,* if you get what I mean?

Did you ever have to give a Bible verse beginning with the initial of your name? Maybe that is why for years and years I have known and liked this one.

Let us read it together. Let us read it reverently. Let us read it with understanding. Let us take it to heart.

Let us stop, look, and listen.

Let us think.

"Be still, and know that I am God."

—*Forward*

TESTIMONY FOR VOLUNTARY SERVICE

It gave me a desire for greater Christian service, made me appreciate my Christian home training a great deal more, and gave me an insight into city life.—CHICAGO MISSION UNIT

Evelyn Goering is reporter for the Western District young people.

Cornelius Das has been a student at the Jagdeeshpur, India, school of which Rev. John Thiessen is principal.

Betty Ann Bixel is from Bluffton, Ohio.

The Mennonite

Volume 63 — March 9, 1948 — Number 10

"In Respect to the Living"

An Editorial

What place has "viewing the remains" in the Christian funeral? Present practices range all the way from no viewing at all to making the viewing of the remains the culmination and for all practical purposes the climax of the service at the church.

Viewing, like many a time-worn custom connected with funerals, is a practice that is gradually losing its prominence, and it ought to. However, extreme care should be exercised in the process of eliminating such customs which have practically assumed the authority of canonical law. It should be remembered that people do not practice such customs merely for the sake of sustaining them; in their minds it is more often not a matter of right and wrong. Obviously, then, direct attacks on such customs, particularly in the very situation of death itself, may make it impossible to bring the one thing that these last tender services are intended to bring—strength and thoughtfulness concerning God and Life.

"In respect to the dead" is a phrase that has probably been the guiding principle in the planning of last rites to a much greater extent than is evident on the surface. This needs to be replaced by the Christian conception, "in respect to the living." This is the proper place to begin an evaluation of practices with respect to funerals—with basic principles. The real question should always be, will this strengthen and help the bereaved to take up life anew, not will this or that honor or disrespect the dead.

Let this approach be applied then to the problem under discussion — namely, the "viewing of the remains." A common custom of the past, though becoming more uncommon today, has been to conclude the service at the church with viewing, first by the congregation who file past the casket in view of the bereaved family and thence back to their seats, looking on as the immediate view the body for the last time. This practice has been modified by moving the casket to the rear of the church and having the congregation leave the sanctuary as they view. The family then is left alone as they view for the last time—a decided improvement over the first. A third alternative is that of having the family view the remains for the last time in the home right after the prayer service in the home and prior to the service at the church. The casket then is not opened after the service at the church; the Word is the climax not the viewing. A fourth alternative is that in which the family views for the last at noon before the funeral at which time the casket is taken to the church to lie in state until the time of the funeral when it is closed permanently. A fifth, and what may appear to be a very radical alternative is suggested by some—that of having a few friends assist the bereaved family in laying the body away immediately, apart from a public service, to be followed at some later time with a memorial service.

Now if death from the Christian point of view is like sleep as Jesus points out—that is, a temporary beneficial separation ("It is needful for you

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that I go away")—rather than a severing of a fellowship, then surely the practice of paying last respects, which involves much viewing with the casket central in the service, may well be called unchristian. Imagine the problem created for the minister who is asked to stand in the midst of the experience of death to bring a message of hope only to have the service climax around the casket, with weeping and despair. For the thoughtful pastor has in his calling at the bereaved home and the planning of the service tried to lead his people from the immediate shock of death, when tears flowed heavily, to a vision clear of God and Life ahead as the climax of the service in the Church. Is it consistent then to break open anew soul-wounds that the Word of God should have begun to heal by having viewing at any time after the services at the home or church have begun? Furthermore, it may well be asked, does not even the presence of the casket itself constitute a hindrance to the pastor as he seeks to turn the gaze of his bereaved people back to Life?

If any of the foregoing suggestions seem to have merit, the problem arises, how can they be incorporated in our present funeral practices or be substituted for them as the case may be? This is most difficult. Certain suggestions warrant some consideration. First, of course, the problem ought to be thought over by families without the pressure of the actual situation of death. The church can also do much by carefully planned Christian teaching on death and Life in the regular education program of the church; this in turn will cause people to seek the most Christian practices when death comes. They will seek the pastor's counsel who feels much freer to suggest when asked. Another procedure, indirect but effective, is that of commenting on favorable changes as they occur. Changes will always arouse discussion; this is the opportunity for the pastor and church leaders to guide the thinking of their people. Finally there have been those pastors who have felt so deeply about the problem of viewing after the service in the sanctuary that they requested the official board to forbid the practice in the interests of the Gospel.

Much or all of this discussion may prove to be very unacceptable to most people. But let one principle stand in the forefront: "If God is the God of the living then when death comes let us pay our respects to the living."

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Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Ed G. Kaufman, Mrs. Ed Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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RUSSIA'S coup in Czechoslovakia and her appeal to Finland can be viewed as a continuation of her defensive reactions. It seems that just as individuals tend to react defensively when they feel that they are not understood or when they feel that their life goals are threatened, so nations tend to react defensively when they feel that others have little or no appreciation for what they consider as necessary and right. Nations, like individuals, need the feeling that someone does care for them. Along this line lies redemption, the discovery of the worthwhile beneath that which is objectionable. Jesus saw that enemies were particularly in need of such understanding and care. He declared, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." The Christian solution to American-Russian relations must lie in this attitude and not in the opposite.

FIRST things first is a Christian ideal which needs to be interpreted in relation to the present world situation. Christians are now sending millions of dollars annually to do relief work in Europe. Far more significant than this is the tremendous human suffering that has resulted from the last war. It makes good men say. "This must not happen again." But what is the Christian Church doing to keep something like this from happening again? Today blocks of power are forming themselves as in years gone by. Russia and the United States must learn to get along together or there may be a repetition of the awful suffering that mankind has gone through and is still going through. A major obligation of the Christian Church, it would seem, is that of working for peace between the United States and Russia. Is there any institution which can lead the way better than the Church? But what is the Church doing? Is it adequate? Or is it again a matter of too little and too late? If the Church won't show the way, who will?

MASS education seems to be losing out. One of our college presidents points out, " . . . . in America as a whole students are more inclined to seek entrance to the smaller colleges this year than they were last year." Recently a student from one of the state universities transferred to one of our colleges in order to continue his education at a smaller school. A writer of an article in a magazine for Methodist young people pleads for smaller classes in which the professor would talk less and give more opportunity for discussion with the students. It is becoming evident in education that Jesus' concern for the individual was right. Church colleges, with their concern for the individual, present distinct opportunities in this day of mass education.

Russia and the Command of Jesus

by M. S. Harder

During the summer months in the year 1874, several hundreds of Mennonite families emigrated from Russia to Kansas and other states of the Union. They were courageous and determined to face the hardships of pioneer life. They came with great hope and faith into a new land which promised what they were earnestly seeking. Leaving, often, father and mother, friends, and familiar surroundings, they faced those gnawing heartaches that only such separations bring in their wake.

Among these staunch pilgrims were my grandparents, the Johann Harder and the Andreas Flaming families. They came together on the same ship and they finished the last years of their life as next-door neighbors. It was my privilege to live near them for almost thirty years.

Grandmother Flaming, a saintly soul, told me much about her early life in Russia and the many hardships experienced since coming to this land. My first impressions of Russia were gotten from her, not from my geography book studied in the fifth grade. My grandmothers' attitude toward Russia was not vague or uncertain. She spoke of it with conviction. She didn't compliment it; she pronounced it untrustworthy and incurable.

I have discovered, again and again, that the viewpoint of my grandmother has been shared by most of the Mennonites whose background is Russian. It may be true that we, Mennonites, have a right to speak critically for we had experiences that linger in our memories which are frequently refreshed by new reports of Russian ruthlessness and barbarism.

American opinion is exceedingly critical of Russia today. Expressions of fear and hate are heard everywhere. As a Christian cultural group, what attitude should we take toward a nation that deals so unkindly with its fellowmen? What should we Mennonites say about the Russian situation that seems to disturb the world so?

In my history classes, we pursue the stories of all the nations in the world. Every nation has in its history such acts that must be described as corrupt, dishonest, and sinful. Even our own America cannot look back upon an undefiled record. One need but to call attention to the underhanded method employed to gain permission to build the Panama Canal across the Isthmus of Panama, or our stubborn unwillingness to free the negro slaves who toiled in our fields. All nations have sinned before God. Maybe we should say here, "He that is without sin you let him cast the first stone." And yet someone might contend that Russia cannot be compared to America; that her sins are so much greater. Jesus said, "Judge not, that ye be not judged."

As a student of history, I become very much disturbed at the behavior of nations. Nations act in ways never granted to individuals. Nations kill, nations steal, nations destroy that which doesn't belong to them. When individuals attempt to do likewise, they are taken in hand. Are there two different ethical codes, one for nations and one for individuals? It seems that I become disturbed over the conduct of a nation when I try to evaluate its behavior according to the same ethical standards that apply to individuals. Maybe we can't do that. Maybe nations and individuals do not conform to the same code of ethics.

Thousands of years ago, Moses, the great lawgiver, presented to the children of Israel the greatest code of laws that man had ever seen. This code is the true basis for man's whole structure of laws. Down through the ages this code has said, (1) Thou shalt have no other gods before me, (2) Thou shalt not kill, (3) Thou shalt not steal, and so on. These great ethical principles certainly apply to individuals, but do they also apply to nations? Nations don't seem to be concerned with the Ten Commandments.

It appears that nations adhere to another code of law, (1) Might makes right; (2) To the victor belong the spoils; (3) Land and natural resources belong to those who desire to exploit them; (4) The state is more important than God, human personality, conscience, or happiness. When such a code of ethics is considered, the behavior of Russia begins to make sense. She follows it conscientiously. She is consistent. Maybe the trouble is not with Russia, but the ethical standards she lives by.

In the march of civilization, man has solved many problems; man has achieved great things, but he has failed, it seems, to build high moral principles for group behavior. Until this failure is recognized and repaired, nations will be inhuman and deceitful.

For the first time man seems to attack this problem of group misbehavior. At the war criminals trials held in Germany and Japan, efforts are being made to place the guilt of nations upon certain leaders. These leaders are being tried as individuals according to the Ten Commandments. Indirectly the nations are on trial. Soon we may realize that individuals or nations must submit to one code. When "thou shalt not kill; thou shalt not steal," applies to nation too, we shall experience a new day in international relations.

Until nations have learned that they too must be ethical, we may hate, with an intense hate, brutality, ruthlessness, destruction, and deceitfulness evident

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M. S. Harder is Professor of History at Bethel College.

everywhere but not Russians. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Having been indoctrinated at my grandmother's knees to mistrust the Russians, hearing daily of their methodical process of annihilation, I find the command of Jesus very difficult to practice, don't you?

Ten Trends in General Conference Publications

by B. Bargen

We look back over the path which Conference publications have traveled during the past two years and we note certain trends.

TREND NO. 1.—**More publications.** The Conference is publishing not only more copies of existing publications, but it is putting out more publications. The total increase in circulations during the last six months is about 4,238 copies, including both weekly and quarterly publications.

The YOUNG PEOPLE'S QUARTERLY is a new publication in part, as is also the INTERMEDIATE QUARTERLY, published co-operatively with the Mennonite Publishing House of Scottdale, Pennsylvania.

TREND NO. 2—**Increases in both languages.** This will be a surprise to some people. The total circulation of our German publications is increasing due to an increasing number of readers in Canada and in foreign countries. Total consumption of German quarterlies within the States is larger than it is in Canada, although we have a larger German reading population in Canada than we do in the States. This indicates that our Canadian people are not using exclusively Conference publications in the German language.

TREND NO. 3.—**Diversified publications.** Requests for certain types of books such as Pannabecker's book, "Mennonites in a New World," and THE POWER OF LOVE were requested directly from the Conference floor, or from various boards of the Conference. The HANDDBOOK FOR THE MENNONITE HYMNARY is a new venture in better church music which apparently is getting considerable support from many quarters. The new materials for the daily vacation Bible school, just being initiated and portions of which are scheduled to be ready for 1949, also were undertaken at the request of the Board of Education.

TREND NO. 4.—**Shared costs.** In years past, it was taken for granted that every publication had to pay for itself, or it wasn't going to be published. Now the trend is that books and periodicals with wholesome spiritual food must be made available, even though sales of these publications cannot be made to stand the entire cost.

TREND NO. 5.— **Changes in format.** The tendency is to use a little bit more color work, more pictures, more art work, more drawings etc., to make the material appeal more to the average reader.

TREND NO. 6.—**More churches on the HUNDRED PER CENT PLAN.** There has been an increase of 41 per cent in the number of churches on the HUNDRED PER CENT PLAN over the year 1946. There are now 74 churches out of a total of 240 belonging to the Conference who are on the HUNDRED PER CENT PLAN, which means that there are more people in Conference reading Conference news every week, on the assumption that all who get the paper read it.

TREND NO. 7.—**More bookstores.** Within the last two years, two new bookstores have been opened, both of which have been operating at a net profit—not a phenomenal profit, to be sure, but a profit—during the last six months. The combined profits of our bookstores exceeds the losses from our church publications which means that our bookstores are carrying Conference publications! (Shall a **business** carry a **church**?)

TREND NO. 8.—**More articles by young people.** Increasingly articles are being written by young people and more projects by young people's groups are noticeable in the pages of the MENNONITE. A keen interest by the young people in Canada, both in the English and the German papers is apparent.

TREND NO. 9.—**Better styling.** An increasing number of publications demands better editing and better styling in order that there may be a characteristic style and format for all publications coming out under the name of General Conference publications.

TREND NO. 10.—Increased publication-consciousness. Total gifts for publication have more than doubled. Gifts from individual contributors are increasing. Associate Editors look critically and creatively at everything that goes into our papers. A Curriculum Committee is working on materials for all age levels. In short: "The Word of God is not bound."

Can all this be summarized in a brief statement? We think it can:

The trend is toward a unified program by all groups and for all groups in the Conference, expressing and ministering to the felt needs of these groups in an effective manner. "The Word of God is not bound" as far as God is concerned, and our Conference, apparently is becoming increasingly resolved that it shall not be bound so far as our Conference is concerned. "Let it shine!"

B. Bargen is Manager of the Mennonite Publication Office, Newton, Kansas.

What Is To Be Done in a Week of Witness?

Witnessing refers to a person's best way of bringing his friends to Christ. It means expressing one's love for Christ by leading others to think so highly of Jesus and the life He gives and represents that they also will desire to trust and follow the Lord.

In a Week of Witness different methods may be used. A person should decide in what way he can best influence his non-Christian friends and his weak fellow-Christians for Christ. The following suggestions may point out possibilities:

1. Make a list of all non-Christian friends in your community and pray for their salvation. List also the luke-warm and indifferent church members and pray for them.

2. Invite your non-Christian friends to worship services and to other special services that may be held. This also is a testimony. It speaks of your devotion to Christ and of your concern for your friends.

3. Make sure that those who come to your services will there receive a warm welcome and be made to feel at home.

4. As you have opportunity in private conversation, humbly but gratefully and cheerfully share with your friends what Christ means to you. Make sure your voice carries the note of gladness and gratitude. "Let the redeemed of the Lord say so."

5. Invite the family you feel needs encouragement over for supper or for the evening. Many people are hungry for love and fellowship. These, Jesus says, we are to invite over for a meal. Read, Luke 14:12-14.

6. If you know of any friends who are interested in the church and need further help, get your pastor into touch with them. If you yourself can help them, point out to them the wonderful promises of God and help them to put their trust in the Lord and in His word. Bring them into touch with God.

7. Let groups of people go out to other churches or to schools and share what Christ means to them. Let your church invite groups from neighboring churches to come to you with their witness. Many Christian people have inward struggles with fears, jealousies, hatreds, inferiority feelings, worries and unforgiving attitudes. Christian people who have found release from these things should share with others how they have found it. There is a place for a witness from Christian to Christian. People might be asked to give a witness before a catechism class.

8. Tracts may be given out with a word of testimony. When a tract is given out it should be done with a word on what the tract has meant to the one who gives it. It is then when the tract will be read and appreciated. Good evangelistic tracts may be ordered from Rev. J. J. Enz, Nappanee, Indiana.—THE EVANGELISM COMMITTEE

MATERIALS AVAILABLE FOR THE WEEK OF WITNESS (HOLY WEEK)

1. For personal workers:	
"Selected Statements for Personal Workers"	.80 per 100
"Studies on Conversion"	1.00 per 100
2. The Way of Salvation—Scripture only:	
"Twelve Great Facts from God's Word"	.65 per 100
"The Way of Salvation"	2.00 per 1.00
3. The Way of Salvation—Biographical approach:	
"Sancta Scala" (Martin Luther)	.40 per 100
"A Cartoonist Speaks"	.25 per 100
4. The Way of Salvation—general:	
"The Way of Christ"	.30 per 100
"To the Uttermost"	.35 per 100
"Steps that Lead to God"	.55 per 100
"What Christ Means to Me"	.55 per 100
"How To Become a Christian"	.55 per 100
5. The Church:	
"What the Church Means to Me"	.80 per 100

These are but a brief selection of tracts and pamphlets available from the Evangelism Committee's tract supply. Send your order to Rev. Jacob Enz, Nappanee, Indiana. If interested in a sample packet of tracts they will be sent free of charge on request.

Churches Asked Not To Buy New Bible School Course this Year

by Joanna Andres

We are happy to announce that both the Board of Education and the Board of Publication, at a joint meeting in Chicago, voted that the new Summer Bible School Course, edited by the Old Mennonite Conference, should be adapted and made available to our churches through an edition of our own.

This course cannot be made available for 1948. Even the Old Mennonite Conference cannot supply their constituency with the entire run of courses for this year. They are hoping to be able to complete an alternative plan of courses for this summer's use and complete the series for 1949.

The Curriculum Committee of our conference has been charged to adapt this new course for our conference use. Such an adaptation is a necessary process, since the course as it is contains the conference activities of the Old Mennonite group. Where they have inserted their historical background, their mission work, their leaders, their varied other activities, we would like to insert ours. These are, however, only minor changes as the course is primarily Bible study material, and yet the changes necessary run through the courses and will involve quite a bit of technical work in the printing shop.

The Scottdale Publishing House sees the possibility of running our own edition of their course in an alternative course plan for 1949.

We are certain that this new course which has been a costly project for our sister conference, will be enthusiastically welcomed by our churches. We are anxious, however, that our churches wait until our own edition is completed, though in part, for 1949.

In the meantime, we suggest that the old Scottdale course which is still a good course, be used for this year, 1948.

NINE CATARACT OPERATIONS IN ONE AFTERNOON

Jagdeeshpur, via Raipur, C. P., India, February 21. —Dr. Herbert Dester has been treating many eye cases. He has had as many as nine cataract operations in one afternoon. The new dermatone was just the thing recently for treating a small child whose face and arms were badly burned. The skin is healing nicely. Barely had the new fracture table been unpacked recently when a patient with a broken leg was brought in. The little twelve-volt generator is supplying lights for the hospital, but that is about all. More power is needed for the hospital equipment. It is hoped that Willard Unruh will be able to build something for the generator so that it can be taken out of the storage room and set up for use. Mr. Unruh is now in Champa checking up on the electric wiring. Miss Elenore Schmidt, nurse, has been in charge of the sixty or more inpatients that the Desters have averaged daily since their return from America. It is hoped that an Indian doctor can soon be gotten to help in the hospital. The ambulance, which the Desters brought to India from America is still in Bombay. Willard Unruh may be able to get it to the mission station when he goes to Bombay after some luggage. Gasoline is still very hard to get. Last week someone set the strawloft afire in the school cattle grounds. The community had gathered for a meeting on the church compound, so the entire loft was in blazes before it was seen by the missionaries. Much straw was lost in the newly built cattle yard. A great deal of the tin can be used again. The Edward Burkhalters are now visiting the Jagdeeshpur station.

EPISCOPALIANS USE RADIO FOR RELIEF APPEAL

One million dollars for world relief was the goal set for 1,600,000 Episcopalians in the United States on February 29. An appeal was made for this by radio in all Episcopalian churches. Henry Knox Sherrill addressed Episcopalians over a nation-wide hook-up, which was carried into the local churches by radio receivers. It is believed that this was the first time that radio was used by any church in such a way to bring a message to the whole constituency at one time.

REFUGEE GROUP SAILS FOR PARAGUAY

February 24 will be long remembered by 860 Russian Mennonite refugees as the date upon which they left a land of persecution, cruelty, wandering, and suffering, and set sail toward a new homeland. After several delays, the **SS General Heintzelman** sailed from Bremerhaven at 4 p. m. on February 24, carrying 345 children under sixteen years of age, 286 women, and 229 men. Elfrieda (Mrs. Peter) Dyck is accompanying the group to serve as their leader. The ship is now on its way directly to Buenos Aires, where it should arrive soon after March 13.

John W. Warkentin and Martin Duerksen have been in Buenos Aires making plans for river passage from Buenos Aires northward to Paraguay for this group of immigrants. The entire group will settle in the Chaco area of Paraguay except for thirty-five who wish to go to Friesland and Volendam colonies in order to join close relatives there. C. A. DeFehr has recently gone into the Chaco to make further arrangements for receiving these immigrants. The general plan for their settlement is similar to that followed last year for the **Volendam** group. The new immigrants will be received by the older colonies and assisted until they are able to build their own houses and produce their own means of livelihood from the soil.

One vital phase of this resettlement work is the Tools-for-Paraguay Project which has been in progress for the past few months among the churches of North America. It is hoped that through this means a substantial amount of equipment can be supplied to these people, with which they can establish themselves and make a living in Paraguay.

1,500 MENNONITES TO GO TO PARAGUAY

Conservative Canadians Will Emigrate Lest Children Become Worldly, Conscription Be Imposed

WINNIPEG, Man., Feb. 16.—Fifteen hundred Mennonites from the Canadian prairies, the majority from Manitoba, have chartered a steamer to take them to new homes in Paraguay. They will sail from Quebec about the middle of May. These Mennonites are from the extremely conservative section of their group. Their desire for a primitive life is so strong that they are taking only the crudest agricultural implements, with oxen to use as farm power. In Canada they find their children becoming too "worldly." They are apprehensive, too, lest a coming war bring conscription. Paraguay is offering them special privileges, including exemption from the conscription, taxes, attendance at Paraguayan schools and learning Spanish.—**"Christian Century"**

THE WORLD DAY OF PRAYER

On this last World Day of Prayer women in more than fifty nations gathered in groups to pray for the needs of the world. The Day of Prayer dawns first on the Fiji Islands just beyond the international date line. The service for the day is translated into 1,068 languages and dialects.

Our
Colleges
and
Seminary

BLUFFTON COLLEGE

Rev. Walter Gering, Moundridge, Kansas, was the chapel speaker February 26. He was the pre-Easter service speaker at the First Mennonite Church during that week. Rev. Harry Yoder spoke in the Goodland, Indiana, Mennonite Church, Sunday, February 29. He is contacting prospective students in the Illinois and Iowa territory. The Mozart Vocal Trio appeared as the fourth number of the College Concert Series March 3. Rev. C. E. Kerr, Smithville, Ohio, is to be the Vesper speaker March 14. He is director of Boys' Village at Smithville. This is a new venture patterned somewhat after Boys' Town in Nebraska.

CANADIAN MENNONITE BIBLE COLLEGE

Our student home was the scene of many activities during the past week. A number of visitors were received on their journey through Winnipeg. Among them were Rev. A. E. Kreider of Goshen, Indiana, and Elmer Ediger of Akron, Pa. Both spoke to our student body on several occasions and served the Bethel Mission Church with messages on Sunday morning and evening.

On Thursday three church groups from the surrounding communities sent in shipments of produce and canned goods. These commodities are taken in at the home under the supervision of Jacob Franzen and from there dispersed to the different student groups, living in private homes.

During the first week of March the Manitoba Minister's Conference will be held in the College. Dr. C. Krahn of Bethel College and Dr. J. H. Janzen of Waterloo have been secured as speakers for this occasion. We anticipate a very rich week in fellowship and study with these leaders of our Conference.

FREEMAN JUNIOR COLLEGE

Last Wednesday Dr. and Mrs. Wilbur Hieb of Marion were campus visitors. The Hiebs just recently returned from Germany where they were stationed for nineteen months with the occupation forces. Dr. Hieb presented a vivid picture of present conditions in Germany. Mrs. Hieb, the former Sally Tieszen, is a Freeman graduate.

Miss Kaufman has selected the College Play to be given early in the spring quarter. The play selected is "The Magnificent Obsession" by Lloyd C. Douglas.

BETHEL COLLEGE

The third number in the Memorial Hall Series was a concert on March 1 by the Little Philharmonic Orchestra of Chicago, directed by George Shapiro. On March 20 the final program of the series will be presented by the Westminster Choir. Eighteen faculty members and wives attended the inter-school meeting of four Kansas church-related colleges—Kansas Wesleyan, Bethany, McPherson, and Bethel—held this year at Salina on February 28. The faculties of Bethel and Hesston Colleges will meet in the Student Union Room on March 3 for an evening of fellowship and getting-acquainted. The second quarter closes at 5:00 p. m. on Wednesday, March 3, after two days of final examinations. The spring quarter opens the following Monday Morning. During the recess between terms the Student Volunteers will send out two Gospel teams, the one to western Kansas and Colorado and the other into Oklahoma and Texas.

MENNONITE BIBLICAL SEMINARY

Another step in the development of Mennonite Biblical Seminary as an important center of Mennonite life in the city of Chicago was taken this week when the Home Mission Board and an interested friend of the institution joined to purchase a ten-room house on 1228 E. 46th Street. This house which is available for immediate occupancy will primarily serve the non-seminary students who increasingly are living in this general community, thus providing a vital center of Mennonite life. One of the difficulties in purchasing buildings in this neighborhood has been to gain occupancy. In this case all the rooms are vacant, and most of them will be occupied immediately.

President-elect Pannabecker has returned from Bethel College where he interviewed prospective students for the year 1948-9. While in Newton he attended a meeting of the budget committee of the Foreign Mission Board of which he is a member.

Last Sunday a group of people living here was hastily gathered to informally greet Dr. Herbert Schmidt and his wife who stopped in Chicago en route to Paraguay. The Seminary family were given some particulars of his mission to Paraguay both in connection with medicine and the economic development of the colony.

The third term of this school year will start on March 9. Four new students are expected at this time —Ellwyn Hartzler who has just returned from an M.C.C. assignment in Puerto Rico; he is a graduate of Bluffton College. Other new students will be Robert Hartzler who is a graduate of Goshen College and

(Continued on page 8)

Farewell

(Below is a farewell message from W. C. Voth and to the right is a presentation by Elisabeth Goertz.)

After long waiting, hoping and praying it seems the Lord is opening the way for my return to China. "Rest in the Lord and wait patiently for Him . . . . commit thy way unto the Lord . . .and He shall bring it to pass." It is in that confidence that we believe the Lord is leading me to return to China.

Christ's injunction, "go ye into all the world and preach the Gospel to every creature," is as vital as when first spoken.

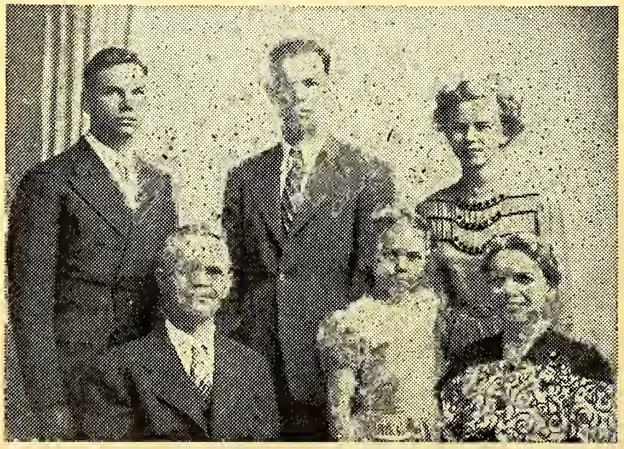
Many friends, who are also truly interested in missions, have asked us, "Why go to China now under such uncertain conditions?" Those conditions do not minimize the need. If anything it would enhance the need for bringing a Gospel of redemption and hope.

There is a challenging need in China today. Only one out of one thousand are of the Christian faith. From numerous sources come reports of open doors for the Gospel and of many meetings with thousands attending. An example of the real desire to know Christ is seen in the group of forty eager to come to instruction class in a village near Kaifeng in spite of the persecution around them.

In the world crisis today I believe God wants to speak to all of His children again as He spoke to Moses when He said, "Speak to the children of Israel that they go forward." May God increase our faith! This mission enterprise is the task of the whole Church. Therefore, if we ask in His Name He will answer "and bring it to pass." It is with real joy that I return to this phase of the Lord's work, even as we also found much joy in both church and school work at home.

Remember those of our family who bear a large share in making my going possible. We heartily thank you for your intercession for the work and for us. May the Lord richly bless all of you as we work together for our beloved Saviour who delights to answer prayer. Dr. Dixon once said: "When we depend on man we get what man can do . . . . when we depend on God we get what God can do."

Sailing date is March 12 on the **S. S. General Meigs** of the American President Lines, San Francisco, California.—**W. C. Voth.**



The W. C. Voth family: Front row, Rev. and Mrs. W. C. Voth and Helen; back row, Leland, Stanley, and Maurine. Rev. Voth is returning to China alone because of the civil war dangers, etc., in China.

China

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FACTS—China's population—475 000,000 . . . Of every 1,000 but or is a Christian. The other 999, man of whom are cultured and edu cated, are still in darkness an eternally lost without Christ.

NEEDS—Christian High School . . . Bible Schools . . . . Relief . . Ho pitals . . . Bibles . . . Christia Literature.

WANTED— (On Field) — "Con missioned" Men and Women f evangelistic, educational and med cal work.

WANTED—(At HOME) — Fait ful prayer-helpers (24-hour se vice) . . . . In these days of war ar distress among nations, grave ar perplexing problems confront u Prayer is earnestly requested th missionaries and their national c laborers may be enabled to pre on in the battle for souls in t over-ripe harvest fields.

Elisabeth

COLLEGE AND SEMINARY NEWS

(Continued from page 7)

holds an M.R.E. degree from Mennonite Biblical Semi-

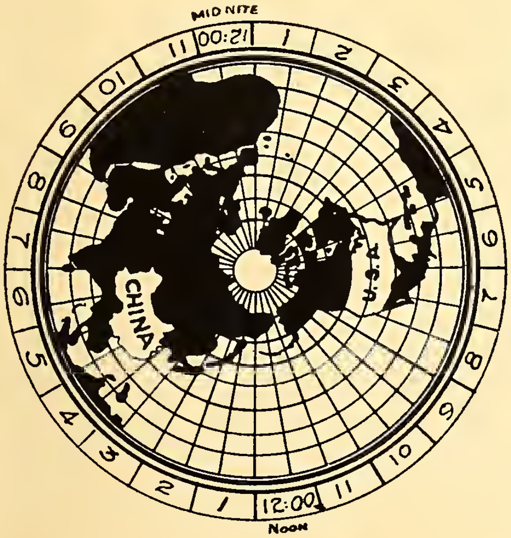
om the New Field:

The few Christians there beg us: "COME AND HELP US!" . . . We need a Christian High School, a Bible School, a Hospital.

om a Letter:

"Not so far from our own new field there are mountain tribes, that are so backward and so "Ku" (bitter), that girls even to the time when they get married, 16-18 years old, do not wear clothes and some are said to never have had their face washed! . . . How is that for virgin soil? . . . What a challenge! . . . To think that these also will, by the grace of God, stand among the redeemed because of the testimony we and others will be able to bring!"

—F. S. B.



Beware of: "TOO LITTLE AND TOO LATE."

Elisabeth Goertz plans to leave San Francisco on the "S. S. General Meigs" on March 12 to go to the new General Conference mission field in China.

"I HAVE LAID HOLD UPON ONE WHO IS MIGHTY."—Psalm 89:19.

"THE SPIRIT OF THE LORD IS UPON ME . . . HE SENT ME TO PREACH THE GOSPEL—TO THE POOR . . . BROKEN-HEARTED . . . CAPTIVES . . . BLIND . . . BRUISED." Luke 4:18

Your China-worker
ELISABETH D. GOERTZ
Home Address: 722 Main, Newton, Kans., U.S.A.
China Address: Mennonite Mission, Paochi,
Shensi, China.

HOW MUCH OUGHT I TO GIVE?
Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where giving was o'er;
Give as you would to the Master
If you met His loving look;
Give as you would of your substance
If His hand your offering took.
—Selected

Send Gifts and Offerings to:
REV. WALTER H. DYCK, Treasurer
General Conference Headquarters,
722 Main Street, Newton, Kansas, U.S.A.

and W. C. Voth Leave for China

nary. He will pursue further work on his B.D. dregree J. O. Yoder is also coming for the first time. He is a graduate of Purdue University and resides in Middlebury, Indiana. Grace Liu of China will also take courses during the third term.

Four distinguished speakers have been announced for the final quarter of school this year. Bishop George J. Lapp, former missionary to India and now head of the Goshen College Biblical Seminary Correspondence Department, is scheduled for March 16-19. April 26-29 will be the dates for a series of lectures on "The Theology of the Resurrection" by Dr. Floyd D. Filson, head of the New Testament Department at McCormick Theological Seminary, the largest Presbyterian institution of the mid-western states. He is co-author of the Westminster Historical Atlas of the Bible. On April 30 Muriel Lester, the famous Christian leader of London, England, will conduct a spiritual retreat featuring a school of prayer. On May 14 Dr. G. H. C. Macgregor of Glasgow, Scotland, author of the well-known volume, "The New Testament Basis of Pacifism," will deliver several messages. Dr. Macgregor is one of the leading Biblical scholars of the Scotch Presbyterian Church and is widely appreciated in this Country for his numerous articles dealing with the Biblical basis of the non-resistant position.

On Saturday the women of Mennonite Biblical Seminary entertained the married women of Bethany Biblical Seminary.

Those Who Have Died

(The reporting of all deaths in the General Conference is the new policy of **The Mennonite** in regard to death notices. To make this possible such notices will have to be brief. Forms for reporting deaths are being sent to all ministers. They ask for such vital facts as: the name, residence at time of death, life work or profession, name of church of which member, date of birth and date of death. It is expected that the minister (not the correspondent to **The Mennonite**) will fill out such a report form as soon as he secures the necessary facts. This should make for promptness in reporting.)

Peter B. Holly, Hamilton, Ohio, attorney, member of the Apostolic Mennonite Church, Trenton, born 1854, died January 31, 1948. **Maria Walter, nee Kleinsasser**, Freeman, South Dakota, keeper of the home, member of the Bethany Church, born February 13, 1877, died January 29, 1948. **Albert Schluneger**, Onecho, Washington, farmer, member of the First Mennonite Church, Colfax, born December 13, 1887, died April 30, 1947.

Mrs. Anna Bargen, Inman, Kansas, widow of business man, member of the Inman Mennonite Church, born December 7, 1869, and died February 15, 1948. **Mrs. Katharina Ewy** nee Stucky, Moundridge, Kansas, keeper of the home, member of the First Mennonite Church of Christian, born September 5 1873 and died February 20, 1948. **Miss Mary E. Ruth**, Summerfield, Illinois, house-keeper, member of the First Mennonite Church, born August 7, 1895 and died January 14. 1948. **Mary Ummel Slonaker**, Pulaski, Iowa, home-maker, member of the Pulaski Mennonite Church born January 6, 1862 and died February 12, 1948. **Sadie Wenger**, Aberdeen, Idaho, housekeeper, member of the First Mennonite Church, Aberdeen, Idaho, born January 28, 1881, and died February 14, 1948 (Sister to Missionary Paul Wenger.) **Edward Buller**, Goitry, Oklahoma, farmer, member of the Zoar Mennonite Church, born November 17, 1884, and died February 16, 1948. **Frank A. Eck**, Meno, Oklahoma, farmer, member of Zoar Mennonite Church born May 8, 1888, and died April 21, 1947. **Mrs. Daniel H. Dean**, Congerville, Illinois, homemaker member of Congerville Mennonite Church born October 23, 1868, and died February 27, 1948. **John B. Johnson**, Goitry, Oklahoma, laborer, member of Zoar Church born October 29 1885 and died November 12 1947, **Paul I. Tschetter**, Huron, South Dakota, wage earner, member of Mount Olivet Church, born August 5, 1898, and died February 18.

Jottings

—Mennonite churches in Brazil and in Paraguay have united to form the Conference of Mennonite Churches of South America, according to a letter by G. G. Neufeld. The action was taken at a unique conference held February 9, by ministers of churches in Brazil and Paraguay. The leaders of the conference are: Elder David Koop, Curitiba, and Elder A. A. Harder, Friesland. The conference includes churches in Bazil and in the new and old settlements of Fernheim, Paraguay, the new settlement Volendam, and also Friesland. Rev. Neufeld recently went to South America to work among the Mennonites there. He was sent by the Canadian Conference and the General Conference.

—The United Mennonite Church, Waterloo, Ontario, paid a tribute to their beloved minister and his wife, Rev. and Mrs. J. H. Janzen, by celebrating their twenty-fifth wedding anniversary on the afternoon of February 21. Reverend Janzen helped organize the United Mennonite Church of Waterloo, and other United Mennonite churches throughout Ontario, and at one time was bishop of all of these churches. The Janzens came to Canada late in 1924. After organizing the Waterloo Church during the years 1925-1926, he became its pastor and also served the churches at Leamington and Vineland. This he did until 1935, when he was appointed by the General Conference to open a mission in Vancouver, British Columbia. Today their son-in-law and daughter, Rev. and Mrs. J. B. Wiens, serve this flourishing congregation. In 1938, the Janzens returned to Waterloo and again took up the work in the church. Suffering ill health for some time, Reverend Janzen tendered his resignation last fall. As a gesture of esteem and friendship, the congregation decided to celebrate, with Reverend and Mrs. Janzen, their Silver Wedding Anniversary After a program in the afternoon a sumptuous supper was served by the young people to some 250 people. At this time, some presents were given to the celebrants. The Ladies Aid gave Mrs. Janzen a coffee table and the congregation gave to the couple an electric refrigerator. Good will messages and greetings were extended from surrounding Mennonite churches. Another program was given in the evening. Reverend Janzen is well known as a teacher, lecturer, and writer. He has had good success in poetry. Some of his books have been used as text books and some are still in use in Sunday schools. He has been in demand as a guest speaker, not only by our Mennonite people, but also by service clubs and other organizations. The Janzens have established a wide circle of friends. Word has been received that Henry H. Epp, of British Columbia, and now a student at Bethel College, has accepted the call extended by the congregation and will arrive here early in March. —H. P. Enns, Corr.

—Robert S. Kreider has completed his term of re-

(Continued on Page 11.)

THE READER SAYS

The Origin and History of the Now Called Mennonite Church

Editor, **The Mennonite**

The writer of the article, General Conference position in regard to U.M.T., in **The Mennonite** of February 10, said that the origin of the church now called "Mennonite" was in Friesland, small province of Holland.

The fact is, that the Baptist-Minded were called by duchess Anna of Ostfriesland "Mennisten," to distinguish them from the more numerous fighting Anabaptists, which she drove out of her country. The Anabaptists were condemned in 1528 by the Emperor and Reichstag of Germany, all Anabaptists should be beheaded or drowned. Our forefathers never called themselves Anabaptists, but in Switzerland Taeufer, Baptizers, or in Holland Baptist-minded. Menno was a Catholic priest and became a Baptist-minded, preaching very sharp against the Anabaptists, to which his brother belonged.

C. H. A. van der Smissen

Bethel Home for the Aged, Newton, Kansas.

Do YOU EVER USE A MIRROR?

Do you ever use a mirror to find out what you are like? There are different kinds of mirrors. Maybe you are one of the General Conference Mennonite families of Marion County, Kansas, which has not made use of a mirror that is just in the process of manufacture. We refer to a questionnaire which you received some time ago from Prof. I. G. Neufeld, of Tabor College, Hillsboro, Kansas.

This questionnaire can become a mirror for you in this sense. If you answer the questions asked and return it to Professor Neufeld, he will compile the results of 1,200 such questionnaires and then mail out some conclusions to the various churches in the county, which conclusions will also be of interest to the members of these churches. In other words, through such a survey of Mennonite families in Marion County, the families themselves can get a better idea of what they are like by comparison with the final results of the questionnaire.

Wouldn't you enjoy knowing more about yourself as a Mennonite family? If you would then fill out the questionnaire sent you by Professor Neufeld and return it to him just as soon as possible.

Jottings . . . Continued from page 10

lief service in Europe, according to a report by the MCC. Delbert Gratz is succeeding Robert as CRALOG representative in the American Zone of Germany, and Cornelius J. Dyck is assuming directorship of all MCC relief work in Germany.

—**Aspirin consumption** is up almost 400 per cent since 1929, the American Pharmaceutical Manufacturers Association was told recently according to an Associated Press dispatch from Los Angeles.

—**Rev. Don E. Smucker** spoke at a week-end institute on "The Church and the World," at the Eighth Street Mennonite Church, Goshen, Indiana, on February 27, 28, and 29. His subjects were, "What We Learned from the Second World War," "Four Strategies for the Christian in Relation to the World," "Christ's Relation to the World Now," "Living with Christ on the Frontiers."

—**Boynton Mennonite Church, Hopedale, Illinois:** President Ramseyer of Bluffton College showed colored pictures of Europe in our church recently. A church party and social hour were held in the church basement on Saturday evening, February 28, in honor of the Henry Kaufmann family.

—**Friends University students of Wichita, Kansas,** have adopted a village in Hungry and are doing a great job providing food, clothing, toys, books, and so on for them.

—**Richfield, Pa. Church:** The Women's Missionary Society recently voted to support the Bluffton College Memorial Gift Fund. The first gift was sent in memory of Mrs. Lizzie Graybill who died February 20. Rev. and Mrs. S.T. Moyer gave a program showing Lenten pictures the evening of February 18.—Wilma Hoffman, Corr.

—**Hebron Church, Buhler, Kansas:** At our last Christian Endeavor program, Lois Lohrentz, student at Kansas University, showed pictures and told about her trip to Europe last summer. Professor Walter Hohmann was in our church Febuary 22. He spoke on hymnology. He stressed that we know what we sing and be sincere about it. Rev. Andrew Shelly is to speak in our church February 26.—Mrs. Sam Regier, Corr.

—**First Church, Lehigh, Kansas:** February 15 was observed as Brotherhood Sunday. Rev. Goering used "Brothers beneath the Load' as his sermon topic. On February 22 nine members were added to the church by letter and confession. The sermon topic for this Sunday's meditation was, "Why I Should Belong to Church." The Y.M.M. Circle is planning a Kitchen Shower for Paraguay.—Mrs. I. H. Balzer, Corr.

—**Herold Church, Bessie, Oklahoma:** Rev. J. J. Esau and a trio from the O.B.A. were in church January 25. The C. E. of the Bergthal Church rendered a fine program in our church on January 18. Church attendance is growing.—Mrs. Herman Horn, Corr.

—**Salem Church, Freeman, South Dakota:** Work is progressing rapidly in the installation of the grill work for the sound chambers of the new electric organ which has been purchased for the church. It is planned to have the organ installed by Easter. —Corr.

—**First Church, Colfax, Washington:** Rev. P. D. Unruh preached to a very large audience at the Immanuel Presbyterian Church in Spokane a week ago, Rev. Harold Burkholder of Los Angeles will bring us a series of messages beginning March 1. The A Cappella Choir of Whitworth College gave us a sacred concert February 22. The field secretary of the Washington Temperance Association spoke to us recently.—Mrs. Horace D. Rogers, Corr.

—**Mr. B. Bargen,** Manager of the Mennonite Publication Office, addressed the student body and faculty of Tabor College on February 27 on the subject of, "Filing for Personal Effectiveness." Mr. Bargen pointed out how orderliness is one of the characteristics of God, how it must characterize our lives if they are to be Godly, and how some of this orderliness can be achieved through filing. Mr. Bargen illustrated his talks by blackboard sketches and demonstration equipment. In one of the talks he particularly stressed filing as it relates itself to the Christian ministry.

—**First Mennonite Church, Summerfield, Illinois:** Our recent collection to help in the deportation of refu-

BIBLE SCHOOL WORKSHOP, APRIL 3

The Western District Summer Bible School Workshop will convene April 3 instead of March 20 as first announced. Mrs. Olin Krehbiel of Berne, Indiana, will be in charge of a teaching demonstration and inspirational period at both morning and afternoon sessions. The workshop will be held in the Student Union Room of Memorial Hall on the Bethel College Campus. Registration begins at 9 A.M.—Joanna Andres gees from Europe to Paraguay amounted to $121.80. A truck load of farm tools has been collected to be sent to the settlers in Paraguay. A church member donated the use of his truck and hauled the material to a city 150 miles from here. We observed the World Day of Prayer on February 23 with the Evangelical and Reformed church of Summerfield.—Kathryn, Ruth, Corr.

—**Ebenezer Church, Gotebo, Oklahoma:** On Sunday evening February 29 the Greenfield Church, Carnegie, gave us a program. February 19, the Bible Mission Circle met and quilted a quilt for relief. Our congregation has only about ten contributing families, and this is the report of the church treasurer for 1947: foreign missions $176.09; home missions $500.41, and special collections $448.25. This does not include Sunday school or Bible mission collections. Our Sunday school offering for the first three months of this year are for the "Go Ye" Mission.—Mrs. Walter Goossen, Corr.

—**Buhler Mennonite Church, Buhler, Kansas:** Pictures of Mennonite colonization in Paraguay were shown on February 29 by Ray Schlichting of the M.C.C. This was a union service and was held in the Mennonite Brethren Church. March 1 Mrs. Galen Widmer spoke to the mission societies about her relief work experiences in Europe. A light lunch was served after the meeting. Tools and utensils have been gathered for the new settlers in Paraguay.—Elizabeth Penner, Corr.

—**Bethesda Church, Marion, South Dakota:** A Jewish missionary, who works among Jews in Chicago, spoke to us recently. He told about the Jews' great ignorance concerning the Bible and how they are blind to the great truths because they have no Bibles to study and not enough Christian workers to bring them messages.—Amelia Becker. Corr.

—**Zion Church, Souderton, Pa.,** The Young People's Fellowship netted $101.50 for relief from a waste paper collection in which over six and one-half tons were gathered.

—**Miss Wilhelmina Kuyf,** who has been doing relief work in China for the M.C.C., was to land in San Francisco on March 3, according to a letter by Miss Elisabeth Goertz.

—**Walton Mennonite Church, Walton, Kansas:** The choir, consisting of both Methodist and Mennonite singers, has begun practice for Easter. Our evangelistic services are to be held March 21 to 28 with Rev. John J. Esau of Goshen, Indiana, as speaker. —Ella Voth, Corr.

—**First Mennonite Church, McPherson, Kansas:** Mr. and Mrs. Bert Russell of Bethel College entertained with music and interesting slides of their European tour at a recent C. E. meeting. Rev. Roland Goering recently attended a General Conference Y.P.U. meeting in Chicago as a representative of the Western District Y.P.U. Rev. Andrew Shelly spoke to us on February 22 in the interests of the Mennonite Biblical Seminary. The Ladies Friendship Circle is planning to have a bazaar in April. Ten young people from this church attended the Western District Youth Rally at the Alexanderwohl church. This church responded to the call for cooking utensils and tools for the Mennonites in Paraguay.—Mrs. John W. Goering, Corr.

—**Johannestal Church, Hillsboro, Kansas:** Rev. B. H. Janzen was with us on February 22 in the interest of the Western District Conference. On Feb. 29, Rev. Henry Thiessen of the Fredonia Church brought us the morning message and spoke in the interest of the Church building project at Fredonia. The other afternoon about fifteen ladies met to tie comforters for relief. Eight comforters got tied. We have also been doing some washing, pressing, and mending of clothes for the relief center in Newton, as well as making baby layettes for relief.—Mrs. Arnold A. Plenert, Corr.

A Book on Evangelism

CHOOSE YE THIS DAY by Elmer G. Homrighausen, The Westminster Press Philadelphia, 1943.

"The present crisis in life demands Christ; it demands an evangelism for the regeneration of national character through converted individuals." This statement is typical of this Princeton Seminary Christian Education professor's insistence upon a radical return in the church to an evangelism with sound foundations. The author is not among those who brush aside lightly mass evangelism, but he warns that it must be carried on, on a deeper basis. Nor is he among those who decry educational evangelism wholeheartedly, but at the same time he warns this group concerning the failure to lead the individual to responsible decision—the basic evidence of spiritual maturity. This last point is one of the basic theses of the book from which the author argues the need for a return to evangelism on a church-wide and personality-wide basis; not merely a return to the traditional protracted meetings in which only one phase of the Gospel—life after death—was preached.

His approach is scriptural. Says he, "For our strategy we shall have to go to the New Testament in order to find a Gospel which really made men Christian and made them serious about winning others for Christ in a concrete way."

In teaching the Gospel to children he has these refreshing words, "If we would teach Christianity to our children, we cannot ignore the facts of sin and redemption. We dare not teach one kind of Christianity to the child another kind to the adult." But he also warns against shortcuts child evangelists are prone to take.

This book may well be considered a "must" for ministers and church leaders as they plan for the annual Week of Witness during Holy Week.—**Jacob J. Enz**

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

Young People's Union Council Meets

The annual meeting of the Young People's Union Council was held February 13 and 14 at the Mennonite Biblical Seminary in Chicago, Illinois. Representatives from each of the districts were present for this planning and business meeting. A total of twenty representatives participated outlining the work for the year ahead to be undertaken by the Young People's Union as well as serving as a point of contact between the districts.

Pictured above, left to right, are the representatives of the districts to the annual Young People's Union Council meeting: First row: Evelyn Goering, North Newton, Kansas; Erna Friesen, Henderson, Nebraska; Anna Mae Gross, Akron, Pa.; Vera Soldner, Vaughnsville, Ohio; Maurine Siemens, Newton, Kansas; Myrtle Wasser, Bluffton, Ohio. Second row: Stanley Hostetler, Bluffton, Ohio; N. Paul Stucky, North Newton, Kansas; David Schroeder, Winnipeg, Manitoba; David Jansen, North Newton, Kansas, (representing Alberta, Canada); Jerrold Rocke, Flanagan, Illinois; Isaac Epp, Prince Albert, Saskatchewan. Third row: Carl Epp, Henderson, Nebraska; Peter Epp, Leamington, Ontario; Melvin Norquist, Peoria, Illinois; Harris Waltner, Freeman, South Dakota; Esko Loewen, Chicago, Illinois. Last row: Arnold Bartel, American Falls, Idaho; Elmer Ediger, Akron, Pa.; Kenneth Bauman, Bluffton, Ohio; Leo Miller, Freeman, South Dakota; Dell Waltner, Freeman, South Dakota; Irvin Richert, Chicago, Illinois; Ronald von Riesen, Newton, Kansas. Not on picture: Roland Goering, McPherson, Kansas; Verney Unruh, New York City.

IT WORKS

A class of high-school seniors in Los Angeles took a pledge to give the Golden Rule a ten-day trial at home. Their families were not to know anything about it. When the ten days were up, the Golden Rulers reported their triumphs.

"At first," wrote one boy, "I was just waiting for the ten days to be up so I could knock the socks off my sister. But as the days went on, I started to think differently. My parents were amazed I could be so generous and thoughtful." In another school, a little girl who had been fiercely anti-Japanese wrote a theme on tolerance. "If a Japanese came to my school," she said, "and asked me for a pencil, I wouldn't say no."
—Time, February 16, 1948, p. 96.

Youth News from the Churches

A section of **Mennonite Youth** is being set apart to share ideas, plans, and news from the church youth groups. Each society is urged to submit reports and ideas to this section. Such sharing will strengthen the Christian fellowship of each and all.

Crusaders Raise $3,225

Approximately 200 participated in the fifth annual Crusade season at the Stirling Avenue Mennonite Church, Kitchener, Ontario. This six months season of the church was climaxed with a Harvest Festival in the fall. During the six month period, members of the church engaged in money raising projects which were divided into six divisions and which netted an income of $3,225.16 this past year. This method of raising money through projects was begun in 1943 with a children's project which yielded $275.

The divisions this year were as follows:

Left: Gathering paper. Above: On the potato field.

1. Busy Bees — $122.05. Mostly children doing odd jobs, minding babies, running errands, carrying papers and giving part of allowances.
2. Potatoes — $176.05. A co-operative young people's project. A farmer donates the use of the land and farm equipment. The young people do the work.
3. Paper-magazines — $128. Boys collect old paper and magazines. This is bundled and sold in bulk.
4. Livestock — Poultry — $571. This is an attempt at coordinating cooperation between city and farm and farm children. A city man cooperates with a farmer in assisting the children in the projects.
5. Lord's Acre — $350. Farmers not engaged in any of the other projects give an acre of grain.
6. Lord's Hour — $1,360.30. All wage earners in factories, stores, offices, etc., are asked to give their first hour's pay each week for the six-month Crusader period.

The balance of $517.76 represents special offerings.

A Young People's Fellowship

The young people of Delft, Minnesota, have organized a "Young People's Fellowship." The description of their group is made by Herbert Fast, secretary-treasurer, as follows: "We as a group of young people felt the need of getting together and enjoying Christian fellowship more often than we had been doing. We formed a fellowship organization, and we called it the Delft Young People's Fellowship. Any person from Junior High School age and up who comes to our organization automatically becomes a member of the group. Our committee consists of a president, secretary-treasurer, three committee members and an adult leader.

"Our organization meets once a month. The programs for the year are divided into three groups: a program in the church just for the members, a social in the form of recreation, and a program by the members to which we would invite everyone. We plan to follow this schedule in rotation throughout the year.

"Our first meeting in January was a surprise program just for the group. The president, who had charge of the meeting, called on certain groups or individuals to render a special number in song or whatever they were called on to do. It was greatly enjoyed by everyone. Our next meeting was at the home of one of the members where we had a skiing party after which refreshments were served."

Clouds in the Sky

The winds of March suggest a change is being made. From the numb cold of the winter season, to the balmy days of May, the season must change and March is that change. The winter sky with its wisps of clouds high in a blue sky changes to fluffy billows of clouds all woolly and white always suggesting green things and flowers below. Clouds in the sky. How delightful, how welcome! How tiring it would be to have nothing but a sharp blue sky day in and day out. Never a change. Always the same brilliant, cold blue! Clouds in the sky. Clouds suggesting a spring rain and wet, green things growing out of the wet earth.

They speak of clouds in our lives, too, you know. Clouds are said to be trouble—something we don't like. But, perhaps the clouds are what make us grow. Without the clouds, we may be a cold lifeless blue. With the clouds we may become warmth and life and sympathy and love. Each of us have clouds in our sky—how will we look at them? Will the clouds in our sky serve us?

The Church House

There it stands, a simple wooden structure in an inconspicuous location. To the persons who do not know this building it is insignificant, and they are unaware of the power and might imbedded in this modest architectural structure. To the persons who are members of this Church it is a symbol of the Glory of God, for all the goodness He has done unto us. It is the nucleus around which our daily life revolves.

The people of the Mennonite Church have suffered many hardships in the past and will probably have more sufferings in the future. Our strong faith in our religion has been the invincible craft that was able to withstand the worst of storms. Our Pilot was the best obtainable. Our doctrine is the same as it was hundreds of years ago. We have retained many old customs, they are a part of our heritage, a part of each and every one of us. Although our customs will change, the Spirit of our ancestors will remain with us forever.

Many baptisms, weddings, and funerals have taken place in this white house of worship. As children we attended Sunday school in this Church; with the passing of years we attend the Church service, we are taught religion which has shown our people how to lead a highly moral and religious life.

We are all Christians so let us live up to the reputation of this name. Let us be a symbol of our Church in the world. The sincerity of our faith should be shown by our daily deeds, not by word of mouth alone. If our language should change it would not alter our faith. It is our faith not our language that has made us strong.

Let us call to our Creator in the humble hour of prayer to strengthen our faith in him forever and ever.—The Silent Reporter

Hold Peace Institute

A Peace Institute with representatives from the Mennonite Brethren, the (Old) Mennonites, the Holdeman church and the General Conference church was held at Eden Mennonite Church. The following is a brief report of the Institute.

The Mennonite Peace Institute held at the Eden Mennonite Church at Moundridge, Kansas, on February 14, was attended by more than 250 young people, ministers, and youth leaders. There was keen interest in the discussions on present-day applications and nonresistance. Special speakers included Frank Peters, J. W. Fretz, and H. A. Fast. Others participating included Albert Gaeddert, John P. Duerksen, Waldo Janzen, Evan Oswald, Ralph Lehman, Erwin Goering, Jesse Kauffman, Walter Gering, Waldo Hiebert, Arnold Funk, George Claassen, James Rutschman, Harold Duerksen, Frank Ventura, and Noah Leatherman.

One of the emphases in the Institute was "Christ the Center of All Peaceful Living." Definite need was expressed for more clear-cut thinking on the practical implications of our nonresistant faith in this present day.

Slides Available

Sets of slides on MCC Relief in China and on CPS Smokejumpers have recently been prepared for use by any interested church group or individual. Also available for use without charge are slides on MCC Material Aid Program, Mennonite Heritage, various CPS camps, as well as sound and silent films on CPS. Requests for reservations should be made several weeks in advance of date when desired. Write Publicity Office, MCC, Akron, Pennsylvania.

My Village in India

by Nicodemus

Rev. John T. Neufeld
4215 South Rockwell Street
Chicago, 32 Illinois

The village from which I come is known as Dongonia. I spent my childhood in this village. As far as I know my father is not the bonafide resident of this village or community. My father says that his forefathers came there from a district called Udain. This district is in Orissa.

My grandfather was a Christian and he did not tell us anything about his Christianity. Before we became the members of the Mennonite church we were Baptists. Our each and every connection was with the Baptist people. But due to some reason we were handed to the Mennonite mission.

In my village the bulk of the people are Christian. Perhaps, 75 per cent of the people are Christian. The others are Aghariya, Kond, Binjhwar, etc. It is a small village, but never-the-less there is unity among the people.

Because the number of the Christians is bigger than that of the Hindus in my village, all the people have a peculiar situation. The Hindus accept the opinion of the Christians in any matter and hence the opinion of the Christians prevails. All the people decide the matters collectively, and hence there is hardly any necessity for the inspection of the police. For one thing I am proud is that there is not a single criminal in my village. I did not find any theft since my birth. For this reason I thank the Lord.

As far as wealth is concerned, my village people are little bit poorer, but they are satisfied. The Agharias (a farmer caste) are farmers. Among the Christians some are farmers and some are weavers. Roughly speaking all the people are weavers. They have little land which can not provide them or can not meet their needs for the whole year. For four months they till the fields and for the other eight months they devote themselves to weaving.

The health condition of my village people is not so good. In the rainy season, due to clay soil, the earth is muddy. In the pitches mosquitoes are produced, and they cause sickness to the people. The mud gives offensive smell which is detrimental. Again the houses are built close together so the air is not fresh always.

For the education of the villagers there is a primary school. Two teachers are engaged there.

The above is the brief history of the condition of my village. Now I wish to write a few sentences about myself.

I was born in 1927. In my childhood I fell sick, but God saved me. I passed my Oriya (language) primary there and had my plan to go to Balamgir for high education. I went up to Kena. There I heard the news of my little brother who was terribly sick. I lost my chance but I joined the Hindi school of Girola and was admitted in the third class. After that I came to Jagdeesphur to study in the fourth class. Here I studied up to the eighth class and after that I spent one year in teaching in my village. Then again I joined the school line and by the grace of God I am studying in the matric class. God is merciful. He has brought me up to this standard. I am ever thankful to Him.

CORRECTION: The budget of the Emergency Relief Board is not $1,399,100 as erroneously stated in *The Mennonite* of March 2, but rather $399,100. Somehow an extra one slipped in to make the difference of one million dollars. Furthermore, it was stated that conference giving in 1947 fell below the estimated budget. This conclusion was reached by subtracting the monies received at General Conference Headquarters from the total 1947 budget. However, this did not present the true picture because of the fact that the budget included the budget figures of the Seminary Board but the Headquarters income did not include the Seminary income, which was around $110,000 for 1947. Consequently, as Rev. Walter H. Dyck, Executive-Secretary, points out, the Conference really contributed 10 per cent above the budget for which the boards and committees asked.

Millions escaped in bombing raids with only a single clothing outfit and no changes. Underwear quickly disintegrates where soap is lacking. Shoes, doubled in price by American price changes, cost $50 a pair in Warsaw, with the worker making less than $2 per day. Such necessities as baby diapers, socks, wool blankets, cloth for bandages, and other goods considered essential in a family are simply not to be had for most European families."— Church World Service.

"Grain used directly for human consumption will keep more people alive than grain used to fatten livestock for slaughter . . . . We recognize that conservation measures involve economic sacrifices for the farmer . . . . they are justified, not as good business practice, but as a moral response to human need. The world food crisis is a challenge to Christian service."—Dr. Mark Dawber

Calendar of Coming Events

March 14. Passion Sunday.

March 15—19. Annual Bethel College Bible Lectures; Wm. W. Adams and Jesse H. Ziegler, speakers.

March 21. Palm Sunday.

March 26. Good Friday.

March 28. Easter.

April 3. Bible School Workshop. Memorial Hall, North Newton Kansas.

May 2 Mennonite Song Festival. Memorial Hall, North Newton, Kansas

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, and Newton, Kansas.

August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

The Mennonite

Volume 63 — March 16, 1948 — Number 11

MENNONITE LIBRARY

King of Kings

A Palm Sunday Meditation

By Don E. Smucker

Matthew 21:9 sets the tone for Palm Sunday as a day of triumph and high affirmation: "*And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.*"

There is good reason to sing Hosannas to Christ. We who bear His name (and how unworthily!) make a radical claim: We boldly declare that God's whole plan and man's entire destiny were once and for all revealed in the life, the teachings, the death and the resurrection of Jesus Christ. This life, we declare, is the central fact of history. From Jesus comes all measurement and judgment; from Jesus comes all the good in the world; from Jesus comes all power to overcome sin and death . . . . Yes, Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

I

We pause to look back over these 1900 years to discover the reality back of these Hosannas.

Alas, only too often has the church crucified Christ afresh. (No one ever expected the world to do other than crucifixion.) Yet there is also cause for real jubilation.

Today for the first time in all history the Gospel has reached every representative geographical area of the earth. Churches have been planted from Greenland's icy mountains to India's coral strand. The Word of God is not bound by European culture nor the white race nor the Latin language nor ignorance. Across every human wall has leaped the Good News of God. Let us not underestimate this powerful fact.

Behold the fruits of salvation in Jesus Christ! They have appeared in every conceivable type of human situation. Christ has transformed Eskimos in the Arctic and colored people living in the blazing sun of Belgian Congo; Christ has transformed the aborigines of the South Pacific islands and the industrialized farmers of the Kansas wheat belt; Christ has transformed the heart of the Nigerian witch doctor and the scientifically trained physician; Christ has reached precious souls in China, India and Japan as well as South America and Puerto Rico.

Men with Christ in their hearts have broken forth with spiritual revival where life seemed hopeless and bitter as gall.

Men with Christ in their hearts have started more schools than any other group. America's first schools were Christian schools; America's best schools are still Christian schools.

Christians took a leading role in uprooting chattel slavery.

A remnant of Christians has been in conflict with political dictatorship and tyranny since the days of Rome. More positively these Christian convictions have provided the basis for decency in democratic government.

The mercy of Christ has launched hospitals, started medical missions and brought healing balm to the least and the lost of society.

The love of Christ has touched hated, unwanted minorities of race, color and class.

The holiness and power of Christ have created dissatisfaction with dead churches, compromised churches and lost churches.

The tenderness of Christ has created a sensitive conscience against the brutality and ruthlessness of war and all carnal strife.

Indeed, everything good has come from a cleansing based on a fresh return to Jesus Christ as Lord and Saviour. Tides of faith, hope and love will bring real spiritual victory. The triumphant note of Palm Sunday is a permanent part of the Gospel despite the undeniable facts of that six days later many cheers become jeers.

The picture admittedly is not entirely one for jubilation. During Passion Week the palms become spears; the Hosannas becomes hisses and the triumph becomes tragedy—but only temporarily!

It is like the feeling which John R. Mott had in traveling through the countries of South America: "Crosses, crosses, everywhere, but not a sign of Christ." In fact, I wonder if there isn't a crusade against Christ in our day. A crusade which seeks to destroy Christ either by ignoring Him or perverting Him.

Last year I attended sessions of the United Nations at Lake Success located on the edge of New York City. There Christ is being ignored. His name and His teachings do not appear in the symbolism, the publications, the speeches and the plans of the United Nations. There are, to be sure some, noble Christians among the delegates, but essentially Christ is being by-passed by political priests and Levites.

Then there are those who pervert the message. Dur-

(Continued on page 5)

"Other foundation can no man lay than that is laid which is Christ Jesus"

EDITORIALS

UMT is not a dead issue. On March 8 it was reported that senators had pushed the go-ahead button for hearings on UMT. Secretary of Defense, Forrestal, is to have commented significantly. "Events are making progress for us." Once again it is beginning to look as if the program of the Christian Church is too little and too late in the face of world affairs. At least the attention of the great majority of citizens is centered upon the secular measures which our government plans to take in the face of the world tensions of the hour. Where is there a program of the Church that they can turn to or feel like turning to? Has the Church been so pre-occupied? with secondary interests that it hasn't gotten down to grappling with the things that hold men's attention day by day?

PEOPLE can sometimes be smeared with a very quick move of the tongue or stroke of the pen. A recent Associated Press dispatch from Eveleth, Minnesota, ran as follows: "Henry A. Wallace told a Minnesota audience Sunday that Communist seizure of power in Czechoslovakia was 'inevitable.'

"Wallace said he did not condone the morality of the Communist move, but he said since Russia has insisted on friendly governments on its borders, the move was to be expected 'under the circumstances.' "

One midwestern newspaper gave this news item the heading, "Seizure Okay with Wallace." It is difficult to see how it can honestly be said that Wallace gave his "Okay" to something, the morality of which he could not condone. Regardless of what we may think of Wallace, it hardly seems that this heading did justice to the statements made by him. This is evidence of how easy it is to smear those whom one may not like. Perhaps when pastors preach sermons on not hearing false witness they might cite a few illustrations from the newspapers of the day.

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We Need To Encourage Repentance

"Our pastor ought to preach more about repentance," said a layman recently. "We find life by repentance and faith rather than by trying to do one good thing after another," says an older pastor. The president of our Conference says, "We cannot go farther until we go deeper." The Evangelism Committee of Conference is sponsoring a "Week of Witness" during Holy Week. Jesus said, ". . . . unless you change and become like children, you will never get into the Kingdom of Heaven at all," (Matt. 18:3, Moffatt).

It is rather obvious that there is a need for repentance on the part of those who plainly can't make life work out, but the need may also exist for others who apparently get along much better. Professor Paul E. Johnson writes:

> "Americans are good at keeping up appearances of well-being. To the hasty glance it may appear that we are 'healthy, wealthy and wise.' We work in monumental buildings, dwell in charming homes, eat plenty of food, spend money generously, laugh hilariously and always say 'Fine!' when asked how we are. Yet beneath the facades of grandeur and false fronts of optimism, 'most men lead lives of quiet desperation' (as Thoreau observed). Within the mask (persona) of outward success the deeper struggles of personal life are won and lost. The personal crises, frustrations and failures may seem petty to the onlooker but they are decisive issues of human life. These dynamic motives of personal desire and defeat bear a harvest of interpersonal rivalry, social conflict, family discord and divorce, industrial strife, delinquency, war and exploitation, psychomatic illness, despair and suicide."

Man generally stands in need of correction. The concept of growth presupposes changes in outlook. The unobserved "struggles of personal life" are an incessant stimulation to find The Way more adequately.

By repentance as here used, we mean a change of mind in which the individual admits that a way of life is not working out and that a different way is necessary. Repentance may involve major and minor changes of mind. A major change may involve the whole personality, whereas minor changes may take place in rather gradual growth. But in both there is a willingness to admit that some approach won't work and that a different one must be found.

It seems that there are in our churches two types of people—types which, of course, shade into each other. One is the less conflictful type. Members of this group feel relatively secure and free and have a rather strong self-regard. Their main change of mind or repentance may have come in adolescence; and continued minor "changes of mind" come rather naturally to them, for they feel strong enough to admit rather easily to themselves the errors of their way. But there is another type.

This other type shows vastly much more inner conflict and repression and, perhaps, have never had a decisive and fruitful change of mind about life. Or having had it, they find it a slow and difficult process of growth to pull out of their former way. Possessed with a low self-esteem, they find it much more difficult to admit to themselves the errors of their way. They can appreciate the point in the German saying, "Wer Nichts ist und denkt sich Nichts, der is gar Nichts." Such people need encouragement to admit to themselves, and perhaps, to others, that the way or ways they are trying just simply don't work out to make life satisfying.

As suggested before, the two types shade into each other, and each, perhaps, has some characteristics of the other. When one considers the fact that there are people who are severely frustrated in life and without that attitude which will enable them to "overcome" these frustrations as Jesus did his and that there are others whose rate of growth could be accelerated by an acceptance of the necessity of changing one's mind, then the need for preaching repentance become more evident. For the sake of people in their churches, pastors need to make known the fact that there **is** such an experience as repentance and that it is a necessary part of finding The Way, Jesus Christ.

But they will need to do more than make it known; they need to encourage it. Many people are kept from repentance by the shame connected with it. Sick people go to a medical doctor without shame, but not so in the realm of ills of the soul. People with life-wrecking problems need to feel the grace of Jesus Christ as keenly as they do his righteousness. Jesus said that he came not to condemn but to save. The person with problems needs to be understood rather than shamed. He needs the assurance that he is afterall "a precious soul." Evangelists, pastors, missionaries, and teachers are often successful just to the extent that they can make the troubled individual feel that afterall he is worth something. As the individual feels this basic self-respect he is enabled to admit his futile attempts in life. He begins to change his mind.

Repentance has been introduced into the public school system. An article, "Teach Them How to Live," in the **Reader's Digest** of July, 1947, told how in "Classes in Human Relations" children were helped to look squarely at their problems, and how as a result they gained insight which gave them self-understanding and self-tolerance and therefore also tolerance and love of others. These pupils found out that they were not queer though they had problems. The queerness gone, they could repent."

The continual "challenging" in our churches, the continual upholding of righteousness, with little said about the tricks and deviations of the human heart, tends to make people with problems feel that they are queer. As the minister gives indication that he understands something about the deviations of the human heart, he gives troubled people encouragement to admit that life is not working out for them. Thereby he gives them a start on the way out.

It seem that quite a few people in our churches feel the need for something which would help them to live in a more satisfying way. They feel the lack, but they do not know what to do about it. Therefore, it would seem that it is necessary that pastors give encouragement to people to admit their problems and to face them. Since there may be two types of pastors as there seem to be two types of people, it may be necessary for the more serene type of pastor to seek the help of someone else in this approach or himself seek to enter more fully into the experiences of the conflictful type. Perhaps, it is a sensing of this need that enters into the special pre-Easter services that are so popular in many of our churches. Such special services are helpful, but our need is for an extended emphasis. In the usual run of things, many pastors tend to feel that since their members are Christians all things are settled, but a study of how quite a group of people feels does not seem to confirm this belief. Since we tend to lean toward staidness in our General Conference, we might achieve a balance by doing more for those who are troubled. We can't ignore the feeling that prompted the layman to conclude, "Our pastor ought to preach more about repentance." But it should be repentance with understanding in place of shame.

Reinhold Niebuhr wrote in the February **Atlantic,** "The renewal of life through repentance is therefore a message of hope and judgement for every age. It will yet prove its relevance and power to an age which imagined that intellectual progress would obviate the necessity of religious renewal."

"Christian Mutual Aid"

A Book Review by Carl Lehman

J. Winfield Fretz, the author of **Christian Mutual Aid,** is chairman of the Aid Section of the Mennonite Central Committee. The work of the Aid Section is no doubt best known through its recent resettlement of Mennonite refugees in Paraguay. It is also concerned with problems of rehabilitation and resettlement of members in the United States and Canada. Help given is on a self-liquidating loan basis, in contrast to the outright gift basis with which the Relief Section operates. Brother Fretz's book is published by the MCC and was written to help foster the spirit and the program of mutual aid among

Mennonites. As such it is exceedingly helpful and deserves a wide reading. Harold S. Bender in his foreword writes:

> "It assumes that the Mennonites in their various groups constitute Christian brotherhoods based upon a personal experience of faith in Jesus Christ as Saviour and Lord and a loving fellowship in His body, the Church . . . . It is a conscious effort to challenge the secular trend of the times which threatens to denature the Christian community and make its members increasingly dependent upon the state and the commercial world with consequent transfer of loyalty from the church to other agencies."

Important as this effort is, Brother Fretz also tries to make clear that if we take the Christian principle of mutual aid seriously the brotherhood will be able to solve serious problems and meet important needs that are not now being met by either commercial or governmental agencies. This point has been well established in the recent movement of Mennonites to Paraguay, a movement which could not have been possible had it been left to the efforts of commercial or governmental agencies.

The eighty-eight page booklet opens with a clarification of the principle of mutual aid. The author states that "the idea of working together to accomplish desired goals is much older than the idea of working alone . . . . (it) is a fundamental law of the universe . . . . an inherent part of God's creation." The extreme individualism of modern life was not known to ancient peoples and today is not found among the more simple cultures and civilizations. The author also distinguishes between the terms **cooperation** and **mutual aid**, although he admits they are nearly synonymous. **Cooperation** may be for selfish purposes, whereas in genuine Christian **mutual aid** "there is as much concern for the other person or group as for one's own." Admittedly the terms are used interchangeably and this distinction actually is not always made in practice. The author also makes clear that mutual aid is not charity. Charity divides people because it is a one-way relationship with the recipient often losing self-respect and the giver assuming a superior attitude. Mutual aid on the other hand unites people because it is a two-way relationship, and wherever applicable it is a much more wholesome process. Strangely enough the church has clung to charity, which is often necessary, whereas mutual aid which was so widely practiced in the early church has become a stranger in today's program!

The booklet is written in clear and non-technical language. You do not have to be an economist nor a sociologist to understand and deeply appreciate what the author writes. It unfolds ideas which are new only to modern life. They are actually as old as Jesus of Nazareth and as vital for our world as they were for the disturbed little country of Palestine in His day. Though He was rejected and put to death His church flourished. No doubt there will be those who will reject and label impractical many of the things found in these pages, but let him who is so disposed first ask himself whether he speaks as one who has sold himself to the commerical materialism of the modern world or whether he speaks as one who has taken up the cross of Christ.

Brother Fretz stresses the point that instead of being contrary to nature, mutual aid is a fundamental principle of nature, and incidentally, it is not the only principle which has been perverted by modern man to his own harm. He traces mutual aid from the early Old Testament period on through its greatest emphasis in the New Testament. He quotes Lucian, the ancient Latin writer, who in speaking about the early church says, "the activity of these people, in dealing with any matter that affects the community is something extraordinary; they spare no trouble, no expense." In two intensely interesting chapters he shows how this emphasis was again taken up by our Mennonite forefathers in both Switzerland and Holland, and how its principles have affected our history since that time. Another chapter is devoted to illustrations of mutual aid still being practiced in Mennonite communities; and another to the needs not now being met because we are not committed to helping one another as true Christian brothers should. Another chapter gives helpful and practical suggestions on organizing mutual aid in a community. The book closes with a discussion of what mutual aid can do for the church. It should be clearly understood that this principle is not properly considered as something confined to secular life about which the church has no concern. To the contrary it is something that rather clearly indicates the real spiritual condition of a church. Should any think there is too much idealism in the book, let him remember that no principles are worthy of Christ if they are short of ideal. What we really mean when we say certain Christian principles are not practical is that we have no place for them in our lives because of other things which predominate.

No Mennonite pastor can well afford not to read this booklet. No leader in the church should be without a copy. Anyone really interested in what his church does and what it becomes, whether he or she is a leader or not, will find here eighty-eight pages of some of the most interesting and stimulating help he has seen in a long time.

(Copies of **Christian Mutual Aid** may be had from the Mennonite Central Committee, Akron, Pa., for twenty-five cents a copy.)

TO REHEARSE FOR "SEVEN LAST WORDS"

All former students and graduates who have sung in the Bethel College A Cappella Choir are invited to participate in the twenty-sixth annual rendition of the Easter oratorio, "Seven Last Words," to be presented in Memorial Hall on the afternoon of March 21. Dr. Hohmann has announced a rehearsal for this performance for March 20 at 4:00 p.m. in the college chapel.

"These Necessary Things" for 1948

by Walter H. Dyck

The Council of church leaders held in Jerusalem about A. D. 52 prefaced its closing resolution with, "For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things" (Acts 15:28).

Reverently, we would draw a parallel as it applies to our Conference for 1948.

The Council of Boards recently met in Chicago to consider a budget for 1948. We were conscious of the Holy Spirit's presence. We were conscious of the interests and the abilities of each of our over 45,000 members.

Speaking in behalf of those who surveyed the open doors and weighed our ability to meet the challenge of the hour, we wish to preface a report on budget totals with these words of the early apostles:

"For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things."

Besides the continued interest and prayers of each congregation and member for the task the Holy Spirit is laying upon us, the following twelve boards and committees report their budget requests:

Board of Emergency Relief	$399,100	$4.20
Board of Foreign Missions	330,000	3.48
Mennonite Biblical Seminary Board	68,500	.73
Home Mission Board	60,000	.64
Board of Education	33,940	.35
Board of Publication	21,657	.23
General Conference Treasury	13,540	.14
Peace Committee	10,000	.10
Young People's Union	5,200	.05
Women's Missionary Association	4,818	.05
Mutual Aid Board	1,650	.02
Committee on Doctrine and Conduct	1,000	.01
	$949,405.00	$10.00

Each of the boards and committees feel that the above figures are the minimum which they definitely need to carry out what should be done in 1948.

A Church Council, also individual members, will welcome the accompanying breakdown of the above items.

If the Lord prospers us materially and spiritually in 1948, so that we are willing and able to raise the almost $950,000 for General Conference causes, and if no individual phase of our work is to be neglected, every $10 contribution should, on the average, be broken down as indicated in the right hand column above.

To illustrate, the Peace Committee needs 10 cents out of every $10 of gifts which you will contribute; the Boards of Education and Publication need 35 cents and 23 cents respectively.

Since our Canadian brethren do not pass their most generous relief contributions through our treasury, it is safe to estimate that we will need $25 per General Conference member during 1948. This does not include gifts in kind passed through M.C.C. clothing or relief centers.

From time to time in these columns we will present the work assigned to each of the various boards and committees.

"Let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart."—Walter H. Dyck, Executive Secretary.

KING OF KINGS

(Continued from page 1)

ing one of my pastorates I decided to check the book section of the local dime store. They were selling some well-known books prized at forty-nine cents. The only life of Christ was that by Ernst Renan. To Renan, Jesus is primarily a beautiful poetical legend.

In place of the Gospel of Jesus Christ, then, men erect religions for irreligious. The religion of truth, the religion of the working class, the religion of business, the religion of patriotism, the religion of reason, the religion of humanism, the religion of superstition, the religion of success. All are strange mixtures of truth and error, a poor re-hash of pseudo-science and betrayed Christianity.

How shall we remain in the triumphant power of Palm Sunday in the light of these challenges to our Lord?

First of all, every authentic re-discovery of Christ is the re-discovery of the Bible. The Old Testament for background and the New Testament for the revelation itself. The Living Word of God is Jesus Christ. And He is supremely known in the written Word of God. These cannot be separated even though Christ is final and the New Covenant is decisive.

Second, Christ must be known in a living union between the follower and his Lord. We must be *in* Christ. How daring! How audacious! How radical! We must live in Jesus Christ. And He is gracious enough to live in us. "*Abide in me and I in you*"—*John 15:4* This is beyond even obedience. This is being. This is beyond denominations. This is beyond modernism and fundamentalism. This is beyond seminary training or no seminary training. This is beyond debate and argument. This is beyond all books including the Book of Books. This is it—to use an American phrase. Indeed, even death cannot separate us from the love of God *in* Jesus Christ.

If you have this union with Christ your first and last word will be Hosanna.

M.C.C. News Notes

Refugee Group Includes Variety of Skills

Among the 860 Mennonite refugees who are making the voyage toward South America aboard the "SS General Heintzelman", are 2 nurses, a doctor, 4 teachers, 246 farmers or farm workers, 226 housewives and domestics, 4 carpenters, and one or two each of other occupations such as electrician, mechanic, miller, butcher, shoemaker, cook, etc.

In the group there are 229 men, 286 women, 155 boys, 160 girls, and 30 babies. It is noteworthy that nearly half of the group are men or boys, as contrasted to the much smaller percentage of men and boys in the **Volendam** group which went to Paraguay last year. This larger percentage of men will greatly facilitate settlement of these people in Paraguay.

Mennonite Refugees from China to Enter Canada

Many of the Mennonite refugees who fled from Russia during the 1930's came to North and South America. A small number, however, fled eastward crossing from Russia into northwestern China, hoping eventually to reach a place of safety and refuge. Because of the strife in China in recent years, these people have again had to flee.

The need of these people came to the attention of our MCC relief workers in China, who assisted them in coming to Kaifeng, and later to Shanghai. Since that time permission has been secured for some of them to enter Canada as agriculturalists. On February 24 six of these individuals were able to leave for Vancouver, British Columbia, where they are scheduled to arrive on March 19. In this group are Mrs. Maris Schellenberg with sons Jacob—twelve, and Henry—eighteen, and Mrs. Lili Goosen with son Peter—fourteen, and daughter Lene—sixteen. Nine more persons of this refugee group have been approved for immigration to Canada, but have not yet secured boat passage.

Relief in Java Opens

William Yoder reports that an agreement has been reached between the Indonesians and Dutch, thus ending the state of war which has existed in Java for a number of months. This development opens the way for the MCC to begin a relief project in the interior of Java, in the area of the Dutch Mennonite Mission. A shipment of relief supplies is ready to be sent, and additional personnel for this work will also be available from the group of workers now in India.

Soap is Still Needed for Relief

About one year ago arrangement was made to share a soap manufacturing plant with the Brethren Service Committee. During this past year our people have contributed enough fats to produce 34,050 lbs. of soap evaluated at $6,810. This soap is shipped through MCC channels and is distributed by our workers overseas.

This method of converting fats into soap for relief has proven very satisfactory. Some of our people may prefer to make the soap at home, and such is acceptable for relief. However, we would generally recommend sending in the fat to this soap factory, making possible a uniform product which is especially suited for overseas shipment. Where possible, contributions should be sent directly to the Brethren Service Committee Center, Nappanee, Indiana. Use containers that you do not care to have returned. If you do not have a suitable container, write to the Brethren Center requesting a five-gallon can which they have for loan for this purpose. All contributions should be carefully marked as Mennonite gifts. The MCC will receive soap corresponding to the amount of fats given by Mennonite people. If desired, contributions may be sent to one of the MCC food warehouses (Newton, Reedley, Goshen, Kalona or Silver Springs) from which it will be hauled to Nappanee.

It should be noted that this announcement applies only to the United States, since Canadian restrictions prevent the export of soap for relief.

Summer Service Units Planned for Canada

Due to the many expressions of interest in Summer Service, Elmer Ediger, the director of this phase of MCC work, visited a number of communities in Canada, with some very encouraging results. It is hoped that service units will be opened this summer in mental hospitals in Ontario and Western Canada. Anyone interested in this type of service should write to the Kitchener MCC office (223 King Street East, Kitchener, Ontario) for further information.

Brook Lane Farm Construction Help

After delay because of weather, good progress is being made with the small new building for the mental hospital. A group of seven Mennonite men have been working regularly since November or December. Some of these will need to leave this month. Additional manual help, skilled and unskilled, is needed. For information about work on employment or volunteer basis write to Akron Office of the Mennonite Central Committee or Brook Lane Farm, R. F. D. No. 5, Hagerstown Maryland.

Program Material for Intermediates

by Henry Harder

As a member of the Curriculum Committee of our conference, I have been asked to write an article about program material for the Intermediate Age Group. There appears to be a need for suggestions as to what material to use for programs for this age group. Below I am giving a list of suggested material. What may be preferred by one group, may not be cared for by another. But will you kindly study this suggested list, order such copies as appeal to you, and then adapt the material to your own local group. The Curriculum Committee to date has not worked out our own Intermediate Young People's Program material, but we hope to have something ready for our

(Continued on page 7)

Mennonite Church at Caldwell, Idaho

At Edge of Desert Expected To Blossom as a Rose

By Menno and Selma Kliewer

On March 23, 1947, we were able to have our first service in the church building, which had been purchased from the Church of Christ Scientist, and then moved on to our lot. On May 25 the group was organized as the First Mennonite Church of Caldwell, Idaho. Rev. Henry N. Harder and Brother Marvin Linscheid of Aberdeen came over to help with the organizing. On June 1 five young people were baptized. At present the membership stands at twenty-four.

We have an active Christian Endeavor in which all ages take part. It meets every other Sunday evening, and attendance and interest is good. Our ladies are considering starting a mission society. We have not been able to show gain in attendance during the time we have been here. The gain that was made by new attendants was lost in those who moved to other states. We have lost twenty-one from our attendance list in those who moved away. We hope that our loss has been some other church's gain. We feel this loss very much since a number of these were faithful workers in the church.

The moving of the church, the digging of the basement, and the pouring of the foundation all meant a lot of work. Some remodeling was also done on the entrance to make it fit our need. Recently, considerable work was again done on the basement so that it is now ready for use. The group labored together faithfully in all this work, so that now only a few minor things are needed to complete it all. We hope to be able to have the dedication some time this spring.

The church is located in Caldwell, two blocks from the high school, two blocks from a large new grade school, and one and one-half blocks from the Junior High School. Caldwell is a city of 11,000 or over, located in rich farming country. The city finds itself in a boom. Many new business houses are being built, while others are being planned for the near future. This boom is partly due to the expectation that land just north of the city is to be brought under irrigation. Twenty-six thousand acres are to receive water this spring; however, the project may not be entirely completed by that time. When it is completed, it will transform a desert of useless sage brush into rich farming country. "The desert shall rejoice, and blossom as the rose." Isa. 35:1b.

In regard to the church, we realize with the author that "Tomorrow Is Here." The tomorrow for which we have labored and prayed, when we might have a church of our own; a house in which we could worship and serve God. Now we plead for grace to do the many things which we had hoped and planned to do when that day came. For this we covet your prayers and interests.

(The Board of Home Missions of the General Conference is greatly pleased at the evident blessing of God in this field.—A. J. Neuenschwander, Secretary)

Congregation and Church, Caldwell, Idaho.

PROGRAM MATERIAL FOR INTERMEDIATES

(Continued from page 6)

churches in time. You will understand that the assignment of this committee is so large that we are asking you to be patient with us. In some areas of our Christian Education Program for our Mennonite Churches we have made progress the last two years, but much remains to be done.

Here is the list:

1. **How To Use the Bible for Help Today,** by John Bruere, The Westminster Press, Philadelphia. Price 24 cents. This is a series of studies prepared for young people. With the diligent help of the sponsors this study should prove to be quite helpful to young Christians. At the end of each chapter there are given suggestions for class preparation and procedure.

2. **James the Practical** by Yoder P. Leith, Westminister Press, Philadelphia. Price 25 cents. This is a study of this epistle.

3. **Young People's Bible Study Course,** by Jacob Blaauw, 75 cents, Zondervan Publishing House, Grand Rapids, Michigan. This book should be a fine guide book for the Intermediates as the subjects are prepared for this age level.

4. **Talks With Our Young People,** by John W. Weaver, Mennonite Publishing House, Scottdale, Pa. This booklet deals with subjects such as these: What should be the attitude of our young people toward the church? The girl and her friends. The boy and his friends. etc.

5. **The Program Builder,** Mennonite Publishing House, Scottdale, Pa. 20 cents per copy. This booklet discusses many doctrinal and social problems of young people from the Mennonite view point.

These are some of the suggestions which we kindly present to you for your consideration and possible use. —H. N. Harder, Member Curriculum Committee of the General Conference.

Our Colleges and Seminary

BETHEL COLLEGE

In spite of adverse weather conditions, the annual Bethel College Fellowship Committee dinner, held March 5 in the dining hall, had a record attendance of 243, representing thirty-one Mennonite churches in central Kansas. Jake Bartel (Hillsboro), chairman, presided during the after-dinner program, in which were outlined plans and progress of the school and interest generated still further in supporting Bethel with goodwill, constructive criticism, and financial aid. The large Student Christian Association elected the following to take office with the beginning of the new quarter: Harold Moyer, president; Harold Wedel, vice president; Edith Claassen, secretary; and Marjorie Fast, treasurer. Heading the reorganized Student Volunteer Cabinet are Joseph Duerksen, president; Arthur Isaak, vice president; and Katherine Enns, secretary-treasurer. Earl Loganbill and Frances Siebert have been appointed by the Student Council as new editor and business manager, respectively of the **Bethel Collegian.**

CANADIAN MENNONITE BIBLE COLLEGE

The Manitoba Minister's Conference was held in our College from March 1 to 5. Dr. C. Krahn of Bethel College and Dr. J. H. Janzen of Waterloo, Ontario, served as leaders. Over sixty ministers from the surrounding communities took part. Rev. Walter Dyck will serve the College and the Bethel Mission Church with some messages on the Work of the Conference and Ministerial Studies, March 14-19. In the evenings he will bring evangelistic messages for the general public. On March 14, Mr. Henry Wall, an instructor in our College, will be ordained as a minister. Mr. Wall has been called by the Bethel Mission Church to serve as an associate pastor.

FREEMAN JUNIOR COLLEGE

The losing side in the Star Contest invited the students and faculty to the Gym where they showed the picture, "Keys of Kingdom." The music department is busy practicing for the Music Day events on Easter Monday. As usual, it is planned to have the choirs of the community present the morning program, and the various musical organizations of the school will render programs in the afternoon and evening. Prof. Lichti has started work on the cantata "The Seven Last Words." This is to be presented in the evening. Mr. Ed. Stucky of Goessel, Kansas, spoke to the Freeman Bethany Church on Sunday morning and in chapel on Monday. The Teachers Training Classes are busy observing this week. Next week they start practice teaching. Six second-year and nineteen first-year students are taking these Teachers Training courses.

BLUFFTON COLLEGE

Twenty students attended the week-end conference at Mennonite Biblical Seminary March 5-7. This conference was sponsored by the Education Committee of the Middle District and was intended primarily for those seriously considering entering a full time Christian service vocation. Dr. J. S. Schultz attended the North Central meeting in Chicago March 11. Dr. Harry M. Gage, administrative consultant of Cedar Rapids, Iowa, visited the college March 9, 10. The Booster Committee is planning a Booster Concert to be given May 28. Some of the outstanding musicians, formerly connected with the college, will appear on the program. Either a concert or a dinner is given each year for college support, sponsored by this committee. Rev. Don Smucker spoke in Chapel March 3 and 4. During these two days he interviewed students who might later be interested in attending Mennonite Seminary, spoke to the full time Christian Service group, and spoke before the Peace Club.

MENNONITE BIBLICAL SEMINARY NEWS

Enthusiastic acceptance of the newly elected President of Mennonite Biblical Seminary, Dr. S. F. Pannabecker, was made by President Rufus D. Bowman of Bethany Biblical Seminary at chapel Tuesday of this week. Dr. Bowman reviewed the affiliated relationship between the two institutions and indicated that the Church of the Brethren was happy for this affiliated relationship and looked upon it as a creative and fruitful development in future years. The new President responded and asked for the prayers of the faculty and student body in the light of the difficult assignment which he now has. He then went on to present an address concerning the whole background of the Mennonite church in order to make this clearer and more understandable to the Brethren members of our Seminary family. Dr. Pannabecker emphasized the diversity of background among American Mennonites. He said, "the Mennonites came from many different places in Europe at many different times to many different communities in this country, and therefore some of the divisions in America have come about simply through the diversities in place and time of origin." The present problem of the Mennonite Church, he then concluded, was how to accept what is good in our background and reject that which is not permanent. Four things he particularly believes are permanent in the Mennonite tradition—first, the matter of Biblical authority, looking upon the Bible as the word of God; second, a strong emphasis upon living the Christian life in obedience to the teachings of Jesus Christ; third, a pietistic religion which includes warmth and feeling and heartfelt emotion under the control of the spirit; and fourth, a new emphasis upon church unity, working with other Mennonites and other denominations which are evangelical. Following the address Professor Marvin Dirks sang the fine German prayer hymn, "Gebet."

Members of the faculty held a surprise reception for Dr. Pannabecker and his wife this week. Following ice cream and cookies there was a period in which the faculty members informally affirmed their joy in this new decision. Dr. Pannabecker responded with an address and by a selection on the little Chinese pipe organ (sheng), which he brought from the mission field overseas.

Don. E. Smucker will conduct Union Holy Week Services at the Inman High School during the week of March 21 to 26 under the sponsorship of several Mennonite churches in that community.

Corbet Bishop, well-known to people in the C.P.S. era, paid the Seminary an informal visit this week. His home is in Alabama, and he is a member of the Church of Christ Conservative.

Rev. Lester Hostetler of North Newton was on the campus Friday and Saturday en route to Nappanee, for special meetings.

Again a Bible School Workshop

"Are you planning another workshop? This has been asked me in casual meeting with friends on the street, in the church. "I certainly want to come" was their hearty reply when they were answered in the affirmative.

In the past two workshops we were greatly blessed. When we seek help for our task, God so willingly and abundantly pours out far in excess of our asking or our thinking and we rejoice to continue, strengthened, in the work to which He called.

Mrs. Paul Erb was our guest speaker and leader of the workshop last year. "It cost something" was her message to the children's workers. Yes, it does cost, but far greater than the cost is the gift of God's blessing when a teacher becomes the vessel to "bear His Name" to the child.

This year Mrs. Olin Krehbiel of Berne, Indiana, will be with us. Joyfully we look forward to the time when again we can welcome all who are interested in youth work. The place of meeting is again the Student Union Room on the Bethel College campus. Registration begins at 9:00 A.M. The day is April 3, 1948.—Joanna Andres, for the Western District Education Committee.

Institute of International Relations

The thirteenth annual Institute of International Relations will be held at Friends University for ten days June 4 - 13. The Peace Committee of the General Conference is one of the co-sponsors. The emphasis this year will be on constructive peace building. Among the leaders expected are:

Louis Dolivet - French American - writer - lecturer and international editor of the **Free World Magazine.**

Bert Mitchell - student of world affairs - has spent time in Russia and Poland with the Y.M.C.A.

Eddy Asirvatham - of India - teacher at Boston University and well informed regarding the problems and progress of the far East.

Maynard Kreuger - economist - University of Chicago, and professor W. A. Young, former president of Friends University who will be dean of the Institute.

Other leaders invited include an expert on International Education from Sweden, an outstanding Negro leader, someone in the field of religion and one or two headliners.

The tuition is $12.50 for the ten days. Board and room may be secured at a reasonable rate. These ten days provide an unusual opportunity for the college student interested in credit and ministers seeking basic information and for others who want to "Earn the Right to Form a Judgment."

Further information may be secured by writing to the Institute Office at Friends University.

Our Saviour

In a lowly manger the Christ was born
In later years his heart was torn
With grief and anguish, sorrow and such
And remember, Brother, it was for us.

He writhed in anguish and pain, you see,
And I know now that it was for me.
On that awful cross he bowed his head
And Jesus Saviour is numbered with the dead.

They buried him there in a rich man's grave.
He died a sin cursed world to save.
He rose from the dead and ascended on high,
Now our Saviour never more shall die.

He is coming again in this sin cursed world,
His banner you see is now unfurled.
He'll take his own home, never more to die,
But forever to live with him on high.

(The above poem was written by the late Rev. J. S. Raugh. It was recently found by Mrs. Raugh among some papers in his desk.)

Jottings

—Immanuel Church, Los Angeles, California: The Braille Team of the Bible Institute of Los Angeles presented an interesting program at the joint C. E. meeting on March 2. The pastor, Rev. Harold Burkholder, is in Colfax, Washington, conducting revival meetings. Miss Wilma Augsburger, our church worker, will leave us in July to continue her college education.—Mrs. Harold Burkholder, Corr.

—First Church, Hutchinson, Kansas: Our church has been selected for one of the three union Good Friday services which are being sponsored by the Ministerial Association. The services will be of three hours duration with seven ministers, each speaking on one of the "Words from the Cross." A mixed choir of thirty voices is practicing an Easter cantata, "The Resurrection Song," which will be sung in our church Easter Sunday evening. The Men's Chorus gave a program in the Eden Church, Moundridge, on Sunday evening March 7. Occasionally our church finds opportunity to extend financial aid to needy members. Recently an offering was received for a sister who has been hospitalized for long periods of time in recent years.—Mrs. V. Sawatzky, Corr.

—Johannestal Church, Hillsboro, Kansas: We are eagerly looking forward to the coming of the Bethel Octet on March 14. The following Sunday night our special Passion Week services shall begin with Rev. J. J. Voth bringing us the messages, concluding the week on Good Friday Morning with communion services.—Mrs. Arnold A. Plenert, Corr.

IMPORTANT NOTICE REGARDING USE OF CLERGY CERTIFICATES

Mr. H. W. Siddall, Chairman, Trans-Continental Passenger Associations, Union Station, Chicago, Illinois, calls our attention to a misunderstanding with regard to the use of Clergy Certificates.

On the inside front cover of each certificate you will find the following rule:

> "This certificate and Clergy tickets issued thereon are not transferable, and if presented by any person other than to whom the Certificate was issued, it will be forfeited, taken up and canceled."

In some instances, holders of Western District Clergy Certificates have not been abiding by this regulation, and have allowed others to use their certificates.

Those entitled to the use of these Clergy Certificates will appreciate the consideration which railroads are giving, and will wish to cooperate in helping to make the abuses of this privilege impossible.—Walter H. Dyck, Executive Secretary

EASTERN DISTRICT BROTHERHOOD TO MEET APRIL 3

The Men's Brotherhood of the Eastern District Conference will hold its annual Father and Son Fellowship meeting at the Hereford Mennonite Church, Bally, Pa., on April 3, at 7:30 P.M.

The speaker will be Charles E. Gremmels of New York City. Mr. Gremmels has, for many years, done a great work as a Christian business man, personal worker, and supporter of missionaries. He will speak at the Eden Church, Schwenksville on Sunday morning, April 4, at the Montgomery County prison in the afternoon and in the Grace Church, Lansdale in the evening.

Bring your son or borrow someone else's son for the evening and bring them along to the Fellowship meeting. If you teach a class of boys or men bring them along. Your families are also welcome.—N. K. Berky

—Salem Church, Dalton, Ohio: We welcomed Mr. and Mrs. Irvin E. Richert to our church for the sermon and devotional period for Christian Endeavor, March 7. Our benevolent offering today will be used to purchase wheat in cooperation with a local project to send a car of wheat for relief. We're planning to have a fellowship church supper and program with the Rosenbergers, March 29. The Rosenbergers expect to leave that week for their new pastorate in Pennsylvania. To help pay for our **Missionary News and Notes,** the ladies are laying aside a penny every time they pass a church until our next meeting.—Mrs. Ivan Badertscher, Corr.

—First Church, Philadelphia, Pa. We welcome into our midst Mr. and Mrs. Fredrich Dordregter of Holland. They will join our church on Palm Sunday by letter transfer from the French Reformed Church of Amsterdam. Both taught in the Sunday school period over a period of years. They speak Dutch, French, German and English languages. Having lived in Philadelphia with her parents from 1916 to 1919 Mrs. Dordregter is remembered by some of our members as the little "Dutch" girl who came to Sunday school with her cousin Wilhelmina Kuyf (missionary to China). Mr. and Mrs. Dordregter have applied for their naturalization papers, and we trust that the opportunities and new friendships here will erase the unpleasant memories of their war experiences. —Mrs. H. S. Weiss, Corr.

—Menno Church, Lind, Washington: Rev. Wilbert Regier of Pratum, Oregon, will conduct a week of pre-Easter Services beginning Palm Sunday. Rev. Wiebe is presenting a "We Believe" series of Sunday morning messages based on the General Conference Statement of Faith. These messages will continue through Pentecost. A recent offering for resettlement of Mennonite refugees totaled $818.12. The Women's Mission Society is sewing baby garments for relief.—Mrs. Willard Wiebe, Corr.

TWO NEW CHURCHES JOIN HUNDRED PER CENT PLAN

The First Mennonite Church of Fredonia, Kansas, and the North Star Church (City), Drake, Saskatchewan, young people's group have joined the HUNDRED PER CENT PLAN of church publications. This brings the total to seventy-five churches now on the PLAN, fifteen of which have joined the PLAN during the last eight months.

The Board of Publication is deeply grateful for the confidence which one church after another shows through increased use of Conference publications. The more we get together on matters of information, the better we will understand each other, the more we will love each other, and the more effective our total witness will be.

—Eicher Emmanuel Mennonite Church, Wayland, Iowa: The choir of our church, with that of the Wayland Mennonite Church, is practicing for an Easter cantata to be given on the evening of March 28.—Mrs. W. J. Graber, Corr.

—First Church, Newton, Kansas: On March 3 Mr. Raymond Schlichting, M.C.C. Worker, who recently returned home from Paraguay, showed pictures of the new Colony, "Volendam" and told of the work among the new settlers in Paraguay. Many friends from neighboring churches attended. Last fall our church adopted an Every-Member Family Prayer Meeting and Bible Study each Thursday evening, combining our mid-week activities into one evening of the week. We use uniform lessons.—Mrs. Menno Sperling, Corr.

—First Church, Berne, Indiana: The Rev. Andrew R. Shelly will be the speaker at the special meetings to be held March 14-21. His announced subjects are: "The Christ of the Cross;" "The Cross and Youth;" "On the Cross of Calvary;" "Peace and the Cross;" "Stewardship and the Cross;" "The Church and the Cross;" "Begin at the Cross;" "From Palms to the Cross;" "Beyond the Cross." On Sunday, February 22, Mr. and Mrs. Ellwyn Hartzler, who were in Puerto Rico for over a year, showed pictures of the work and the country. The first of the church offerings for the establishment of a permanent building fund was taken February 29. It is proposed to raise a fund of not less than $100,000 to be used solely for remodeling, construction and reconstruction purposes. The imperative need at present is more adequate space for the Sunday school, as it is impossible to do effective and satisfactory work in the present overcrowded condition.—Martha Gilliom, Corr.

—Boynton Mennonite Church, Hopedale, Illinois: $422 in contributions and pledges for the Auditorium-Physical Education Building Fund of Bluffton College was the result of the week of solicitation by Dr. L. L. Ramseyer. Rev. Robert W. Hartzler, of Goshen, Indiana, is conducting special pre-Easter services at this church. His subjects are: "A New Dawn," "A New Consecration," "Jesus' Message to the Sinful," "It Is Not Easy To Follow Jesus," "There Is Life in the Church," "What Is Life For?," "Where There Is Life There Must Be Growth."

—Bethel Church, Winton, California: Our congregation gave a surprise house-warming to Rev. Myron D. Hilty and family on February 12. The evening was spent in opening gifts, making recordings of everyone present, singing, and refreshments. The Annual Mission Society Dinner was given on February 29. Since the day had been designated as Visitor's Day, the Sunday school record was set much higher. After the dinner the Ladies Sewing Circle gave a short program. In the evening Chaplain H. C. Richard, of the local air field, was the visiting speaker. He spoke on, "The Church of Germany Today."—Lorraine Heppner, Corr.

—North Star Church, Drake, Saskatchewan: Mr. and Mrs. Peter Neufeld and three sons, all refugees from Europe, have come to make their new home at Drake. The sons are aged twenty-one, sixteen, and ten. The parents and two sons are at present living with Mr. Neufeld's brother, Abraham Neufeld.—Jacob Driediger, Corr.

—Friedensfeld Church, Turpin, Oklahoma: Rev. and Mrs. John Unruh, Madrid, Nebraska, have accepted a call to serve this group. A new, modern, five-room parsonage with attached garage has been built on the church yard. We have been busy putting the

LUCKY THIRTEEN

One lady we know is absolutely convinced that thirteen is her lucky number. She just doesn't believe that thirteen is unlucky for her.

And we are absolutely convinced that the thirteenth Sunday in every quarter is a lucky day for our children.

Lucky, because so many churches are beginning to see that special collections raised on the thirteenth Sunday in every quarter are particularly appropriate for sponsoring our Conference publications, with special emphasis upon quarterlies and other teaching aids for our children in our Conference.

Increasingly churches are beginning to see that one Sunday out of thirteen—and we suggest the thirteenth Sunday in every quarter—is a fine time in which to re-emphasize among our people the importance of good, well-prepared, carefully-thought-through programs of materials in our church schools.

Lucky, the children who are going to get better materials in the future because some Sunday school superintendent raises the question, "Can't we set aside the collection on the thirteenth Sunday in every quarter for better publications?"

Persons interested in Voluntary Service may contact either Voluntary Services, M.C.C., Akron, Pa., or Voluntary Services, General Conference Headquarters, 722 Main Street, Newton, Kansas.

Calendar of Coming Events

March 15—19. Annual Bethel College Bible Lectures; Wm. W. Adams and Jesse H. Ziegler, speakers.

March 21. Palm Sunday.

March 26. Good Friday.

March 28. Easter.

April 3. Bible School Workshop. Memorial Hall, North Newton Kansas.

April 3. Eastern District Brotherhood Father and Son Fellowship Meeting. Hereford Church, Bally. Charles E. Gremmels, speaker.

April 11. Sunday School Convention of the Western District Conference, Pretty Prairie. Paul E. Carson, evening speaker.

May 2 Mennonite Song Festival. Memorial Hall, North Newton, Kansas

June 4-13. Institute of International Relations, Friends University, Wichita. Speakers: Eddy Asirvatham, Maynard Kreuger, Louis Dolivet, Bert Mitchell, etc.

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, and Newton, Kansas.

August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

finishing touches on the home in spite of the snow and bad weather we are having. We do not know how soon the Unruhs will come. Rev. J. J. Esau brought us some messages during the month of February.—Mrs. J. I. Koehn, Corr.

—Apostolic Church, Trenton, Ohio: Rev. J. E. Amstutz presented a series of messages on "Some of the Great I Am's of Jesus" each morning over WPFD, Middletown, Ohio, during the week of February 17-21. The Gospel Team of Bluffton College presented a special worship service March 7. Congregation and visitors enjoyed a covered dish dinner at noon, and a social hour afterwards. In the afternoon the young people held their monthly meeting with the Gospel Team giving a message and musical numbers.—Edna M. Kinsinger, Corr.

—Immanuel Church, Los Angeles, California: We were privileged to have Rev. and Mrs. W. C. Voth at our services on March 7. Rev. Voth brought the morning message on the subject, "We Would See Jesus." Mrs. Voth addressed the Women's Missionary Society and gave an account of their work in China.—Mrs. Harold Burkholder, Corr.

—Aberdeen, Idaho: Rev. Henry Harder held special meetings at Carnegie, Oklahoma, March 3-9. On March 2 he preached at the Grace Church, Enid, where he formerly served as pastor.

—Rev. John T. Neufeld, who is a trained architect, came to Kansas recently to consult with officials of the Hoffnungsau Church, Inman, relative to their plans for a new church. From Newton Rev. Neufeld went to Mountain Lake, Minnesota, for further consultations on church building plans.

—First Church, Pretty Prairie, Kansas: The film, "God and the Atom," will be shown here the evening of March 22. This is a presentation from the Moody Bible Institute. The Freeman Junior College chorus will bring us a message in song, March 25, 7:30 P.M. Funeral services are to be held here Tuesday afternoon for Mrs. Jonathan O. Graber. Rev. Andrew Shelly was a guest speaker here last Monday evening. Many could not attend due to bad weather and roads.—Ralph Krehbiel, Corr.

—The First Mennonite Church, Fredonia, Kansas: The volunteer mission band of Bethel College was with us March 7. The quartet sang two numbers in the morning. After we all enjoyed a basket dinner they gave a program. Joe Duerksen told of present conditions in India concerning mission work. Mr. Ediger talked on missions. He pointed out that we are either missionaries or a mission field. A reading was given. The music consisted of viola and piano music, quartets and a vocal solo.—Miss Lueena Seibel, Corr.

—Tabor Church, Newton, Kansas: Our pastor Rev. H. B. Schmidt and Rev. Nunley of the Colored Methodist of Newton had pulpit exchange. The Men's Chorus of the Buhler Church gave us a program of music. Lawrence Dale one-year old son of Mr. and Mrs. Henry Unruh died. One of the Ladies Aid projects of this year is installing a water system in the church.—D. S. Thiesen, Corr.

—Salem-Zion Church, Freeman, South Dakota: A farewell service for Irvin Schrag took place at our church on the eve of March 7. Mr. Schrag will be leaving for India some time after March 15. His mission is to assist our missionaries in their manifold duties such as: building, plumbing, mechanics, etc. The Women's Missionary Society has undertaken to furnish a room for the Old People's Home in Freeman. Estimated cost is $300. March 12 is the wedding day for Miss Elta Graber and Henry Lehmann.—Corr.

—Deep Run, Pa. The Women's Missionary Society quilted two quilts for relief beside other sewing and cutting patches at an all-day sewing last week. Rev. A. J. Neuenchwander exchanged pulpits with our pastor Sunday morning when Rev. Herbert Fretz began a series of six pre-Easter messages which he will give at the Bethany Church, Quakertown, Pa. An electronic Allen organ has been installed. The dedication service will be held at the morning worship service April 4, and an organ concert given in the evening.—Mae Gross, Corr.

Those Who Have Died

Elmer K. Berky, Boyertown, Pa., merchant, member of the Hereford Mennonite Church, born November 8, 1875, and died February 26, 1948. **Mrs. Lizzie Graybill,** Richfield, Pa., homemaker, member of the Richfield Mennonite Church born April 23, 1869, and died February 20, 1948. **Mrs. Pete Kane,** Meno, Oklahoma, homemaker, member of the Greenfield Mennonite Church, Carnegie, Oklahoma, born October 5, 1869, and died January 25, 1948. **Mrs. Lena Thomas Schultz,** Ringwood, Oklahoma, homemaker, member of the New Hopedale Mennonite Church, born August 13, 1882, and died February 27, 1948. **John Smimores,** Bally, Pa., farmer, member of the Hereford Mennonite Church born January 30, 1895, and died January 11, 1948. **Mrs. Virginia Belle Thompson,** Albany Oregon, homemaker, member of the Grace Mennonite Church born 1866 and died February 27, 1948. **Miss Julia Esther Unzicker,** Cincinnati, Ohio, at home with mother, member of the Trenton, Ohio, Mennonite Church, born December 13, 1894, and died January 17, 1948.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

Etching courtesy *Gospel Messenger*

Out of the Depths I Cry to Thee

Out of the depts I cry to Thee, Lord, hear me, I implore Thee!
Bend down Thy gracious ear to me, Let my pray'r come before Thee!
If Thou remember each misdeed, If each should have its rightful meed,
Who may abide Thy presence?

Our pardon is Thy gift; Thy Love And grace alone avail us.
Our works could ne'er our guilt remove, The strictest life must fail us.
That none may boast himself of aught, But own in fear Thy grace hath wrought.
What in him seemeth righteous.

And thus my hope is in the Lord And not in mine own merit:
I rest upon His faithful word To them of contrite spirit.
That He is merciful and just, Here is my comfort and my trust.
His help I wait with patience.

—Martin Luther (*Mennonite Hymnary,* 531)

Report on Y.P.U. Council Meeting

The Young People's Union Council met February 13-15 at the Mennonite Biblical Seminary, Chicago, Illinois. The meeting was held to plan for the coming year and to share with one another, the experiences of the districts of the Conference.

A full range panorama of the work of the Young People's Union was presented during the sessions. The varied and expanding program of work and activity for youth in the Conference was considered by Council members. The following were major areas of interest, projects and concerns of the Council.

Announce Future Voluntary Service Plans

The Voluntary Service program falls under two categories, the M.C.C. program and the General Conference. The M.C.C. plans to have units this coming summer in Gulfport, Mississippi; Cuauhtemoc, Mexico; M.C.C. office, Akron, Pa.; Three institutional units; a European Service unit. The General Conference announces units to be in the Montana and Arizona Mission fields; Youth Teams to visit churches; a Migrant Work unit; Chicago Mission; Canadian Youth Farm.

Youth to Meet at Mennonite World Congress

The World Congress of Mennonites has been scheduled for August 4-5 at Goshen, Indiana, and August 7-10 at Newton, Kansas. Youth nights have been announced on August 5 and August 10. The Y.P.U. has encouraged and expressed a desire to participate in the Congress.

Consider Annual Retreat

After the General Conference last August, about seventy young people from the U. S. and Canada gathered together for three days of retreat and fellowship at Camp Mack, Indiana. With minister's retreats held annually, consideration of some type of youth retreat has been before the Y.P.U. Executive Committee. In the light of the coming World Congress, this plan was not considered feasible for 1948. Further consideration will be given for 1949.

A Mission in Puerto Rico

N. Paul Stucky, who surveyed Puerto Rico with Rev. A. E. Kreider of the Mission Board during the Christmas season, reported on the trip, the investigation, and the program considered possible. The Council voted to support a mission in Puerto Rico, offering to purchase the land for a mission site. This decision depended upon the Mission Board action.

A Prayer Calendar for 1949

Feeling that a calendar graphically portraying the youth program of the church and presenting in a challenging way items for prayer, would be helpful, the Council favored a project of making a calendar with cuts and art work portraying the conference work and program to youth for prayer. A budget of up to $500 was designated for this project.

Missionary Education Fund

There are four students in the three colleges being supported by the Y.P.U. Three of the students come from Puerto Rico and the fourth from Paraguay. It was voted to continue this as a project aiding them in obtaining their education so that they may return to serve their own people.

Mennonite Youth

The four-page *Mennonite Youth* section of *The Mennonite* was reviewed and discussed. It was announced that an Advisory Editorial Committee is being appointed to aid in analysing, making recommendations, and serving as critics. Appointed to this position at present are Otto Klassen of Bluffton College and Rev. Robert Hartzler of Goshen, Indiana. It was agreed that the Youth pages need to become vital to younger young people. Efforts toward making the pages more distinctive were also suggested. A budget of $50 for cuts and $180 for office expense was approved.

Contact Students in Non-Mennonite Schools

A recommendation was passed urging that means be devised to keep in contact with students in schools, colleges, and universities which are non-conference institutions. It was felt a directory of students in such schools would be both interesting and of real value. It was agreed to work with the Board of Education on this matter since they are already actively interested.

Young People's Program Material

There is evidently a crying need for program materials for young people. The problem was seriously discussed, and it was agreed that present pamphlets under way be encouraged and that contact be made with the Curriculum Committee already actively interested in this field.

Universal Military Training

Arnold Nickel, a seminary student, presented a review of an all-day session the seminary had on this issue. It was again realized what the proposed bill meant. It was recommended that local young people be encouraged to express their concern to their congressmen and that the retreat committees of the districts be urged to include peace training as a vital part of the retreat program.

Letter Fellowship across the Sea

It was announced that Helen Tieszen and O'Ray Graber, both attending Bethel College, have taken charge of the Around the World Mennonite Youth Fellowship. This is a letter writing fellowship. Those desiring to make contact with people across the sea may do so through Helen and O'Ray.

Organizational Problems

Since the age of the officers of the Y.P.U. have constantly been lowering through the years, the question of proper administration of the constantly developing young people's program in the church was discussed. It was felt there is need for older people to be actively interested and a part of the organizational structure. Thus, the Y.P.U. acted to recommend that a study

(Continued on page 16)

The Eden C. E. Society

This material was prepared by a committee of the Eden Christian Endeavor Cabinet, Moundridge, Kansas, of which Miss Vernell Goering is president.

Eden C. E. Members go motorboat riding.

The Eden Christian Endeavor Society has a membership of approximately one hundred. The age group ranges from about fifteen to twenty-eight, including quite a few young married couples. The society meets on the second and fourth Sundays of each month.

The officers of the society include: president, vice-president, secretary-treasurer, librarian, reporter, and two committees, each consisting of four members, the program committee and social committee. The term of each office is one year, with about half of the officers being elected in January and the remainder in July. This eliminates the possibility of an entirely new cabinet. Officers are not eligible for re-election. The officers meet once a month to discuss problems affecting the society and to plan for the future.

The constitution of the society was recently revised. Heretofore, the term of all officers was six months with the exception of the president and reporter whose terms were one year. Officers were eligible to serve two terms. Most of the other revisions were of a minor nature.

The duties of the officers are quite apparent, with the possible exception of the social committee and the reporter.

Members of the social committee have charge of recreational activities at the annual banquet, the Christian Endeavor Retreat, and picnics. This committee is also in charge of Christian Endeavor socials held occasionally during the year. Various games are played at these socials including folk games, twenty questions, and others. Refreshments consisting of apples, pop corn, ice cream or cookies are frequently served.

The chief aim of the reporter is to acquaint others with the activities of the society. About once a month, a report appears in the church paper, the *Eden Chronicles,* submitted by the reporter.

The Christian Endeavor programs are greatly varied. Approximately half the programs consist of numbers by members of the society. The remainder consists of talent other than that from the society, such as a cappella choir, negro choir, quartets, pictures of Christian enterprises, and speakers. The society has had several exchange programs with neighboring churches. Such programs promote fellowship and acquaint the society with the work being carried on by other societies. One of the recent programs of considerable interest was a radio presentation of a pageant which was given through the church microphone, the members of the pageant being in the basement.

Two study classes meet once a month after the regular meetings. One group, the Homebuilding Class, composed of young married couples is under the leadership of Rev. Walter Gering. Such topics as children, hospitality, movies, divorce, and other problems confronting the home are discussed.

Rev. David Neufeld of Rosemary, Alberta, Canada, who is at present attending Bethel College, has charge of the other group, the Friendship Class for those who are single. This group discusses such topics as true love, dating, morality makes sense, engaged, wedding, honeymoon, and other topics of interest to young people.

Visitation of the sick and aged is one of the activities sponsored by the society. Rev. Walter Gering and several members of the society visit homes in the community bringing cheer and comfort in word and song. The expression of thanks from those visited more than repays the efforts.

The Christian Endeavor Banquet, which is held annually on the evening of January 1 in the church basement, is one of the high lights of the year. As the banquets are quite similar year after year, a description of the last one should suffice. The officers and others worked for weeks in advance in an effort to make the affair a success. The topic for the evening was "Building the Future." The group was fortunate in securing Rev. Marvin Dirks of the Mennonite Biblical Seminary as the main speaker, with a quartet also from the Seminary providing some very excellent music. The Dorcas Society of the church prepared a delicious meal. The members of the Catechism class served as waiters and waitresses. The fellowship about the tables helped to renew the interest in the work of the society.

The dates of September 13 and 14, 1947, will long be remembered by many members of the society as this was the occasion of the first Eden Retreat. The excellent facilities of Camp Fellowship, near Goddard, Kansas, were placed at the disposal of the society. About eighty young people of the community, mostly Christian Endeavor members, including ten young married couples took advantage of this unusual opportunity.

The primary objectives of this retreat were to plan for the future, to create greater interest in Christian Endeavor work, and to discuss the various problems facing the society. Although much time was spent in nurturing the spiritual, the group found ample time to enjoy such forms of recreation as boat riding, ping pong, and softball. A few enjoyed swimming in spite of cool weather.

Plans are to make this retreat an annual affair, although the date will probably be advanced about a month. It is hoped that a much larger group will find it possible to attend the retreat this fall.

Report on Y. P. U. Council Meeting

(Continued from page 14)

committee be established to study the whole problem of youth organization, locally and nationally.

The Budget and Finances

The following financial report was made:

Quarterly Y.P.U. Financial Report

Balance as of June 30, 1947	158.12 dr.
Receipts—September through December, 1947	707.35
	549.23
Less Disbursements—July through December, 1947	255.61
December 31, 1947, Balance	293.62

Other Contributions

Voluntary Service	25.00
Missionary Education Fund	523.00
Lame Deer, Montana, Church Building Fund	77.06
	$625.06

The budget for the coming fiscal year of July 1, 1948, to June 30, 1949, is as follows:

Prayer Calendar	$ 500
Missionary Education Fund	$1,200
Y. P. U. General Fund (Executive Committee, *Mennonite Youth etc.*)	$1,000
Puerto Rican Mission (or Columbia)	$2,500
	$5,200

A CORRECTION

Editor, **The Mennonite:**

I wish to call your attention to an error that occurred in the last **Mennonite** concerning the Rally of the Western District C. E. It mentions that the Lehigh and Tabor together with Alexanderwohl church were the host churches to the Rally. The fact is, it was only the Alexanderwohl. Only the Alexanderwohl Mission Society known as the Willing Workers served the meals at this Rally.

Goessel, Kansas P. A. Wedel

Mennonite Biblical Seminary X-021
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Illinois

GIVING IN THE FIRST MENNONITE CHURCH OF NAPPANEE, INDIANA

When we held our annual business meeting January 1, 1947, we set as our goal for 1947 a budget of $13,600. At the end of 1947 we found that we had exceeded our budget and had given a total of $15,000. This included our giving for current expenses, missions, relief, Bluffton College, the seminary, and the conferences.

The average giving per member was $97, and the total was about $2,800 more than for 1946 and about $6,500 over 1945. The goal for the year was exceeded by $1,400. Approximately 37 per cent was used to maintain and improve the work in Nappanee, leaving a balance of benevolences of 63 per cent of the total.

When we held our annual business meeting on January 1, 1948, and made our plans on giving for this year, we decided to change our plan for recording our giving. Our plan is as follows: Instead of giving to as many as four or five funds on a Sunday or seven or eight funds in the course of a month, which means unwarranted work for the treasurer and confusion for all, we contribute to three different funds: current, benevolence, and improvement. Benevolence will include all the projects such as missions, seminary, college, relief, and conference. We will then divide our benevolence funds as follows: General Conference projects (missions, relief, seminary, and various boards), 65 per cent; Middle District Conference projects (Lima Mission, Bluffton College, and Conference expenses), 20 per cent; the other 15 per cent will be allocated according to area of greatest need at the end of the year. The percentages in both conferences are based on quotas given by the conferences to the churches. Our current fund remains the same as last year, and our improvement fund will be recorded as such.

CENTRAL EUROPE SUFFERS DESPITE LESS SEVERE WINTER

A number of reports have come from Europe to the effect that this winter has been less severe than last winter. The direct suffering from cold and exposure thus has been less acute than might have been the case had the weather been more bitterly cold.

Actually, however, other factors have not improved, but grown worse, therefore making continued relief very necessary. The food reserves in Central Europe are at a low ebb, because of the cold weather of last winter and the crop failures of last summer. Clothing, shoes, and bedding are still not available in sufficient quantity to replace that which wears out. Often a garment is shared by several members of a family. In fact, it is generally felt that relief in Central Europe will continue to be necessary at least through next year.

The Mennonite

BIBLICAL SEM

Volume 63 — March 23, 1948 — Number 12

Drawing by Mary Lou Rich

Rabboni!

RABBONI!
I may call at last
With Mary of Magdala.
Here, kneeling at Thy feet,
My soul possesses all that in the past
It sought and dreamed and longed for
In the ancient quest
For rest.

* * *

I walked into life's garden . . .
Unknowingly, then knowingly
I sought Thee — of the Cross.
I sought and dreamed and sifted
Day by day
The grains of gain from out the fields of loss.
I walked . . . Sometimes
Through meadows in the spring, fragrant and sweet . . .
Sometimes my path led over hills . . .
And over rugged steep . . .
Sometimes through thorny briars that pricked and tore my feet . . .
And sometimes into valleys deep
Where lilies bloomed . . .
I walked and chose:
The best of seeds I kept;
Some blossoms — lovely, rare;
But when I found Thee blooming there —
Fairiest of the lilies fair —
My heart was lost to Thine,
Rabboni mine!
My heart was lost and well I knew
That from that hour my soul was knit
Through ageless, endless time
To Thine;
That I should cling to Thee
As clings a branch unto its vine —
That I should cling and know but this:
My seeking past;
Here in Thyself, at last,
My soul has found the answer to its quest —
Its rest!

Joanna S. Andres

"Other foundation can no man lay than that is laid which is Christ Jesus"

EDITORIALS

PEOPLE need to consider each other's interests if they are to get along together. Jesus suggested that we love our neighbor as ourselves. But like the lawyer of old we are tempted to ask, "But who is our neighbor?" Seeing that we are all neighbors in this world, let us know what the other peoples want. The American people need to know just how Russia feels about being squeezed out of the rich oil pools of the Near East. Russians need to know how Americans value individual freedom. As things stand now the American people hear much about the aggressions of Russia, but little is heard about the fundamental problems of justice which must always exist for all peoples as long as they seek to live. If we could know clearly just how the Russians feel about our way of life and if they could know clearly how we feel about theirs, then we would be much nearer to a creative solution. Why doesn't that happen? Recently we read an article which advocated that parents quarrel. However, the writer qualified his suggestion by saying that only comparatively mature and secure people can quarrel in a manner sufficiently objective to be of help in clarifying issues involved. Are not the nations still too self-willed, too egocentric? Will they need to suffer and suffer just like prodigal individuals before they come to see that no nation can live unto itself and that by trying to save one's life, one is bound to lose it? It seems as though they will have too unless enough Christians with great and clear enough imagination are so able to witness of God's truth that nations will repent of violence and receive God's Spirit.

THE SUPREME COURT of the United States has handed down a decision, which in principle, declares that public school property shall not be used for released time religious education classes. This decision grew out of the Champaign, Illinois, case in which an atheist mother protested that the classes put her son in an unfavorable light. How strictly the decision will be applied remains to be seen. However, the International Council of Religious Education has come out with a statement advocating that the decision of the Supreme Court be observed. It still is not clear how much of a loss this is to Christian education. Especially is this true because it is not too clear how effective such classes are. If it is true that the interpersonal relationships which a child experiences in the home during the first five or six years are the basis of his religious conceptions, then added knowledge may not change his patterns of life to any great extent. Furthermore, there is the consideration of whether the home should assume the task of religious instruction, at least in the case of Christian homes. Can the children make much progress if the parents do not share the same interests, etc.? We need religious instruction, but we need to know what is the best manner of giving it. The Supreme Court decision can be a blessing if it prompts a thorough investigation of that question.

PRESIDENT TRUMAN'S SPEECH was a sad experience to those listeners whose faith is in the Spirit of God rather than in armed force. To such the speech was an atomic burst of futility. What shall be the role of the peacemaker in these days? There may be many things that he will not be able to do, but one thing he should concentrate on—he should see to it that he will keep his witness of the Prince of Peace clear, for the world will continue to need it and someday may give more heed to it. Christ went to the cross with faith in certain "witnesses" to be. The darkness of the hour calls for just such expectancy in witnessing. He who trusts in Him who is the Truth knows that his trust is not in the perishable. Secondly, the pacifist must understand. When he remembers the President's message and especially the President's last words, "With God's help we shall succeed," then let him pray with Jesus, "Father, forgive them; for they know not what they do." It is not clear to all that God's way is not the way of violence. Our President has had much more military training than seminary training. The same is true of other national leaders. But let the grace of forgiving stab us with the pain of doing our share as peacemakers. During this Passion Season we need to heed anew the call to carry the Cross, which is still foolishness to the world.

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NIGHT OR DAWN

TODAY the world is weary, wistful, skeptical. It seems as though there is darkness, hopelessness, futility settling over the world. Men are fearful, insecure, suspicious. There is fear that the dawn of a more hopeful day, if there is a dawn at all, is far away. If only there were hope for the coming of a new day.

We seemingly are unaware of what is causing our darkness. We only know that we are in it and that we would like to be in the light. We are such helpless, blind children. We have continually crucified the great spiritual truth by which alone man can live. We have cast out and trodden under foot the invisible spiritual values which bring light. We seem to be unable or at least certainly unwilling to move into this area of life and to seek some of our solutions here. We cannot seem to comprehend that the spiritual sickness of man cannot be cured with a few new gadgets. We still have no willingness to use spiritual cures for our sickness of Soul and the darkness deepens. The cross of Christ goes unheeded. His words of invitation, "Follow me," fall on deaf ears. Man is still hoping to walk a broad easy road which has no Gethsemane or Calvary in it.

Good Friday forever refutes the assumption that the highest; noblest, best, can be acquired by easy ways and an easy life. When Jesus came upon Gethsemane with the shadow of the cross upon it, he did not seek an easy way. He could have refused to go to the garden. He could have slipped down the back side of the Mount of Olives and gone back to the little town of Nazareth. That would have been an easy way. But he refused to take it. "Unless a grain of wheat falls into the earth and dies it remains a single grain. But if it dies, it bears rich fruit."

Our great refusal comes at this point. We want the seed to multiply, we want an abundant harvest, but we do not want to endure the darkness of being planted. We want a world cure-all without Calvary and the cross. We want peace without penitence.

The crucified Christ is the graphic statement of God that redemption is tremendously costly. The scene of Calvary is not only one of personal redemption but one of creative suffering. Reinhold Niebuhr says that the Kingdom of God must still enter the world by the way of the crucifixion. Man must come into the humbling self-abasing presence of the cross and then find that God was in Christ Jesus reconciling the world to himself. Only as man hears the footsteps of Christ in his own soul does the darkness of Good Friday begin to change to the dawn of Easter.

"I do solemnly swear that I will bear true faith and allegiance to the United States of America and that I will serve them faithfully and honestly against all their enemies whomsoever and that I will obey the orders of the President of the United States and the orders of the officers appointed over me according to the rules and articles for the government of the Navy."—U. S. Navy Oath as of September 1, 1943.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Jesus Christ, as quoted in Matt. 5:44.

Man and Sin

by George Dick

THERE are three verses of scripture that come to our attention as we consider this subject. Of course there are many more that could be sighted. Ps. 8:5 I take, speaks of man: "For thou hast made him but a little lower than God . . . " Rom. 6:23 "For the wages of sin is death . . . " Rom. 4:7 "Blessed are they whose iniquities are forgiven, whose sins are covered."

Rev. John Thiessen, writing in *India Calling,* speaks of the growth in the Indian boys. As we read it we maybe feel that there was not much growth, but as he comes to his concluding remarks, we feel that there has been growth. The background of the boys of course was Hindi. They had been taught from youth that they could not sin. When these boys had stolen certain articles in our mission school, they were asked to make restitution. Rev. Thiessen had wondered if they would straighten things up or would they fall back on their former faith. One by one they came back and confessed their guilt. There had been growth.

The verse in the Psalm deals with man as God originally made him, "a little lower than God." What a wonderful creation God made when He made man. Man was to fellowship with God; man was to assist Him in ordering the rest of creation. Greater heights could not have been imagined by anyone. And incidentally for us as Christians today we have this admonition, Eph. 1:12, "That we should be to the praise of his glory, who first trusted in Christ."

It is a sad thing that with man we have to associate the thought of SIN, instead of FELLOWSHIP with God. "The wages of sin" does not speak of something that is not in existence. Sin is a reality; it is with us; it is in us.

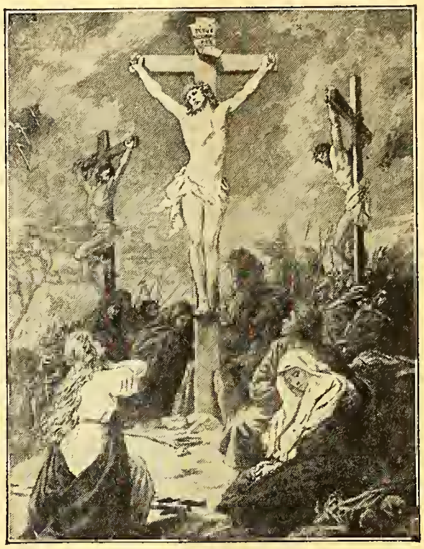
Sin is spoken of as iniquity—that which has been twisted, that which is no longer straight. Sin is spoken of as transgression. A more literal translation is rebellion, apostasy. Sin is also spoken of as missing the mark. It is the going beyond, or the coming short, or the going to the side. It might even be the going above, or going beneath. Sin is not merely the violating of a principle, but it is the going against a person, the person being God, the Creator. To rebel against one's country

(Continued on page 10)

"In the Cross of Christ I Glory"

by Willard Claassen

On a visit to Macao in 1825, Sir John Bowring, then in the British diplomatic service at Hong Kong, saw the crumbling ruins of an old cathedral the Portuguese colonists had erected on the crest of a hill. Through the haze and the mist he saw the outline of a cross that had survived the assault of a typhoon some three centuries earlier. This sight provided the inspiration for the words of the great hymn, "In the Cross of Christ I Glory."



"In the cross of Christ I glory,
  Towering o'er the wrecks of time;
All the light of sacred story
  Gathers round its head sublime."

With true insight Bowring grasped the fact that the cross is the central, focal point of the Gospel. Like the scarlet strand woven into every rope in the British navy to identify it, so inextricably interwoven into Christianity is the doctrine of the cross. The apostle Paul gloried in the cross, e.g., I Cor. 2:2; Gal. 6:14; I Cor. 1:18. He declared that the preaching of the cross was to them who are saved, the power of God.

I

The cross reveals the power of God in dealing with sin. Our estimate of sin is too light and our feelings toward it are too complacent. The cross reveals sin in all its ugly blackness. The crucifixion is a familiar story that repeatedly sobs its way through the ranges of man's weary journey upon the earth. Who has not observed the horrible results of sin? It leaves broken homes, wrecked lives, damned souls, death, pestilence and destruction in its track! Yes, the cross teaches us the magnitude, the enormity of sin!

Disastrous as sin is and deeply ingrained as it is, God proposes to deal with it through the death of His son upon the cross. A haughty Roman said to an early Christian that Christianity could not survive because its founder was put to death upon a shameful cross. That is the very reason it has survived! It is through Christ's ministry upon the cross that we are forgiven, reconciled and retored. "The blood of Jesus Christ cleanseth (keeps on cleansing) us from all sin." Through the cross God is able to cleanse our impure, defiled lives. The Mississippi river pours its dirty, muddy waters into the Gulf of Mexico, which absorbs and settles its sediment and all its uncleanness, and by the processes of evaporation and wind currents sends those waters purified back to the hills at their source as clean as when they first started fresh from the clouds. So we may cast our sinful lives upon God in Christ and find cleanness and a new life in Him.

II

The cross is the power of God in transforming the human mind. The death of Christ has power to change men's loyalties. It so utterly changes a man's point of view that the apostle Paul, for example, could say that the things he once hated, he loved and what he formerly loved, he came to hate! Count Nicholas Zinzendorf's whole life was changed after he looked upon a painting of the crucifixion by Sternberg in Duesseldorf. This man went forth to become one of the leaders and the protector of the pietistic Moravian brethren in Germany. The meaning of Calvary has been communicated to the mind of man in many ways, through art, through literature, through the spoken word, by example. And when something of the depth, the mystery and vastness of Calvary was comprehended, it radically changed people's lives!

The cross not only possesses the power to change men's loyalties, it is also a power that transforms and enlarges the faculties of the mind. It is marvelous what Christian people have been able to do with quite ordinary gifts! It is no idle boast when we remind the world that the great names in music, in art, and in literature were the names of those upon whom the Christ of Calvary had a great influence!

The cross is the power of God in cementing together human hearts. The cross brings all men down to a common denominator—the learned and the unlearned, the rich and the poor, the world's great and the lowly, the black race and the white race, Americans and Chinese. Whatever may be the artificial barriers men have erected to divide one another, the cross brings us together! There is no difference, for in one basic essential we all have the same need. All men stand in need of Christ's salvation. We make too little use of the fellowship—the brotherhood—the death of Christ has made possible! Two boys were trying to walk on the rails of a railroad track as boys often do. They walked a few feet and lost their balance and tried again, only to fail. Finally one of the boys had an idea. "Lets hold hands as we walk on the rails," he said. They reached out their arms and started walking and found there was no falling because they helped balance each other. The cross brings us together in a mighty fellowship, a fellowship that is a wonderful stabilizer in life.

IV

The cross is the power of God in transforming human conduct, (Gal. 2:20). Calvary is a compelling force calling forth our devotion and love. The saintly missionary to the American Indians, David Brainerd, gave this testimony to the practical value of the cross: "I never got away from Jesus and him crucified, and I found that when my people were gripped by this great evangelical doctrine of Christ and him crucified, I had no need to give them instructions about morality, I found that one followed—a sure and inevitable fruit of the other."

If the cross was inevitable for Jesus it is not the less so for His followers, for "the servant is not greater than his Lord." We like comfort and ease and are loathe to have the cross become a symbol of the Christian life! Someone has wisely said, "The Church is trying to share Christ's motive but escape his method." The cross was the Master's method. We will never face the cross in the unique way Jesus did, but on the other hand the Christian life does demand unselfish sacrifice. Jesus said, "Unless a grain of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Wheat found in the pyramids of Egypt a few years ago was said to be over four thousand years old. It was perfectly preserved and looked like the wheat of Egypt does today—but not one grain of that wheat will grow! It escaped the cross! The cross transforms human conduct and sanctifies sacrificial suffering.

"Bane and blessing, Pain and pleasure
By the cross are sanctified;
Peace is there that knows no measure
Joys that through all time abide."

"And Ye Visited Me"

(Rev. and Mrs. John Wichert were "let loose" to minister spiritually to displaced Mennonites in Germany. Here are some of their experiences.)

WE want to share with you, some of the experiences in Germany.

In the beginning of December we left Amsterdam to begin our work with thousands of stranded Mennonites in the western zones of Germany. Since the refugees live widely scattered it was impossible to visit each one individually. Therefore, we made plans to gather them into groups for services. So until Christmas we toured the districts of Westphalia and Ostfriesland in a German Volkswagen, with Peter Pauls, a refugee, as driver. Before we began our journeys Brother Siegfried Janzen, the director at Gronau, humourously remarked, "Now we will let you loose on Germany." Little did we know what that would mean, but we have learned since what he meant.

Our task is different from that of the other MCC workers. Whereas others work in the distribution of food and clothing or deal with the officials in the matter of processing people for emigration, we are called upon to visit the people and bring them a message of cheer and comfort.

This spiritual ministry gives us an opportunity to live, eat, and sleep with the refugees. Once we slept in a small room with seven others. In these days one is very fortunate to find a heated room. Most of them are not. Usually the mattress is just a sack of straw, which has to be puffed up every morning. At each place we hear the same story of broken families, lack of food and clothing, and lack of fuel. One needs to hear these stories and see in what condition the people live to fully understand their deplorable situation.

Broken homes. Here is a husband with his family missing, and there a mother with a few young ones, no father, no grown-up sons. Where are they? That's their greatest worry. Most of them are in cold Siberia from where anyone seldom returns.

Tears flow down their cheeks as they relate their terrible treks from their home country into Germany. We sit and weep with them that weep. We tell them about their relatives in U.S.A. and Canada, and how they are doing their utmost to help them. We speak to them of the love of God and remind them that He has not forgotten them. We give them the Gospel message. It kindles new hope in their hearts. The thought that they, too, someday might be able to migrate to their relatives in America brightens up their faces. This process is slow, however, and in the meantime they have to wait.

Clothing is very scarce in most cases, especially shoes. Children wear wooden shoes to school. The women wear "Schlorren." This is a wooden sandel with a strip of leather across the toes. Sometimes young boys wear high heeled shoes.

In many cases we see cartons from CARE packages. They smile as they point at them and remark, "If we would not have received help from America we should not have lived through it all." Some of the children are sickly, pale and lifeless, with sores all over their bodies. We sing a few songs with them and hand out a few sweets and cookies that we have brought along. How thankful they are!

We spent Christmas in Camp Backnang near Stuttgart, where some six hundred refugees are being cared for. In January, and in part of February we toured Wuerttemberg, Bavaria, and Hessen, with cities like Bamberg, Nuernberg, Regensburg, Ingolstadt, Augsburg, and Munich. The destruction is horrible. At places people have placed a cross and a wreath on some debris to mark the spot where one or more of their loved ones lies under the ruins. The public roads are filled with people in search of fuel and food. Broken old ladies may be seen picking up brush and pine twigs and cones and loading the fuel on a hand cart and slowly pulling it up the steep hills to the place of abode.

We are told of a refugee woman who is sick in an old people's home. She has suffered a nervous breakdown. Her sister lives in Canada. Will she ever be able to go and join her sister in this land of freedom? Hardly. She has no control over motions. Her mind, however, is

(Continued on page 8)

"I Know That My Redeemer Liveth"

by Paul R. Shelly

TWO approaches can be taken to any fact in history. One approach is objective; the other is subjective. In the first, one is concerned primarily about the facts involved and in the second one is concerned about the effect the facts have on us. As we think of the resurrection of our Lord and Savior Jesus Christ we can also take these two approaches. The first is the fact of the resurrection itself. This answers the question primarly of what took place. The second is the meaning of the resurrection in our lives. Both of these approaches are suggested in the title of this article: I Know That My Redeemer Liveth." This title will be recognized as a part of Job 19:25 and also as the title of one of our familiar Easter hymns. The last three words speak of the fact of the resurrection: "My Redeemer liveth." The first two words add the other approach, the fact that we have experienced this in our own lives. We want to discuss these two approaches.

I. My Redeemer Liveth

Christians do not need a proof of the resurrection of our Lord and Savior Jesus Christ and yet it is helpful for us to examine some of the evidences for the resurrection. I want to list four of these:

1. **The Appearances.** In the Gospels, in the book of Acts, and in I Corinthians we have these appearances recorded. The appearances themselves give us concrete evidence of the resurrection. These are all the more important since the disciples were not looking for the resurrection of Christ. They had not fully comprehended his message and were not looking for him to rise again.

2. **The Empty Tomb.** The empty tomb is another evidence of the reality of the resurrection. There are only three ways to account for the empty tomb. The one is that the Jews stole the body. However, had this been true, they would have produced the body as the disciples proclaimed the Resurrection of Christ as the center of their faith at Pentecost and during the years that followed. The second is that the disciples stole the body. This, however, would not have been a firm basis for the transforming faith which was produced in the lives of the disciples. The only solution is that Christ arose from the grave as he had prophesied.

3. **The Transformed Lives.** All of the writers of the New Testament proclaimed that it was through the living Christ that they were transformed. They claimed that the living Christ produced their new life. Thus Paul said: "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me . . . . " (Gal. 2:20)

4. **The Triumphant Faith.** The preaching of the early disciples centered in the resurrection. The burden of the message was that this Jesus who had been crucified had been raised from the dead and through belief in Him that people could have a newness of life. It was the resurrection that produced the triumphant faith. This was the culmination of the Gospel. The plan of God was now complete.

II. I Know That My Redeemer Liveth

It is well to know that the facts of the resurrection are true. However, we also need to take the second approach to the resurrection. We need to have the living Christ in our own hearts. We need to know from experience that our Redeemer liveth. Thus in the song: "He Lives" we have these words: "You ask me how I know he lives? He lives within my heart." The question comes to us as to the difference that the living Christ makes in the life of the Christian. Let us examine five of the appearances of Christ and see the difference that each made to the people to whom He appeared.

1. **To Know the Living Christ means to have a new Hope.** Mary came to the tomb on the first Easter morning with fear and despair filling her heart. When Christ met her she was filled with a new hope. The one who meant most to her was a living Person, who was going to be with her eternally. To know the living Christ aright means that the fear and despair in our hearts will be translated into hope that fadeth not away. For Christ said: "Let not your heart be troubled . . . . . I go to prepare a place for you."

2. **To Know the Living Christ means to have Him with us at all times.** Two people where walking to Emmaus and were discussing the facts of the crucifixion and that they had hoped that this man Jesus was the one who would redeem Israel. As they walked Christ joined them. As they reached their destination they invited Him to come into their home and He was made known to them in the breaking of bread. Christ said to his disciples. "Lo. I am with you alway." This can be our experience with the Living Christ to have Him ever with us to guide us and comfort us.

A CREED FOR LIVING

Let me be the self the potter dreamed I'd be;
Let me have the faith my tears demand of me;
Let me grow a love the world expects of me;
Let me find a cause that pulls the best from me;
This I make my creed, and let it plant the seeds
For a life God needs to save a world that bleeds.

—The Late *Bishop Schuyler E. Garth*

3. **To know the Living Christ means to have assurance.** Thomas brought his doubts to the place where he felt that the Risen Lord would appear. He didn't believe. He said: "Except I shall see . . . . I will not believe." Christ appeared the second time to the disciples, this time Thomas being present. Thomas had an experience with the Living Christ and could say: "My Lord and My God." We too have our doubts at times in life. Some people never seem to have had doubts. There are others who go through periods in life when they are not quite certain of some issues. With Thomas, as we bring these doubts to our Lord and Saviour Jesus Christ and experience anew the Living Christ, we can have assurance and with Paul say: "I know whom I have believed."

4. **To know the Living Christ means to place Him first in our lives.** Jesus met seven of the disciples at the sea of Galilee. All of these had followed Peter's suggestion and were fishing again. It is here that Christ appeared to them. After they followed the command of Christ and had caught the miraculous draught of fish Christ appeared to Peter. After Christ asked Peter three times whether he loved Him Peter learned that if he would truly serve Him he must give Him first place. To know the living Christ always means a loyalty of this kind. Christ is still saying: "Seek ye first the kingdom of God . . . "

5. **To Know the Living Christ means to be a witness.** Before Christ left this world He gave the final commission to the disciples. Matthew records it in these words: "Go ye therefore and teach all nations . . . ." Acts records it in the following words: "Ye shall be witnesses unto me." To know the living Christ still means to be possessed by a power that enables one to be a witness to Christ in all of our activities in life.

Evangelical Mission Work In Colombia

AS SEEN BY A VISITOR

Miss Mary Becker, General Conference mission worker at Cachipay, Colombia, writes: "This article by Mr. Waldemar Bellon was sent in to some papers in Germany about our work here after he and his wife visited us last June. He sent us a copy of the **Wochenpost** in which it appeared last November 23, and upon request also gave us the permission to have it published in our papers . . . . The value of an article like this, as I see it, is that it is written by an outsider who has seen the work. Of course, the picture is too ideal and too perfect for any work where imperfect individuals work with imperfect individuals. But on the whole it gives a visitor's view of the work."

MR. STUCKY met us at the railway station with his station wagon, which can carry about a dozen passengers and quite a number of supplies besides. On getting in we looked somewhat critically at the steep, descending village street, which was paved with large, flat stones, and was more like a mule path than a street. But the car glided safely downwards; and upon leaving the village it took a narrower path to the right, which was just wide enough for the wheelbase, and in which at times one or more stones were missing. Carefully jogging along, the road led us over about three steep inclines and declines, past blooming gardens and heavily laden orange trees. And between the flowers and fruitful plantations there stood simple summer houses with wide verandas and large arched windows.

After a half-hour's trip we reached the goal. A two-story square structure lay before us. The house which harbors the children's home of the Colegio Evangelico has an airy appearance. Here about two dozen children, most of them the healthy sons and daughters of leprous parents, live and work; and when one hears the happy laughter and sees the lively activity, one immediately gets the impression that these children are happy.

Mr. Stucky, upon whose invitation we are here, is a North American coming from a family of Swiss origin. He opened the home in Colombia about four months ago under the auspices of the Mennonite Mission. But one might think that we were dealing with an organization that has been running according to schedule for years. When the gong sounds at 7:00 a.m. for morning devotions, the chairs have already been placed on the sunny porch, facing the fruitful tropical landscape which is closed off on the horizon by a zigzaggy mountain chain. The day is begun with hymns, Scripture and prayer. At the close the children put on the "Golden Gloves," a symbolic act, which, with the motions of pulling on a pair of gloves, combines a verse which reminds the children of their duties as Christian toward God and their neighbor. With the warning to be careful that the golden gloves do not drop from their hands the children are dismissed to go into the near-by dining room, and soon one hears them sing their grace at the table.

Fruit, which grows here in abundance and in unimaginable diversity, is served first. Then there is oatmeal and coffee with bread, which, spread with sweetened peanut butter, is liked very much by the children. Afterwards each one has his duties: washing dishes, cleaning rooms, washing the floors; and no one has to be reminded the second time what his duty is. And in this connection one must not forget that only a few months ago these children lived in poor and often disorderly conditions and that they had little notion of cleanliness and obedience. But today no child comes to the table without washing or forgets to brush his teeth . . . , and disappears punctually on the minute on Sunday morning to change for morning worship.

While we observe the life in the home, our way leads us past the kitchen door where we surprise the nurse who lives in the home, at work preparing carrots, for

Electrified Hospitals

by O.A. Waltner

Many of you know that through the efforts of Dr. R. C. Kauffman the Mission in India secured two 15 Kilowatt Diesel Electric Generating Power Plants. These were purchased from the American Army through the Committee of Surplus Supplies. One of these engines is to furnish electricity for the General Hospital and the Leprosarium in Champa. The other engine will furnish electrical power for the hospital in Jagdeeshpur.

The work of wiring the hospitals and bungalows in Champa was begun some time ago but has not been completed. Installation of the electrical plant in Jagdeeshpur has not yet been begun.

It is estimated that $8,000 will be needed to pay for the building of the power houses, purchasing of wire and supplies and payment of labor costs of installing and fitting electrical equipment. The needs of this project were presented to the Foreign Mission Board. The Board is agreed that this project be presented to the churches in America, asking them to contribute towards this project.

Dr. H. E. Dester took with him electrical equipment for the hospital which he can't use until the hospital is wired. Similarly, Dr. H. R. Bauman has some electrical equipment which is useless until the wiring job in Champa is completed. Mr. Willard Unruh is now in India to do the wiring of the buildings and to arrange for the completion of the power houses.

Since I am studying in the Seminary it will be impossible for me to present this project in person in the various churches. It is for that reason that I write this, hoping that communities will arrange to send contributions directly to the Headquarter's Office at 722 Main Street, Newton, Kansas.

In behalf of the medical program in our mission field in India, I'm asking for your sympathetic consideration towards this project which will considerably increase the usefulness of our hospitals there.

there are no maids here. Mr. Stucky and his wife, the nurse, and the directress of the school do all the work alone with the children, and only on the parceled-out piece of land are there paid workers who plant coffee and banana trees, earn potatoes and corn, and see to it that the quickly growing underbrush does not return the cultivated land to its original state within a few months. For nowhere does the struggle of man against the powers of nature, against its wild growth, against torrents of rain and storms, require more vigilance and constant watchfulness than here in the tropical mountain country.

Certainly the self-understood working along with the children on the part of the leaders of this children's home has its share in developing in the children habits of order and obedience. But after we have been together with them a short while, we discover that it is the spirit that rules in this house, which no one can escape, the self-evidence with which Christian conduct pervades daily living and permeates everything—every word that is spoken, every direction that is given. There is no commanding, but only a simple mentioning of that which is needed, and the manner in which this is done is borne of love and consciousness of duty.

Everything sectarian that one might fear at first is absent in this small group, and one feels the uniting power of Christian living much more than the dividing. It may be that here in this Catholic land where the evangelicals from a disappearing minority, a uniting of all like-minded efforts is felt necessary. It may be that the tolerance towards those of other beliefs, which is practiced in the great democracy of the United States, has something to do with this. The fact is that we as non-Mennonites felt ourselves so free and naturally at home that, aside from the Christian thought that unites us, nothing divisive came to the fore. And it might be mentioned that in the conversation divisive questions, like infant baptism, were not avoided, but were discussed in all openness with due respect for the opinion of the other.

The evangelical mission of all the branches that work here in South America, many of them among wild Indian tribes and among illiterates, looks beyond that which divides to the common goal. That which often plays an overweighing role in the homelands of these missions, in the security of ordered existence, disappears here as out of place in the face of the important tasks. Helping each other in a material and spiritual way these people re-establish the spirit of Jesus Christ who knew no dogmas or Confessions, but only a large Church of those who want to be His disciples.

AND YE VISITED ME

(Continued from page 5)

quite clear. She has to be assisted into her chair by helping her to place her legs. How thankful she was that we had visited her and left a word and verse of comfort.

But it is not only comfort that most of the refugees need; they need religious instruction. Much has been neglected in the past twenty to thirty years, through no fault of their own, of course. To help remedy this we held a course of instruction at Backnang. This was very much appreciated. The meetings were well attended by both young and old. When we left the camp the following verse was given to us, "Be ye strong therefore and let not your hands be weak; for your work shall be rewarded" II Chron. 15:7. We have begun similar work at Gronau. Such work is only possible in a camp where people can gather for daily meetings in larger numbers. On February 22, we held a farewell festival for the first group to leave for Paraguay.

FREEMAN JUNIOR COLLEGE

The churches of the community are again invited to participate in the musical events presented on Easter Monday, the traditional College Music Day. The community choir program in the morning begins at ten o'clock. In the afternoon the Music Department presents a variety of musical organizations on the campus. This program starts at two o'clock, the evening program starts at eight o'clock. At that time the combined College and Academy choruses will present the "Seven Last Words of Christ" by Dubois. For the convenience of any visitors who wish to stay on the campus during the noon hour the Home Economics girls will sell lunches and coffee. The proceeds from this sale will be used to buy asphalt tile flooring for the sewing room.

Tryouts for the College Play, "The Magnificent Obsession," are being held this week. The Academy debaters debated the question of compulsory labor arbitration before the student body last Monday.

BLUFFTON COLLEGE

Mrs. Jerry Sauder, Grabill, Indiana, spoke before a joint meeting of the YM and YWCA Wednesday evening, March 10. Following this meeting Rev. S. T. Moyer spoke to the combined Men's and Women's Gospel Team groups. The Women's Gospel Team gave a program at New Stark, Ohio, Sunday evening, March 14. Rev. C. E. Kerr, Smithville, Ohio, spoke in the Vesper Service March 14. Rev. Kerr is director of Boys Village near Wooster. Rev. Paul Shelly and Carl Lehman were in Pennsylvania over the March 14 week-end. On Sunday morning Rev. Shelly spoke in the Fairfield Mennonite church in the morning and Carl Lehman in the evening. On Monday they attended the Quarterly Conference of the Eastern District at Quakertown. Rev. Shelly spoke in the afternoon on "Our Mennonite Heritage" and both of them participated in a panel discussion in the evening on "Our Mennonite Heritage, Its Past, Present, and Future." Rev. Harry Yoder will hold a week of special meetings in the Hoffnungsau Mennonite Church at Inman, Kansas, during the week preceding Easter.

BETHEL COLLEGE

The annual Bible Week, always a high-point in the school year, opened Sunday evening, March 14, in Memorial Hall and will continue through Friday. Dr. W. W. Adams, president of Central Baptist Theological Seminary in Kansas City speaks each afternoon at 2:35 on "Living the Parables of Jesus" and closes each evening session with Bible lectures on "The Christian Walk as outlined in the book of Colossians. Dr. Jesse H. Ziegler, professor of psychology and a

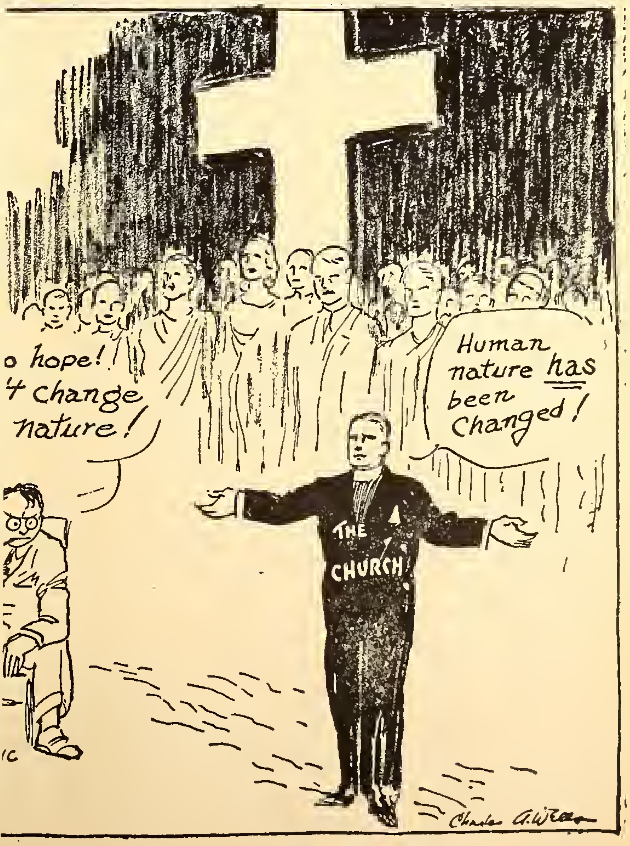
—**First Church, Burns, Kansas:** On March 7 we received ten new members into our church by letter. In the evening the men's chorus from the Walton church favored us with a program of music and readings. On Sunday February 29 we held an offering for displaced persons. It amounted to $42.35.—Corr.

—**Rev. Homer Leisy,** who underwent a serious operation recently, wrote on March 9, " . . . they are amazed how rapid my recovery is progressing . . . . I am anxious to get back to work again."

—**Miss Bertha Fast,** former M.C.C. relief worker in Africa and Europe, has enrolled at Bethel College to continue her major in Christian Education.

—**Dr. Cornelius Krahn** of Bethel College returned March 13 from Canada where he spoke at the Manitoba Mennonite Ministers' Conference, held at the Bethel Mission Church, Winnipeg, and at the Saskatchewan Mennonite Ministers' Conference held at the Rosthern Bible School. In addition Dr. Krahn visited several Mennonite churches and schools. On his return trip, he flew by plane from Winnipeg to Kansas City.

—**The New Hopedale Church, Meno, Oklahoma,** with the help of surrounding churches, recently canned 2,160 cans of beef for relief. The work was mainly done by the members of the New Hopedale Church, but the Zoar Church, Goltry, Bethel and Grace churches of Enid, the West New Hopedale of Ringwood, and the M. B. of Enid were all canvassed for


o hope!
+ change
nature!
Human nature has been Changed!
THE CHURCH
Charles A. Wells

Calendar of Coming Events

March 26. Good Friday.

March 28. Easter.

April 3. Bible School Workshop. Memorial Hall, North Newton Kansas.

April 3. Eastern District Brotherhood Father and Son Fellowship Meeting. Hereford Church, Bally. Charles E. Gremmels, speaker.

April 11. Sunday School Convention of the Western District Conference, Pretty Prairie. Paul E. Carson, evening speaker.

May 2 Mennonite Song Festival. Memorial Hall, North Newton, Kansas

June 4-13. Institute of International Relations, Friends University, Wichita. Speakers: Eddy Asirvatham, Maynard Kreuger, Louis Dolivet, Bert Mitchell, etc.

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, and Newton, Kansas.

August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

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money and beeves. A total of about $1,257.50 in cash and beeves was given. Though the canning was interrupted by a blizzard which piled snow on the roads, over seventy-five came out the final day to finish the canning in the portable canner.

—Zion Church Elbing: "The Music of Easter" by Holten is the cantata which our choir plans to render in connection with an Easter message by our pastor, at our morning worship service on Easter Sunday forenoon. The choir sings under the direction of Miss Ruth Janzen, instructor of music at the Berean Academy. A program in song and testimony was recently given in our church by students and teachers of the Berean Academy.—Dorothea J. Dyck, Corr.

—Herold Church, Bessie, Oklahoma: The marriage of Ernest Harms son of Mr. and Mrs. J. A. Harms and member of our church to Ruth Louis Lambertus, Custer City, member of the Vicksburg Community Church, took place March 7. The week of special meetings with Rev. D. J. Unruh, Newton, speaker, beginning March 8, have been postponed.—Mrs. Herman Horn, Corr.

—The Schoenwieser Church, Winnipeg, Manitoba: On February 29 we had the pleasure of hearing Dr. Krahn of Newton, Kansas, at our evening service. On March 3 he showed slides of familiar places and people of Russia. Some of the pictures had been taken before the Second World War, and other in 1942-43. As a large part of the audience came from Russia originally it was permitted to participate in the explanation of the pictures. The remarks of some of our newly-arrived refugees proved very helpful.—Justina Hildebrand, Corr.

—First Church, Geary, Oklahoma: Rev. Reeves, one of our colored brethren, gave us a short sermon on the evening of March 1. Some of the Colored young folks sang, and their music teacher gave a very beautiful poem. Our pastor, Rev. A. H. Peters, has been giving a series of sermons based on Voices from Bible Lands. On March 15 he gave The Voice from the Garden. We had as our guests for this service a group of Camp Fire girls and three of their guardians. The Christian, Methodist, and Mennonite churches will join in union Holy Week services. The Rev. P. E. Frantz family visited here recently. Rev. Frantz is a former pastor.—Corr.

—Spring Valley Church, Newport, Washington: The Ladies Aid made a wool comfort for relief and worked on some relief clothing. William Winskie, who is blind, played a special number at our communion service, March 7. He had memorized the number from his Braille sheet music.—Mrs. A. V. Krehbiel, Corr.

—Walton Church, Walton, Kansas: On Sunday evening, March 7, the men's chorus gave a program of sacred music at the Burns Church. The Christian Endeavor meeting was held March 14 with Universal Military Training as the theme. **Correction:** Rev. John J. Esau is from Bluffton, Ohio, not Goshen, Indiana, as was previously stated.—Ella Voth, Corr.

—Salem Church, Dalton, Ohio: By special request our minister, Rev. A. S. Rosenberger, consecrated four children below one year of age. This service, usually held near Children's Day in June, was held March 14, as our minister leaves to start a new pastorate April 1. Kenneth Badertscher at the piano and Ronnie Sprunger with his sweet, youthful voice gave the musical number "Near to the Heart of God." Nine years ago these two boys were among the children consecrated. "Our Faith Must Be Passed On" was the title of the sermon following the consecration service. Stan and Iona Hostetter have been accepted by the Mennonite Central Committee for foreign relief work. Stan will be graduated from Bluffton College this year and Iona is at present an elementary teacher at Pandora, Ohio.—Corr. Mrs. Ivan Badertscher.

—Gnadenberg Church, Whitewater, Kansas: Rev. D. C. Wedel of Bethel College will give a series of pre-Easter services in our church, starting March 21. In January our C. E. Society had as their guest speaker, Robert Tully, coach at Bethel College. His topic was based on, "Youth's Venture's in Recreation." Dr. R. C. Kauffman, also of Bethel College, spoke to the C. E. Society in February about "What It Means To Grow Up."—Mrs. W. W. Harms, Corr.

MIDDLE DISTRICT CONFERENCE, APRIL 22-25

The Middle District Conference will be held at Wayland, Iowa, April 22-25. The opening sessions will be on Thursday night. The young people will have their session on Saturday night; the Women's Missionary Society will meet on Sunday evening, and a laymen's meeting will be held on Friday. Rev. Sam Goering will give a message before each session. Rev. O. A. Krehbiel of Berne, Indiana, is president of the Conference.—Clarence Schneck, Secretary.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
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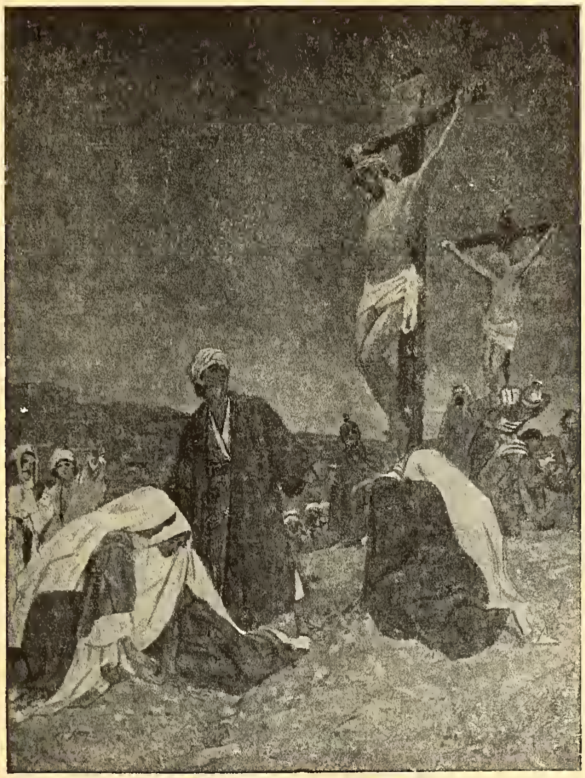

Cut courtesy the Gem

When I Survey the Wondrous Cross

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God:
All the vain things that charm me most,
I sacrifice them to his blood.

See, from his head, his hands, his feet,
Sorrow and love flow mingled down:
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all. Amen.

—Isaac Watts

Hold Youth Meeting in Winnipeg

by **Bill Dick**

Wherever the Mennonites heve lived in the past centuries, since their origin, they have generally been known as "Die Stillen im Lande." Through their simple unobtrusive way of life, they have borne a living testimony to the world. As a matter of principle they have refrained from doing much agressive advertising of the concepts of their faith. As a result their fellow countrymen have often held a faint or even a distorted conception of their beliefs. Upon certain occasions the Mennonites have been called upon to give clear-cut clarifying statements of their actual beliefs.

We were privileged to witness such an occasion recently in the Bethel Mission Church here in Winnipeg. The local branch of the "Student Christian Movement," an organization of university and normal school students, had arranged for this meeting, to be held on Sunday night, January 25. It was their sincere desire to have the above question answered, "Who are the Mennonites?"

Rev. Arnold Regier directed a few welcoming remarks to the visitors. He briefly commented on the rich heritage in song that the Mennonites possess, especially in the great chorals of the Christian Church. The congregation then heartily united in singng two of the well-known chorales, "O Pow'r of Love" and "Holy God We Praise Thy Name."

As an opening Scripture reading a portion from the Sermon on the Mount, Matt. 5:21-42, was read. Rev. I. I. Friesen, pastor of the Bethel Mission Church, then gave an overview of the origin and beliefs of the Mennonites. He pointed out the date of the establishment of the Mennonite Church and also the name after whom it has been called. He mentioned the severe persecution that the Mennonites have suffered and briefly reviewed the various migrations that the Mennonites have made in order to evade persecution and in a quest for freedom of worship.

Rev. Friesen enumerated the following distinct doctrinal beliefs of our people.

(1) The belief in a triune God, the Creator and Sustainer of all things.

(2) The belief in Jesus Christ, as the Son of God, the Saviour of mankind.

(3) The belief in the Holy Spirit as indwelling and empowering the believers in this present dispensation.

(4) The belief in the absolute need of the redemption of man and in the only way of salvation through faith in Christ.

The points by which the Mennonite church seeks to make a unique and original contribution to the Christian church are: (1) The concept of a pure church patterned after the early Apostolic church which involves voluntary church membership, baptism upon confession of faith, strict church discipline and a democratic brotherhood manner of church government (2) The concept of a church regulated by the Scriptures and especially by Christ's teachings in the Sermon on the Mount. The beliefs of non-resistance and the non-swearing of oaths are included in this. Rev. Friesen brought out that the Mennonite attitude of non-resistance has been somewhat of a negative one, but that as a positive avenue of service, much relief work has been done by the Mennonites, directed by the M. C. C.

To close the service the congregation sang, "Faith of Our Fathers." Following this the members of the S. C. M., and others interested, gathered in the church basement for a discussion on the evening's subject. Leonard Siemens, a Mennonite member of the S. C. M., led the discussion and first introduced those who were to answer any questions that arose—I. I. Friesen, Rev. A. J. Regier, Rev. J. J. Voth, and Benj. Ewert.

On the whole the questions asked were very logical and pertinent. We will give a short summary of them as they were discussed.

1. What are the points of variance among the different Mennonite groups? Rev. Friesen explained that the various main groups (about eighteen in number) agreed in the essential points of doctrine but differed outwardly as in the form of baptism, worship and dress.

2. What is the difference between the Mennonites and the Lutherans? Rev. Voth pointed out that the two main differences were that the Mennonites held for non-resistance and adult baptism.

3. What is the connection between the Mennonites and the Hutterites? Rev. Regier stated that both of these groups had originated at about the same time and had various things in common, but that they differed in that the Hutterites hold for a communal distribution of all their goods, they live in closed colonies, are opposed to higher education, and have a very conservative mode of dress.

4. What attitude do the Mennonites take toward holding public offices? Rev. Ewert explained that on this point the Mennonites differed in opinion as groups and as individuals. However, at present the great majority were in favour of it, but comparatively few have succeeded in holding office thus far.

5. What is the Mennonite Church's present attitude toward those who have joined in active service in the last war?

Rev. Friesen discussd this matter as follows: "The

Bill Dick is from Ontario and at present is a student at Canadian Mennonite Bible College. He is an active youth worker in the church and is Ontario representative on the **Canadian Youth Peoples Messenger** staff, a new youth paper published by Canadian youth.

Easter Sunrise Service

As the dawn breaks on Easter morn, many Christians over the globe will gather to worship and rejoice as the sun rises. These services have been broadcast for a number of years and you could follow by radio the rising of the sun across the nation as each group celebrates the risen Christ! Pictured here is a sunrise service in the Garden of the Gods just outside of Colorado Springs, Colorado.

Cut courtesy Onward

action taken towards these again varies within the different groups. Some are very strict while others are perhaps too lenient. Yet generally speaking the church does not find the whole fault in these individuals, but finds it also by herself in that she has neglected to give efficient and extensive teaching on this matter in the recent past. However, it is expected of those concerned to come to the insight that they have committed a wrong, and should repent in order to again take up intimate fellowship with the church." This concluded the discussion of the evening.

We, as Mennonites who witnessed this rare occasion could not help but recognize the great significance of it. Was it not an inspiration, a challenge, a testing for us and for the church? Should it not behoove us to earnestly strive, to hold high the standards of our Mennonite faith?

Christian Service Conference Held in Chicago

Twenty young people gathered at the Mennonite Biblical Seminary in Chicago, March 5-7 for a Young People's Christian Service Conference. The conference was sponsored by the Education Committee of the Middle District Conference.

The main addresses of the conference were given on the following topics: "Achievements of the Christian Church" by Dr. S. F. Pannabecker; 'The Challenge to the Church from the Present Crisis" by Dr. J. Winfield Fretz; "Responsibilities of the Christian Gospel" by Don E. Smucker; "Personal Commitment to Christian Service" by Rev. A. E. Kreider. On Sunday afternoon at the regular vesper service held at the seminary, Dr. Winfield Fretz spoke on "Revival of Apostolic Christianity."

Besides the main addresses, the group saw a film "The Kindled Flame," depicting how the early Christians faced persecution. The numerous areas of Christian service were discussed, namely: the teaching ministry, the ministry of service, the pastoral ministry to foreign lands, the ministry of music.

On Saturday afternoon the group took a tour through the city. They saw the Negro section, the Old Mennonite Mission, Hull House, famous Madison Street, the street of down and outers, the Loop or central business and shopping district, Moody Bible Institute the wealthy north side, and the Planetarium.

The leaders who were present for the conference were: Dr. J. Winfield Fretz, Rev. Don E. Smucker, Dr. S. F. Pannabecker, Rev. J. T. Neufeld, Rev. Marvin J. Dirks, Rev. E. J. Miller, Mrs. E. J. Miller, and Jacob D. Goering.

The young people present were: Joanne Vercler, Meadows, Illinois; Joanna Bowen, Topeka, Indiana; Lois Rich, Washington, Illinois; Len Smucker, Bluffton, Ohio; Alice Ruth Pannabecker, Chicago; Bob Ramseyer, Bluffton, Ohio; Burton G. Yost, Lansdale, Pa.; Mary Lou Dean, Bluffton, Ohio; Mildred Rosenberger, Quakertown, Pa.; Ella Myers, Quakertown, Pa.; Treva Zuercher, Hatfield, Pa.; George Bohrer, Normal, Illinois; Harriet Amstutz, Bluffton, Ohio; Helen Bohn, Pandora, Ohio; Otto Klassen, Bluffton, Ohio; Elnore Rosenberger, Dalton, Ohio; William Kieney, Bluffton, Ohio; Daniel Graber, Wayland, Iowa; Kenneth Shelly, East Greenville, Pa.; Max Graber, Wayland, Iowa.

12-4

Don E Smucker
4614 Woodlawn Avenue
Chicago 15 Illinois

R-

Voluntary Service in Cuauhtemoc, Mexico

by Frances Funk

Way below just to the north at the foot of that smaller hill lies Cuauhtemoc, looking so small, neat and peaceful, with its imposing Catholic cathedral towering above all the rest of the little town. If one looks very closely, he can pick out the M. C. C. home, too. It looks just like a little speck of white from such a distance. That's where Walter Drudge keeps so busy building sheds, and storage cupboards and bookshelves; and where Adeline Heinrichs keeps the pot of soup boiling; and where Mel Funk directs and looks after the unit; and where all the workers manage to keep comfortable and happy, sharing in cleaning, dish washing, and week-end meal preparation along with their other work. That's home! There even the little beggar children came on Christmas morning and had a share in the abundance.

And look! One can pick out the little German Mennonite church, too, where unit members join in the worship every Sunday. There are a good many lively young people in that church. They often visit the M. C. C. home to play different games, and seem anxious for creative things to do during their leisure time. Most of them were at the Christmas party the unit gave and seemed to have a big time. Mel directs a little choir at the church and Clara Schellenberg has a nice little schoolroom in the back, where she has German school every day with eighteen lively Mennonite youngsters. She works hard with the school, and it's beginning to bear its fruits.

Oh, and there's the city plaza, too—every Mexican city has its plaza. And on the corner are the little general stores of Mr. Redekop and Mr. Renpenning. These folks are Mennonite folks, and very friendly and helpful to the unit. The Redekops became everybody's adopted parents over the Christmas holidays, since the group was so far from their own homes. Fran Funk does much of the unit buying at these stores, and certainly enjoys going there and practicing her meager German. These folks cater much to the Alt Kolonier Mennonite folks who live in this area. During the weekdays there are always many horses and wagons tied up at the front, and blond, blue-eyed colonists standing around—they are such a real contrast to the dark-haired and dark-eyed Mexicans. One can always pick them out, too, by their blue denim overalls, and beautifully embroidered head shawls; the married ladies wear black shawls, and the little girls and unmarried ladies wear white ones.

It's great fun for everybody to pick out his favorite haunts. There's the post office where Harold keeps a lookout for everybody's letters from home; there's the store where the man works who wants to teach his daughter English—almost everybody in town wants to learn English; there's the little meat market where the crude little meat wagon makes its regular stops, and where the unit gets wonderfully fresh meat at surprisingly low cost; and there are the two Chinese fruit and vegetable markets; and there's the Salubridad, or Mexican Health Department, from which Erna Klassen, one of the nurses, and Randall Heinrichs worked to start a vaccination and diphtheria inoculation program among the Mennonite villages; and there's the little Methodist mission church, where Ruby Edwards, the other nurse, who speaks Spanish, hopes to make a contribution.

Yes, that is the little frontierlike town of Cuauhtemoc, where the sun shines most of the time, the dust flies part of the time, and the snow falls only once in a great while; where the little poor children run barefooted even on the coldest days of winter, the pigs roam the dusty, rocky streets, wallowing in the slop thrown from the doorsteps, and the reliable burros plod with their heavy loads of wood and wares, or wander about the streets.

Beyond the city, all the way to the north, as far as the eye can see, is the beautiful San Antonio Valley where the 12,000 Alt Kolonier Mennonites live in their neat little typically Russian villages. Village after village, and fascinating patchwork patterns of tilled and irrigated fields in between. It's a real sight to behold! And on down to the west of the big hill and a little south are the newest villages, all with their beautiful patchwork fields, too. And on either side of the magnificent plains are tall purple mountains, standing as if to guard and protect the valley between.

Then, away to the east is the road leading to Chihuahua, through valleys and over hills and through mountains. That is the larger city, less frontierlike, and more Americanized, where nine Mennonite young people came for the first M. C. C. summer unit in Mexico last year. They helped the Methodist missionaries in their hospital and educational program, and seem to have been greatly appreciated.

The sun is slipping down toward the western horizon now; so everybody takes one last longing look in all directions: out over Cuauhtemoc, and the Mennonite valley; off toward Chihuahua, and finally to the south out over the deep purple mountain ranges as far as the eye can see, toward the many little sparkling lakes which look so refreshing in this semidesert land. It is different, but it is beautiful. It is a part of God's land, and these are God's people. It is good to look out over the valley and hills and dream of the future—the hospital, the vaccinations, recreational activities for young people, classes in English, and perhaps even music and crafts, and something for the poor little Mexican children—a Bible school? a playground?

It is good to be able to answer in the words of the poet's "Are Ye Able":

> "Lord, we are able! Our spirits are Thine!
> Remold them, make us like Thee, divine.
> Thy guiding radiance above us shall be
> A beacon to God, to love and loyalty."

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The Mennonite

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Grace -- Form or Experience?

by B. Bargen

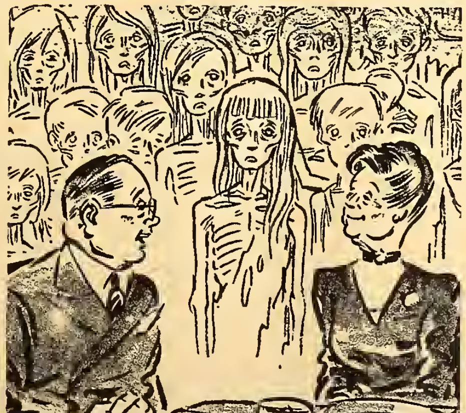
GRACE at table may be a form. It may be an experience. I recall vividly one afternoon when our family moved from a non-Mennonite community into a Mennonite community after having been separated from our people for some six years. It was in the month of August, and we had been unpacking our goods and trying to set up housekeeping. It was a hot muggy day, and we were tired, dirty, and uncomfortable, when our nextdoor neighbor, a whitehaired, venerable grandfather knocked at our door and invited us to have supper over at their place. We washed up quickly, and made the most necessary changes of clothing, and walked over to our neighbor's where supper was ready; and almost immediately we were ushered into the dining room where we sat down—our family and their family together, making quite a large tablefull.

Our venerable host was seated at the head of the table; and with hands resting on the edges of the white tablecloth, his stately face, looking silently about the assembled group commanded that silence—that precious moment of silence when we pause, even before we bow—and said in a voice never to be forgotten, **"Lasst uns danken!"**

We bowed—bowed our tired bodies—bowed our heads— and bowed our hearts, as we felt ourselves once more slipping back into the spiritual vitality of a Mennonite home in a Mennonite community where grace IS something. The prayer that followed I shall never forget. The voice—Oh, what a voice!—so full, so resonant, so throbbing with vitality, each word falling from his lips like the ringing blow of the hammer which he had been swinging in his blacksmith shop all day: **"O grosser Gott und lieber Vater: Aus tiefstem herzen danken wir . . ."**

When that grace had been said, the meal was half over We had had bread which the world knows not of. When that grace had been said, we had had an experience.

"Shall We Say Grace?"



Cut courtesy, "The Washington Post"

But some of us don't put that much into the saying of grace. We jingle our grace like a man jingles his coins in his pockets when he stands in idle conversation. Or, as one of our pastors used to observe: **"Und dann beten wir den lieben Gott noch schnell etwas vor."**

What makes grace at table effective? Let us venture a few suggestions:

First of all, the father in the home is the usual one who leads out with grace at table. And, personally, I question whether that function should be permanently delegated, as it sometimes is, to children, like an unpleasant duty. This it seems to me, while there may be frequent and notable exceptions, yet as a general rule is something which the father reserves to himself. He is the priest in the home. In the second place, he doesn't relegate it to a subordinate position in his thinking. Already ten minutes before the table service he is thinking precisely what new slant he can give to the saying of grace which will keep it from ever becoming a mere form. If it is a grace at breakfast, he has read in advance the scripture passage or the devotional message to be read at the breakfast table and has prepared, in addition to the printed prayer something pecularily his own—unique. If the printed prayer is read, he goes smoothly from the printed prayer into his own, the creative prayer of his own spirit, so that the family cannot even perceive the difference.

This is to suggest that what he reads he reads creatively and what he prays he prays creatively, so that with selfsame spirit he reads and prays and his family is scarcely aware as to what is being read and what is being poured out from the depths of his own soul.

In the third place he never congeals it into a fixed form. Never quite the same from day to day and never exactly alike two meals in succession. It breathes a spirit of praise and adoration, but it breathes also the spirit of true and honest confession.

Fourth, he adapts it to the occasion and to the group. When the children are small, his language and the length of the prayer are appropriate to the little ones, yet with swift and penetrating insight he inserts what the olders ones need. As the children are growing up, he must realize that he is running competition with a strong appetite, pre-occupation with prior interests, and perhaps a heavy schedule of activities. The clock, the playground and the stomach, are all operating against him, and grace, to be effective, must outrun them all.

All of the above, of course, is not to say that no other members of the family say grace. To be, truly, an experience of each and every one, each member of the family must, at one time or another, of course participate in it. It is neither the exclusive duty nor the exclusive right of the father to say grace, but he will exercise caution to make sure that it does not become mechanical. It can become mechanical by children taking turns by meals. And these turns become as mechanical as the turns of a wheel and become, sooner or later, nothing but an odius duty with no meaning attached to them whatever. But the father, assigning grace by an advance appointment, encourages and helps children, and when guests arrive, makes advance arrangements rather than to call on someone at random at the moment of being seated.

The above suggests that there is grace often said at large gatherings. And one is often impressed at such gatherings more by the monontony of stereotyped form than one is by the genuineness of the prayer as such. If it is nothing but a form, it might as well be dropped; if it is something more than a form, then it deserves the same care and thought and preparation which one would give to any other meaningful work. Most people, one is afraid but forced to confess, have listened to stereotyped prayers at table so long that they have come to the conclusion that it is the former and not the latter, and acting sensibly have dropped it.

EDITORIALS

SOMETIME ago we ran an editorial mentioning how a new law in the Central Provinces of India required that all conversions to Christianity could take place only in the presence of the district magistrate, who is to satisfy himself that the person converted has voluntarily embraced the new religion. As much as we have been able to learn about the General Conference mission work in India, the conversions are going on unhindered and the government of India is furnishing a large degree of religious freedom which is very encouraging to the missionaries.

THE U. S. is reported as sending hundreds of shiploads of food to Italy as part of the program to keep it from going Communist on April 18. The feeding of people is indeed praiseworthy, but a good deed is at its best when it is freely done, rather than under compulsion. What has happened in Italy in the months since it was "liberated" to make Italy such a seedbed of Communism? Did the United States fail to follow through the "liberation" and with constructive measures establish the Four Freedoms in Italy? If with opportunity in its hands in these past months, the United States failed to establish such a foundation for democracy, can the United States expect in the future to bring about governments that function effectively for the welfare of the people? If it cannot, then it would seem that though the United States should be victorious in war, it might very well not be able to establish governments which would keep the people from looking for some such form as Communism. All of this goes to show that the real problem for governments is not that of winning wars, but that of helpfully solving some of the difficult problems of living that people face in this world. The meek peacemakers will be making contributions along this line.

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IT LOOKS as though there are attempts on the part of some to prepare psychologically the great mass of American people for a war with Russia. Some official can say, "We must not go to war with Russia if we can possibly help it," and thereby put into the mind of the average citizen the very idea that war with Russia is a very real possibility. Talking about war makes people think about it and get used to the idea. Recently an Associated Press dispatch from Washington said, "The conflict between Russia and the western powers under American leadership is now building up tension so rapidly that responsible administration officials say they do not dare predict where the crisis will lead." A more objective way of news reporting would have been to state the factors which are supposed to be building tension, and perhaps a listing of concrete situations would not be far so alarming as such general phrasing as that of "building up tensions." One midwestern editor frankly admits that the American people are psychologically unprepared for war and that they would make empty words of any formal notice upon Russia that it can go so far in Europe and no farther. As long as the United States government insists upon telling Russia "so far," it stands in need at the same time of preparing the American people for war. That the newspapers are full of such aggressive persuasion should be one fact that Mr. Citizen remembers as he reads the newspapers these days. Let the Christian prove all things—even the newspapers.

In This Hour of Crisis

WHEN we listened to President Truman's message to Congress a good many of us may have thought, 'Now what? What is to be done in a situation such as the President says we find ourselves in? Surely we do not want Communism to overrun America." n so desperate a situation as the President described no one would want to sit by idly. The President and hose who see eye to eye with him envision only one possible course, namely, resistance by force. They say we must stop Communism, contain Russia and thus keep Communism from spreading. Isn't there a better and more promising approach to the problem?

As those who strive to seek first the kingdom f God and his righteousness, we are not interested n only stopping Communism and containing Russia. Ve think in terms of overcoming Communism by life that outshines the ideals and dreams of a Communist. Communism professes to deal with the wrong onditions in the world. The inequalities among men re so unjust and flagrantly opposed to the human ense of fairness that the Communists have set themelves to eradicate this evil by a program of viomence, intrigue and war, if no other method works. ommunism tries to eradicate an evil in society by iolent methods when considered necessary.

Would the effective method of meeting this crisis ot lie in the direction of removing from society those nequalities on which the hatred of Communists feeds? hose who are unwilling to go along with President ruman's program should not refuse to face the issue. hey should commit themselves to a course that is aimed removing the cause for Communism. It is in this rea where those who pray to be kept true to Christ this hour should look to make their contribution. ather than sit back and refuse to face the crisis, hristians should now redouble their efforts to build r peace. Senator Robert Taft is right when he dvocates that we should make our plans with eace in mind, rather than make plans with war mind.

In obedience to Christ and the teaching of the ew Testament our efforts in this crisis should llow along two lines. One is the line of a ministry of reconciliation. The wounds that were cut in the last war are still bleeding. The bruises that were made are still festering with hatred and vengeance. The shattered homes are still in ruins. A ministry of loving helpfulness will do much to change the attitudes of people. The advocates of Communism seek to stir up and encourage discontent, for they know that they can win adherents to Communism among those who feel cast out, among those who are left to perish. We, on the other hand, desire to help people to feel that they are loved and wanted.

The second line of effort should be in the direction of removing the inequalities among man, inequalities in land, in natural resources, in opportunities, in living standards. This calls for revolutionary changes that should be voluntarily made. Here we deal with the real causes of Communism, and "this kind can come out by nothing, save by prayer and fasting." Isn't sharing one of the principles of Christianity?

Far from feeling that war preparations are the only course to persue in this crisis, we feel that Christ's method of love and justice, mercy and sharing is the most promising and hopeful direction to take. This is no time to fall back into hopeless resignation and say, "We hate war, but there seems to be no other way." There is another way. It is the Christian way. It is the old way of overcoming evil with good. If we must be stampeded, let us be stampeded into acts of mercy and justice.

IF YOU DO NOT WANT U.M.T. THEN WRITE TO YOUR REPRESENTATIVES IN WASHINGTON, etc.

An Associated Press dispatch recently declared, "A majority of senators remain to be convinced that congress should write into law President Truman's proposals for universal military training and revival of the draft." Congressmen will watch the citizen's reaction to the President's speech. The congressmen need to be convinced that a great many people are opposed to U.M.T. That opposition must be registered. If you have written, do so again. Your senators may be addressed: Senate Office Building, Washington, D. C., and your representatives: House of Representatives Office Building, Washington, D. C. Some papers permit letters to the editor. Such letters may be a very effective approach in reaching the newspaper reader.

Our Respect to the Dead

by John T. Neufeld

(The following article is a reply to the two preceding articles, "Our 'Christian' Funerals," in the issue of January 27, and "In Respect to the Living," in the issue of March 9.)

The Bible has taught us that our bodies are the temples of the Holy Spirit. This would imply that we hold them sacred in life and in death. The separation of the Spirit and the body is a great struggle at times. The soul does not give up this body without a struggle. Loved one's too find the separation one from another very hard. Even when we know that their souls have gone to their heavenly home do we cling to their sacred bodies.

The thought that loved ones should be put aside immediately after their death is revolting and almost makes one shed tears. Let us here state two principles that should govern our practices in connection with the departure of the loved ones:

1. The time between the death and burial should be sufficiently long enough to ease the separation which at times is almost unbearable.

2. All practices and rites should be Christian in character and beautiful, with due respect and loving sympathy to the bereaved.

In order to make the time between the passing of the soul and the laying aside of the body long enough, it requires that the body be embalmed. This practice will also do away with the fear that even today is found among some people, the fear of burying alive. This duty is not a pleasant one and should be performed by someone not immediately connected with the family. Such a person deserves a due compensation for his services.

Recently we had the sad experience of laying aside one who had been the victim of an accident. Thanks to the services of a good funeral director the body lay in a beautiful coffin, lined with white satin, symbolic of the white robes of the saints. All traces of the accident had been removed. Loving friends also came and not only viewed the body but had time to sit and mourn with the bereaved. Many tokens of friendship were expressed with beautiful flowers. These also added to the beauty of the services. The reading of God's word and the message of the organ was in keeping with Christian ideals and practices. The trip to the cemetery was made in comfortable cars in spite of the severe winter weather. There was a tent over the grave to protect from the cold and snow so that even here we could take time for a prayer and reading of God's promises. As a minister I did not have to worry over the transportation or the opening of the grave or other incidental things. The services in connection with this funeral were all done for a reasonable compensation. The man who performed these services has an investment equal to that of a good sized farm and deserves due profit for his investment of time and material.

The materialistic view has seemingly even grippe our Christian people. Jesus definitely taught agains this. Even Christian institutions do not have a righ to rob the dead and bereaved for a few extra dollars The expenses in connection with a funeral can easily be taken care of by various insurance plans. A minis ter can advise here as well as to direct the family t a fair and competent funeral director. In life an in death let us hold our bodies sacred.

$3,000,000,000 per year for Universal Millitary Training

OR

$3,000,000,000 per year to do All of the following:

To construct a 10-room modern school building in every county in the United States each year

To construct a $50,000 library in every county in the United States each year

To construct annually a $150,000 hospital in each county

To employ 10 doctors and 10 nurses full-time for schools and public health services in each county

To purchase 10 new, modern school busses in each county in the U. S. each year

To maintain one psychiatric and behavior clinc in every county in the U. S.

To provide 10 full-time recreation and juvenile guidance workers in every county in the United States

To bring all schools of the country up to a reasonable standard efficiency

To meet the pay roll of one juni college with 10 instructors in eve county in the United States

To provide free education for the million children under 18 who a not now attending school

To pay all expenses of a 3-year po graduate course for 10,000 studen and scientists each year o pay one year's expenses at col-ege or technical school of the 900,-00 boys conscripted

o erect a $750,000 trade and tech-ical school in each congressional istrict each year.

his would leave an unexpanded balance of $15,300,000 annually. If in the second and subsequent years additional busses, hospitals, and libraries were not needed in each county, and a second technical school were not needed in each congressional district, the cost would be reduced to less than $2,000,000,000 a year.

While there are various possible plans of spending $3,000,000,000 annally for the social improvement of the United States, the above proposals indicate methods by which our national welfare and defense could be tremendously improved for less than the amount that would be wasted on the proposed compulsory military training.

(From the testimony of the former Secretary of the National Commission for the Defense of Democracy Through Education of the National Education Association before the House Committee on Military Affairs, November 28, 1945.)

Bethel College Bible Week Lectures Liked Very Much

Jesse H. Ziegler and W. W. Adams Speakers

Every tenth to seventeenth person, depending upon the state in which he lives, will sometime see a psychiatrist or go to a mental hospital, declared Dr. Jesse Ziegler in his last afternoon talk when he spoke on the subject of "Steering Clear of Nervous Breakdowns." After the speaker had complimented Mennonites for building mental hospitals, he went on to say that there is a step which is much more important than the building and support of mental hospitals. He referred to the prevention of mental illness. Pointing out that there is now a lot of distilled knowledge of what makes people break down, Dr. Ziegler went on to give ten suggestions for steering clear of such breakdowns.

Roughly these suggestions are: (1) You need some other center of your personality than yourself. Have God as your center. (2) Give up the delusion that we are perfect or anywhere near perfection. When we feel nearest to perfection, we stand in the greatest need of God's grace. Giving up this striving after perfection helps one to relax. (3) Also give up the delusion that everybody else is better than you are. You are not the littlest worm in the dust. Get the courage of imperfection. When you are feeling smallest God is most able to use you. God expects only *your* best. (4) Learn to laugh. Laugh at your bald head, littleness of stature, and the increasing girth of middle age. A laugh at the right moment can prevent church splits. (5) Learn to handle your love wisely. It is from God. It pulls people to each other. Mothers, let it be mother love and not smother love. Girls, do not give love cheaply. (6) Give huge portions of your life in service to other people. (7) Learn to handle resentments and hostilities. All of us develop them when something blocks our efforts toward a goal. Do not repress them but express them in a constructive way. Couples who at marriage promise to each other never to say a cross word are unwise. Recreation and work are means of working off resentful feelings. (9) Learn to deal consciously with the difficulties that come up. Never let a decision go by default. Face all difficulties. Make your decisions discriminately and then stick by them. (10) Talk to an objective person. Everyone from the college freshman to the college president must absolutely have someone to whom he can talk. In about 75 per cent of the cases it is enough just to talk to some objective person without being given specialized, professional help.

On the preceding Thursday afternoon, Dr. Ziegler talked on, "Taking Advantage of the Doctor's Bargain—Old Age." Pointing out that young people can prepare for happy old age, Dr. Ziegler gave ten suggestions. (1) Choose a life work in which the skills can increase with age, for example, like those of a doctor, the judge, the minister. (2) Develop devices for liesure time which will continue into old age. (3) Develop creativeness and appreciation now of, for example, music, art, etc. Cultivate the imagination. (4) Develop flexibility of emotion and attitudes. Enter new experiences with a thrill. Youth is a matter of flexibility. (5) Enter into experiences of "roughing it." Learn to sleep in different beds and really sleep. Acquire "give and take" of emotion and attitudes. (6) Live out the emotional needs of a period as you come through it. Do not carry childhood needs into adult life. (7) Children's questions should be answered sincerely and honestly in such matters as death and suffering in order that when they become old they may have the right outlook on these subjects. (8) Be willing to compromise on non-essentials. Be willing to die for some things, but not for everything that comes up. (9) Put aside economic resources for old age so that you do not have to look forward to living with the children. (10) Make your life philosophy one of spiritual values—laying up treasures in heaven.

Speaking to the people already older, Dr. Ziegler suggested that a good book is, *Aging Successfully*, by Lawton. The ten points for this group then follow: (1) Why not admit that you are growing older? Youngsters want you as a father or mother and not as a young person. (2) Recognize age has its plus qualities, as well as its minus qualities, for example, maturity of judgment and ability to be constructively critical. (3) When told that you are too old, ask "To old for what?" You may not be too old to bake a cheery pie or to accept a new idea. (4) Realize that long life is its own reward. Homage is due older people not just because they are old, but because they can make the past serve the present and the future. (5) As opportunities for self-expression lessen in the relationships of the home and in

A Fellow Needs a Friend

Among the hundreds of thousands of juvenile delinquents in the United States—all products of our elementary schools—specialists have found scarcely a one who had a friendly and understanding adult—teacher, parent, or friend—with whom he could talk things over with mutual respect, on his own terms, and without fear.—Malcolm MacLean, in the **California Journal of Elementary Education, May,** 1947, Page 151.

work, keep the imagination alive. (6) Remember that pity is no substitute for love and approval. Get love and approval by learning to be independent. (7) Continually make new friends. (8) Acquire some new knowledge each year. As one becomes older, contemplation, etc. can become some of the greatest pleasures. (9) Old age is especially valuable because of its strategical capacities. (10) Remember the one ultimate peace—that from being completely in harmony in God. This comes as one seeks to apply one's knowledge of God's will in all the relationships of life.

A bill of rights, given by Dr. Ziegler for older people, included: (1) The right to be treated as persons. (2) The right to be treated as adults. (3) The right to a fair chance on the basis of one's own merits. Dr. Ziegler suggested that some older pastors are much more worthy of a pastorate than some younger person. (4) The right to say about their own life. (5) The right to a future. If one lives to sixty-five, one has an average life expectancy of another twelve years. (6) The right to fun and companions. (7) The right to be romantic. Let the widower or widow remarry, and let the one who never has been married get married, if they wish to, with the provision of approximate ages, of course. (8) A right to the help of younger people in becoming interesting people to younger ones. (9) The right to professional help when necessary, including the help of doctors, ministers, counsellors, etc. (10) Old people have a right to be old. They have a right to be given patience and understanding when they are slow. Old age can be looked forward to with joy, if we all work together, concluded Dr. Ziegler.

"Learning to live together—Husband and Wife," was the subject of another address. Marriage is a matter of 100 per cent giving. It is not a matter of only the love that runs from toes to head but it also includes the love of sharing one's mind. The Church can foster better married life by: (1) Courses for marriage in local churches and in the church college. (2) Better preparation through pre-marital counselling. (3) Restoration of the significance of the marriage ceremony. (4) Help in the beginning of family life. (5) A more adequate recreational program for young people so that they may have opportunities of meeting one another and associating. (6) Greater opportunities for inter-church and inter-Christian fellowship.

In his talk on adolescence, Dr. Ziegler pointed out that it is very normal for adolescents to revolt, but that this revolution can be passed through in a more constructive way if young people are given a chance to develop their independence in the home, in the school and in the church. Adolescents need the opportunity to do many things in all three of these institutions if they are to grow into mature men and women in a harmonious way.

In his talk on "Looking at the Roots of Personality—The Child," Dr. Ziegler pointed out that psychology's contribution lies what it adds to our understanding of human nature. He suggested that the inter-personal relationships which a child has in the first five years of his life are the basis of his religious conceptions later on, just as the Bible suggests. What one is counts ten times more than what one knows. What one is in later years is largely determined by how certain needs are met in childhood. The infant needs love. A child from three to six needs to have its questions answered in a very honest way. The child from six to twelve likes to play in gangs—to pal—and begins his education. It is in this age that a boy needs a lot of companionship with his father.

The above is a rough sampling of Dr. Ziegler's lectures in the afternoon. In the evening, he spoke on such great words as, "Reconciliation," "Prayer," "Love," etc.

Dr. Ziegler teaches Christian Education and Mental Hygiene at the Bethany Biblical Seminary, Chicago. Young college people, as well as older people, especially appreciated his lectures on the general theme of "Dynamic Psychology and the Christian Worker." "He left us with such a cleansed feeling; everybody is so friendly; he made us so relaxed," was the comment of one of the students after the lectures. After the beginning of the week students and others practically filled the large section under the back balcony of Memorial Hall.

More usual, but also much appreciated, were the lectures given by Dr. W. W. Adams, of Central Baptist Seminary, Kansas City. In his lecture on love and forgiveness, Dr. Adams suggested that he thought that Mennonites were better than Baptists in observing the admonition in Matthew 18 of going directly to the person against whom one has something. One hopes that Dr. Adams was right, but certainly there must be room for improvement among the Mennonites. Dr. Adams suggested that love and forgiveness was very, very characteristic of the truly converted life. Remarkable was the interest shown by this Baptist Seminary president in meeting constructively the challenge of UMT. He indicated that he was spending several hundred dollars in fighting the measure, and he very strongly urged that people write to their representatives and others in Washington to insure defeat of this bill.

The first morning of the Minister's Conference, Dr. J. H. Langenwalter spoke on "Maintaining Our Spiritual Enthusiasm." He suggested that "Enthusiasm is the breath of God expressing itself through the action of people." He suggested that enthusiasm and inspiration consists of breathing on the spiritual level. How one breathes depends upon the position which one takes. Breathing begins with new birth and after that it is largely unconscious. Right breathing takes (1) gratitude, (2) prayer, (3) faith, (4) hope, (5) willingness to know the will of God, (6) love, the solvent of human problems. Dr. Adams, in his talk on, "Studying the Bible devotionally, suggested that one do not permit the New Testament to become a new law, that one understand the words and the context, that one apply suitable portions to life and make it natural, and that one remember that the writers of the books remained normal individuals when they wrote.

In the second forenoon session, Rev. Sam Goering spoke on, "The Task of Our Church." He spoke particularly on the work of the local church and pointed out that just as we must abide in Christ and have Him abide in us, so we must have that love towards one another that "*combines*" us into one. He suggested that we see sufficiently in each other the things on which we can agree, so that we may be united. He touched upon such needs as those of better homes, stronger Christian education than is provided in the short time spent in Sunday school each Sunday, the need for missions, evangelism, etc. He also suggested that Christians do something about local evils, such as liquor stores. Notable in Reverend Goering's message was a strong emphasis upon acting so unitedly as Christians that we really can deal effectively with the evil in this world. Dr. Ziegler, in his talk on pastoral counselling, pointed out that counselling is an old function and that Jesus practiced it when he brought healing to individuals. He suggested that ministers have been partly crowded out of this field and that they need to assume their rightful function in it. He then discussed the educational and information giving kind of counselling and also the "active listening" or non-directive type.

A radio was provided so that the ministers could all listen to the President's speech on Wednesday morning.

Mrs. Anna Isaac, Mrs. Arthur Friesen, and Mrs. Henry Buller, spoke at the Women's Missionary meeting on Wednesday.

RUM, REVENUE, WRECK AND RUIN

The above heading is that of a little pamphlet put out by U. S. Royer, Wichita, Kansas. The writer says:

"Dimes for crippled children and dollars to cripple. We give our dimes to relieve and spend our dollars for narcotics, which produces many more cripples on the highways and byways . . . We build school houses and churches to educate and develop character and make good citizens, and then license the sale of narcotics for revenue to tear down and destroy. The revenue does not pay one-tenth of the damage it does."

UNITED STATES AND RUSSIAN RELATIONS

Achieving peace with the Soviet Union will require patience, determination, and a willingness to judge our actions by the same standards to which we subject hers. It will require clear and calm recognition of the real difficulties which exist. We urge that the United States should press unremittingly for mutual disarmament, for keeping differences of policy and opinion within the realm of discussion inside the framework of the United Nations, for discouraging violent attacks on Russia in the press and on the radio.

We should cease using food as a political weapon and make honest and generous offers to aid in reconstruction within Russia and in Eastern Europe. Russia suffered disastrously from the war, and we believe that the people of Russia do not want war any more than do people of the United States. Nations are now in the grip of fear and armament races which intensify that fear on all sides. Efforts to "contain Russia" should be replaced by measures to aid Russia in restoring her economic welfare and by endeavors to create an undivided world community.

What the world desperately needs now are programs of healing and reconciliation instead of rivalries of power and arms which threaten to plunge humanity into the futile disaster of a third World War.—Friends Committee on National Legislation

ORGANIZE PROTESTANT RADIO COMMISSION

NEW YORK CITY, March 17—Formal organization of a Protestant Radio Commission, a cooperative agency of fifteen major denominational and eight interdenominational bodies, was completed today at the Federal Council of Churches of Christ in America's headquarters, 297 Fourth Avenue.

Commission spokesmen said the major purpose of the newly created organization is to encourage a wider and more intelligent use of radio for religious purposes; to maintain Christian standards of public decency and good taste in commercial programs; to serve as Protestantism's representative before the Federal Communication Commission; to represent Protestantism on inter-faith broadcasts; to further cordial relations with the radio industry; and to help ministers and church leaders to make more effective use of radio.

NORTHERN DISTRICT CONFERENCE,
May 29-June 2

The Lord willing, the Northern District Conference will be held in the Bethel Mennonite Church, Wolf Point, Montana, May 29-June 2. Let us earnestly seek the Lord's will and guidance for these sessions so that they may be a success.—H. N. Harder, Conference Secretary

Our
Colleges and Seminary

FREEMAN JUNIOR COLLEGE

Rev. Walter Gering, who is conducting meetings at the North Church, spoke to a joint YMCA-YWCA meeting on Tuesday. Rev. Gering was a former pastor in this community as well as a former teacher at the College. His messages are always a blessing and our only regret is that his visits are not more frequent. Dr. Unruh made a business trip to Iowa and Minnesota in connection with the campus building program last week. Prof. Orlando Goering was in Chicago for several days this week. Miss Preheim led chapel on Wednesday. On Monday LaVerne Hofer, a pre-ministerial student, had charge of the chapel period. Practice on the College play, "The Magnificent Obsession," has begun, and it will be presented April 8 and 9.

CANADIAN MENNONITE BIBLE COLLEGE

Our College family has recently been blessed by a series of messages by Rev. J. H. Janzen of Waterloo and Rev. Walter H. Dyck of Newton.

Rev. Janzen continued his expositions on the letter to the Galatians. In the evenings he forcefully challenged us to reconsider our basic beliefs.

Rev. Dyck devoted his morning messages to the work of the minister and in the afternoon he discussed the scope of our General Conference work. In cooperation with the Bethel Mission Church our College took part in a series of evangelistic meetings, Rev. Dyck speaking each evening.

March 21, the College Choir joins the Bethel Mission Choir in the rendition of the cantata "Victory Divine." A string ensemble will accompany the combined choir under the leadership of Mr. J. Conrad. Rev. H. Wall will give an inspirational message based on the theme of the cantata.

BETHEL COLLEGE

The Westminster Choir was received with great enthusiasm by a capacity audience on March 20 on a return engagement in the Memorial Hall Series. Under the direction of John Finley Williamson, the Choir gave superb renditions of early and contemporary church music and a wide range of American folks songs. Holy Week services for the campus community began with the twenty-sixth annual Palm Sunday presentation of DuBois' "The Seven Last Words of Christ," ably directed by Professor Hohmann. The A Cappella Choir was assisted by a number of alumni choir members and by the College Orchestra. President Kaufman served as reader. Soloists participating in this very fine rendition were Dorothy Holman, soprana (University of Kansas); Theodore C. Owen, tenor (Emporia State Teachers College); and Charles I. Sager, baritone (Washburn University). Communion services were held in the chapel for the student body and the church congregation on March 23, the last evening before Easter recess.

MENNONITE BIBLICAL SEMINARY

Bishop George J. Lapp of Goshen College Biblical Seminary presented eleven lectures to the student body this week. Perhaps the most interesting message was delivered Wednesday evening on the title, "The Unity of the Mennonite Church." Bishop Lapp declared that we are all one Mennonite church and no one branch has all of the truth. He suggested the Dortrecht confession as the doctrinal basis for any program of unity in the Mennonite church. Bishop Lapp then mentioned various things indispensible to our church, namely, an inconspicuous simplicity, non-resistance, non-secrecy, mutual aid, adhering to scriptural practices.

The student council of Mennonite Biblical Seminary held a special reception for the newly elected President, Dr. S. F. Pannabecker, and his wife. Arnold Nickel spoke on behalf of the students, indicating the support of the students for this decision; John T. Neufeld spoke for the staff and offered prayer on behalf of the new President. Following this the seminary choir, under the direction of Marvin Dirks, presented "The Crucifixion" by Stainer. Later on at the Seminary home Mrs. Pannabecker was presented with a bouquet of flowers, and Dr. Pannabecker was presented with an overnight bag as a gift of the entire seminary family.

Immediately following the message of President Truman calling for universal military training, President Rufus D. Bowman spoke to the students and said, "I am sure if we do the will of God a million Christians in America will rise up and say, it can't be. Living or dying I shall herald this great message of Christian peace." He then asked the seminary family, first, to write their congressman expressing their opinion on ths matter, second to undertake great seasons of prayer, and third, to distribute literature to those who are seeking to make up their minds on this question.

BLUFFTON COLLEGE

The Faculty Club had a pot luck supper Friday, March 19 at the home of Rev. and Mrs. S. T. Moyer. The meeting was in the nature of a farewell. Men's dormitories had open house Saturday evening, March 20. The Administration Committee of the college is sending out mimeographed circulars to all alumni of the institution asking them to give serious thought to the problem of Universal Military Training, and suggesting that they contact their congressmen, giving them their ideas concerning the proposal. Spring vacation began at 4:00 P. M. Wednesday, March 24 and ended at 8:00 A. M. March 30. The International Relations Club had an unusually large attendance Wednesday evening, March 17, to discuss the implications of President Truman's massage to congress on that day. President Ramseyer spoke before the Findlay College student body at chapel, March 17, and at noon addressed the Findlay Kiwanis Club. On both occasions he used the experiences of the past summer in Europe as a background to stress international understanding and peace.

BETHEL COLLEGE BUILDING PROGRAM

Bethel College has on hand $20,000 towards its new library, and $19,000 additional have been promised. It is expected that the library may cost $200,000 or so. Construction is to begin this year, if at all possible, with the cornerstone laying in October, when Bethel College will commemorate its sixtieth anniversary. Bethel College also hopes to build a new women's dormitory. This project has been taken on by the Bethel College Women's Association. A word about the Farm Shop which was finished last year. The shop is a great success. Classes are crowded. So many students want to take the classes in the shop that not all of the students can get into the classes. The shop is known as the Franz General Shop, in honor of the Franz family of Lind, Washington, which made generous contributions to the shop.

M.C.C. News Notes

Refugee Group Arrives in Buenos Aires

The **General Stuart Heintzelman,** with its load of 860 Russian Mennonite refugees, arrived in Buenos Aires March 13. The ocean voyage was made according to schedule, and with no special difficulties except for a few cases of minor illness.

Of the group of 860 immigrants, a small number left on March 15 by railroad for Paraguay, while the remainder left for the same destination by river boat. Several individuals are delayed at Buenos Aires for a few days on account of mild contageous illness, but will follow the immigrant group to Paraguay in a short time. The distance from Buenos Aires to the Mennonite colonies in Paraguay is about one thousand miles, and requires approximately a week of travel.

Relief Shipments

The following MCC food and clothing gifts left port from February 15 to March 15, 1948:

To FRANCE: 30 tons mixed food and ¾ ton clothing, bedding, and shoes; to PARAGUAY: 12 tons clothing, bedding, and shoes; to PUERTO RICO: 2 tons mixed food; to POLAND: 10 tons mixed food and ½ tons shoes; to HUNGARY: 30 tons mixed food; to ITALY: 31 tons mixed food; to HOLLAND: 3½ tons mixed foods, and 4 tons clothing, shoes, and soap.

To MENNONITE CHILD FEEDING, BRITISH ZONE, GERMANY: 165 tons flour, 30 tons Ralston Cereal, 30 tons ground wheat, 30 tons meat, 10 tons lard, 117 tons mixed foods and 33 tons clothing, bedding, shoes, and soap; to MENNONITE CHILD FEEDING, FRENCH ZONE, GERMANY: 35 tons flour; to CHRISTENPFLICHT, AMERICAN ZONE, GERMANY: 17½ tons clothing, bedding, shoes, mending kits, and shoe repairs.

New Consideration Given Military Training

The question of military training legislation is again being considered seriously in Congress. The Senate Armed Services Committee was to have begun hearings on March 18, to hear presented the arguments for and against military training. The Peace Section of the Mennonite Central Committee is planning to give testimony before this Senate Committee about March 31.

Jottings

—**First Church, Reedley, California:** Miss Wilhelmina Kuyf recently told us about her relief work in China. Mrs. P. H. Siemans, who has spent seventeen years in missionary work among the Negroes of North Carolina, spoke at the annual birthday luncheon sponsored by the Ladies Missionary Society. Mr. and Mrs. Johann Toews and daughter Gertrude, who recently came from Europe as refugees, have joined our church. A chorus of sixty voices will present "The Seven Last Words of Christ" on Palm Sunday Evening.—Corr.

—**Rev. B. H. Janzen,** whose former address was Hal-

EDITOR RESIGNS

I have resigned as editor of *The Mennonite* and plan to go to school. The resignation will take effect in August, 1948. A hearty "thank you" to all of you who have been helpful to me in the past seven years of editorial work.

The new editor is in the process of being chosen. Nomination ballots containing eighteen names and making provision for additional nominations have been sent to all members of General Conference boards and communities. The members have been asked to nominate three individuals for the editorship of *The Mennonite*, with the provision that the General Conference Board of Publication make the final election on the basis of the results from the nomination.—Reynold Weinbrenner, Editor.

"DEE FRIA"—A LOW GERMAN PLAY

Arnold Dyck's **Koop enn Bua op Reise** and **Dee Millionaea von Kosefeld** have been enjoyed immensely by those who have had the opportunity of reading them. He has now given us his first play entitled, **Dee Fria.** It depicts customs and practices among the Mennonites of the Ukraine prior to World War I. **Dee Fria is Hendrik** who is being encouraged by his stepfather to call on a certain lady. When in attempting to carry out this suggestion Hendrik accidentally arrives at the wrong home where he none-the-less finds a girl that he likes, matters become very complicated. The play affords many a hearty laugh and in its setting, speech and practices, reminds the older generation of the days gone by. Young people will find in it real insight into the background of their spiritual and cultural life. **Dee Fria** will be given April 2 and 3 in Memorial Hall, North Newton, Kansas at 8:00 P. M.

stead, Kansas now lives at 123 West 11th, Newton, Kansas.

—Zion Church, Souderton, Pa. Dr. J. E. Hartzler was the guest speaker at Holy Week Services, March 21-28. On Palm Sunday a choir of over fifty-five voices sang "The Seven Last Words."

—Wolf Point, Montana: Our pastor, Rev. B. J. Nickel, comes to Wolf Point once a week, Thursday evenings, for a service. We meet in homes, but we are blessed through the Word of God.—Mrs. W. E. Nickel.

—Glendale Church, Lynden, Washington: Rev. George W. Kopper of Monroe, Washington, spoke at the evangelistic services held before Easter. Rev. Kopper continued with us through the Sunday night service, while our pastor, Rev. Dan Toavs, spoke at the morning and evening services in the Monroe Church. The Glendale Male Quartet furnished the music at the services in the Monroe Church.—Mrs. Herb Dyck, Corr.

—Inman Mennonite Church: Our Sunday School has launched out into a new direction. It gave to every child that wanted to enter this project a one dollar bill with which to go out and gain more money for the Lord this coming year. Each child will give its report to the Sunday school treasurer on Thanksgiving Day.—Corr.

—Topeka Church, Topeka, Indiana: Sunday morning, March 4, Esko Loewen was licensed and installed as pastor of this church. Mr. Loewen has been a student pastor of this church for the past three months. He is attending the Mennonite Seminary in Chicago and has accepted the pastorate of this church. Rev. Loewen will continue his studies at the Seminary. About June 1 he and Mrs. Loewen and daughter will move into the parsonage. Rev. R. L. Hartzler of Bloomington, Illinois, delivered the sermon, and Rev. Allen Yoder assisted in the service. A series of special services were held February 29-March 5, with Rev. Russell Mast of Wadsworth, Ohio delivering the messages.

—Mennonite Church, Goessel, Kansas: On February 18 our C. E. discussed the topics, "The Power of Love Toward Our Enemies" and "The U.M.T. and the Mennonite Church." The Hesston A Cappella Choir gave an all musical program on February 22. Our church is studying the problem of sponsoring a recreational program for our young people for next summer. The theme for our C. E. program on March 14 was "Building Christian Homes," and consisted of two panel discussions: "Courtship and Marriage" and "Christian Teaching and Worship in the Home" and Bible verse contest by the Intermediates and their fathers.—Mrs. Roland Dirksen, Corr.

—Bethany Church, Quakertown, Pa.—March 7 Rev. A. J. Neuenschwander and Rev. J. Herbert Fretz of the Deep Run Church exchanged pulpits. This was the opening of our Week of Pre-Easter Services. Rev. Fretz had the general theme of "God and You." We had good attendance throughout the week.—Mrs. Ed. K. Stoneback, Corr.

—Salem Church, Freeman, South Dakota: We were privileged to hear a program presented by a string quartet from Dakota Wesleyan University. The Ladies Missionary Society plans to furnish a room in the old people's home which is under construction at Freeman. The new organ for the church has arrived. It is hoped that it will be installed during the coming week so that we may enjoy it next Sunday. The organists are Mrs. Orlando Goering and Mrs. Edgar Miller.—Corr.

—Bethel Church, Mountain Lake, Minnesota: Our pastor has started a special catechism class for adults. Rev. J. J. Regier of Marion, South Dakota, will be our speaker at our Pre-Easter services from March 21-25. Rev. J. R. Barkman of the Grace Children's Home of Henderson, spoke Sunday evening and showed pictures of his work. An offering taken for the Refugee Resettlement Fund totaled over $1600. The building of the Sunday school rooms in our church basement has been completed, and special dedication services were held Sunday. morning. All Sunday School children from the basement marched into the

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IN REGARD TO THE CATECHISM QUESTIONNAIRE

To Our Pastors: Christian Greetings!

Recently you were sent a questionnaire on a postal card concerning our Catechism. To date a goodly number of these cards have been returned to the undersigned. Many of you sent additional helpful comments. The committee will appreciate very much if those of you who have not yet sent in the card with the desired information will do so as soon as possible. Please, do not delay or wilfully neglect to take care of this matter.—Respectfully, H. N. Harder

main auditorium for the morning worship. Rev. Waltner's text was taken from Matt. 19:13-15. "Jesus said, suffer little children, and forbid them not, to come unto me, for of such is the kingdom of Heaven."

—Fairfield Church, Fairfield, Pa., On March 14, our church was favored by a visit from Paul Shelly who delivered the morning sermon. He was accompanied by Carl Lehman, who presented an illustrated lecture on the Mennonite Central Committee projects in Puerto Rico. Rev. Geo. Stoneback was confined to his bed with the mumps and because of this could not share these privileges with us.—Henry Burkhard, Corr.

—First Church of Christian, Moundridge, Kans.: Despite the very unfavorable weather, our church and the West Zion Church combined in a Christian Workers School at which Rev. D. C. Wedel and Dr. H. A. Fast, both of Bethel College, discussed with us new methods for teaching and conducting our Sunday school. Our Church Building Committee has signed the contract for our new church building, and work will begin as the contractor completes his present job. Our pastor has suggested the following as the motto: In the Name of Christ, "Let us rise up and build." Neh. 2:18.—Mrs. Myron G. Stucky, Corr.

—First Church, Colfax, Washington: The revival meetings conducted by Rev. Harold Burkholder were a great success. Many of the young people accepted the Lord Jesus Christ as their personal savior. Our church took an active part in the World Day of Prayer in Colfax. A supper and program was given at the church March 17 in honor of Rev. and Mrs. P. D. Unruh. The occasion was their twenty-fifth wedding anniversary. A chest of silver was presented.—Corr.

—First Church of Garden Township, Halstead, Kansas: Menno Schrag presented pictures and gave an interesting report on Palestine as it appears today, and the Buhler Mennonite Senior Christian Endeavor served with an interesting program in the local Christian Endeavor during February. Our Endeavor plans on giving a return program at Buhler, April 1. The Women's Mission Society mended and repaired clothing March 9. Part of the group, with the secretary, Mrs. Paul Vogt, went to the relief center at Newton, and the rest met at the home of the president, Mrs. Luke Bartel. Mr. Puran Banwar will have charge of Good Friday services, while Rev. A. J. Dirks will conduct communion services at the Friedenstal Church.—Corr.

—Zoar Mennonite Church, Goltry, Oklahoma: The Oklahoma Bible Academy gave an Easter Cantata on March 23. Rev. Paul Barkman, of the Grace Children's Home, Henderson, Nebraska, spoke and showed pictures on March 24. Plans are that Rev. J. J. Gerbrandt, of Meade, Kansas, will speak to us March 25-28.—Corr.

—First Church, Philadelphia, Pa.: Miss Wilhelmina Kuyf arrived home from China on March 9 for a brief furlough. When Miss Kuyf was unable to return to China at the expiration of her first furlough, she counted it a privilege to re-enter China under the Mennonite Central Committee to do relief work. For three years she served in various capacities. She hopes for an early return to China to take up missionary work again.—Mrs. H. S. Weiss, Corr.

—Butterfield, Minnesota, Church: Mrs. Robert Linsheid, fifty-two passed away March 14. Our Ladies Mission Society is doing relief work in making com-

Those Who Have Died

Miss **Laura B. Bauer,** Boyertown, Pa., member of the Hereford Church, Bally, born March 3, 1875, and died March 6, 1948. **William J. Reimer.** Canton, Kansas farmer, member of the Alexanderwohl Church, born May 21, 1892, and died March 16, 1948. **Marianna Sprunger Stucky,** Berne, Indiana, homemaker, (Grandmother of Rev. Gerald Stucky) member of the First Church, Berne, born September 14, 1863, and died March 7, 1948. **P. J. Gaeddert,** Hillsboro, Kansas, farmer, member of the First Mennonite Church, Hillsboro, born September 13, 1870, and died March 2, 1948. **Theodore Gene Basinger,** Pandora, Ohio, Junior in high school, member of the St. John Mennonite Church, Pandora, born September 8, 1931, and died March 7, 1948. **Rev. Jacob Haas,** Pandora, Ohio, minister and farmer, member of the St. John Mennonite Church, born November 8, 1867, and died February 11, 1948. **Mrs. Anna Basinger Schneck,** Pandora, Ohio, homemaker, member of the St. John Mennonite Church, born May 9, 1872, and died January 5, 1948. **Perry J. Swartzendruber,** Sturgi, Michigan, blacksmith and farmer, member of the Topeka, Indiana, Mennonite Church, born April 12, 1887, and died March 14, 1948. **Alfred Lloyd Claassen,** Paso Robles, California, farmer, member of the Second Mennonite Church Paso Robles, born March 13, 1926, and died February 5, 1948. **Mrs. Katie B. King** Los Angeles, California, widow of the late **Rev.** David D. King, member of the Immanuel Mennonite Church. Los Angeles, born may 2, 1869, and died March 8 1948. **Mrs. Albert Augspurger,** Hamilton, Ohio, homemaker, member of the Trenton Mennonite Church, Trenton, Ohio, born May 20, 1875, and died March 12, 1948. **Emma J. Freyer,** Philadelphia, Pa., homemaker, member of the First Mennonite Church, Philadelphia, born August 4, 1882, and died March 8, 1948. **Henry M. Lohrentz,** Buhler, Kansas, farmer, member of the Hebron Mennonite Church, Buhler, Kansas, born February 16, 1889, and died March 6, 1948. **Eli Schumacher,** Pandora, Ohio, farmer, member of the Grace Mennonite Church, Pandora, born May 5, 1883 and died March 12, 1948. **Norma Reimer** Goessel, Kansas, was telephone operator for a while, member of the Alexanderwohl Mennonite Church, born May 5, 1923, and died March 5, 1948. Miss **Clara M. Lehman,** Versailles, Missouri, housekeeper, member of the Bethel Mennonite Church, Fortuna, Missouri, born January 12, 1870, and died March 9, 1948. **Mrs. Isabelle Reichardt,** Philadelphia, Pa., homemaker, member of the First Mennonite Church, Philadelphia, born 1880 and died February 5, 1948. **Fred D. Meyer,** Moundridge, Kansas, retired farmer, member of the West Zion Mennonite Church, Moundridge, Kansas, born January 21, 1873, and died March 8, 1948. **Gelene Adell Rubin,** Colfax, Washington, homemaker, member of the First Mennonite Church, Colfax, born October 15, 1927, and died November 21, 1947.

Calendar of Coming Events

April 3. Bible School Workshop. Memorial Hall, North Newton Kansas.

April 3. Eastern District Brotherhood Father and Son Fellowship Meeting. Hereford Church, Bally. Charles E. Gremmels, speaker.

April 11. Sunday School Convention of the Western District Conference, Pretty Prairie. Paul E. Carson, evening speaker.

April 22-25. Middle District Conference, Wayland, Iowa. Sam Goering, guest speaker.

May 2 Mennonite Song Festival. Memorial Hall, North Newton, Kansas

June 4-13. Institute of International Relations, Friends University, Wichita. Speakers: Eddy Asirvatham, Maynard Kreuger, Louis Dolivet, Bert Mitchell, etc.

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

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forters and layettes for babies.—Mrs. Ted Linscheid, Corr.

—**First Church, Lehigh, Kansas:** On March 21, Rev. Goering gave the last of a series of Lenten sermons, "Virtues of Christian Character" emphasizing the marks that differentiate Christians from other people. On the evening of March 21 the Community Y.W.C.A. presented the pageant, "The Challenge of the Cross," to a very appreciative audience. It showed us how we should be cross bearers for Christ.—Mrs. I. H. Balzer, Corr.

—**Hoffnungsau Church, Inman, Kansas:** Our congregation had a reception for Mr. and Mrs. Galen Widmer—Mrs. Widmer being a member of our church—at which time they showed pictures of relief work. Quite a number of our members went to Wichita to look at some new churches. Rev. John T. Neufeld of Chicago came one evening to tell us some interesting facts about church architecture. He emphasized that it should be a house of prayer and also a simple but beautiful church. We are privileged to have Rev. Harry Yoder of Bluffton College as our guest speaker during Passion Week. Our men's chorus rendered programs at the Reformatory, Hutchinson, and at the First Mennonite Church, Pretty Prairie.—Mrs. Wilbur Schmidt, Corr.

—**Eden Church, Moundridge, Kansas:** The Singing Society, composed of nearly one hundred voices, will give Handel's "Messiah" on Easter Sunday evening, under the direction of Mr. Ben Zerger. The soloists will be Mrs. Evelyn Harms, contralto; Miss Margaret Wedel, soprano; Mr. J. Hobart Goering, tenor; Mr. Ray Stucky, bass. Rev. Gering has returned from Freeman, South Dakota, after having held a week of services in that community. Union services are being held each evening during Passion Week in the various churches of this community. Funeral services were held Monday afternoon for P. J. Kaufman who passed away March 20.—R. H. K., Corr.

—**Walton Mennonite Church, Walton, Kansas:** Communion was observed on Palm Sunday morning, at which time Rev. John J. Esau gave the communion message. Rev. Esau is conducting evangelistic services during Passion Week. His subject Sunday evening was "The Lost Sheep." Monday evening, as a special feature the film, "The Power of the Blood,' was shown. The film was sponsored by the C. E. Society.—Ella Voth, Corr.

Book Notes

THE CHURCH AND CHRISTIAN EDUCATION. By Paul H. Veith. (Bethany Press, $2.50) A valuable and readable volume for those interested in the present status of Christian education. The author has devoted his entire professional life to work in Christian education and is now Horace Bushnell Professor of Christian Nurture at the Yale University Divinity School. He served as chairman of a committee of sixty outstanding religious educators and specialists in other fields of the church's life and work which spent two years in the study of church's program of education. The book presents the conclusion of this study. It tells us where Christian education has been, where it is today, and where it appears to be going, and why. Pastors, Sunday school workers, and vacation church school workers will find it a source of help and encouragement. The chapter titles are:

"Christian Education—Yesterday and Today," "The Foundations of Christian Education," "The Church's Program of Christian Education," "The Curriculum of Christian Education," "The Family in Christian Education," "Leadership for Christian Education," "A Community Approach to Christian Education," "Agencies for Promotion and Supervision," "Christian Education—Today and Tomorrow."

An extensive bibliography and an exhaustive index add greatly to the value of the book.

THE NEW VACATION CHURCH SCHOOL. By W. Dyer Blair. (Harper and Bros. $1.50)

At a recent institute for vacation church school workers, this book was recommended by Miss Ruth Murphy, of the International Council of Religious Education, as the best available on the subject. It is written out of the actual experience of the author. After showing the kind of school we ought to have, Mr. Blair proceeds to describe how to create a desire for such a school in the community and how to organize and conduct it. Vacation church schools have had a phenomenal growth in the last decade, thousands of churches enrolling hundreds of thousands of children each summer of religious instruction. This book, written clearly and simply, gives a sound educational approach to this great task.

—Books reviewed by Lester Hostetler

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

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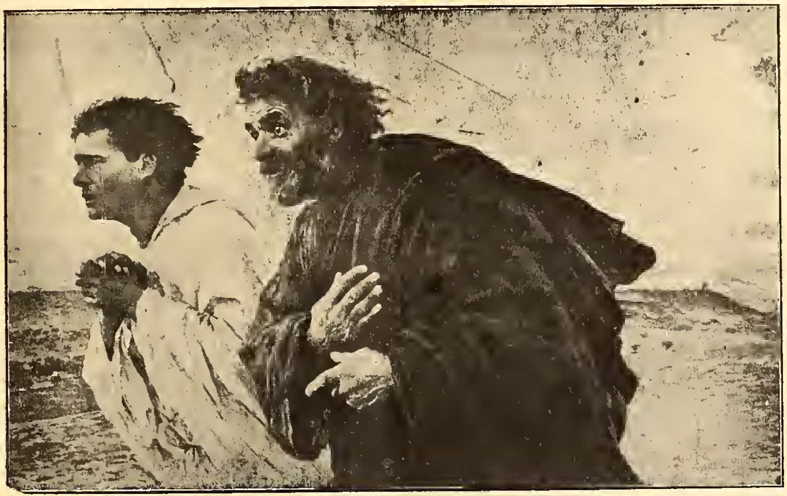
Does He Live?



Cut, courtesy "Gospel Messenger"

Peter and John

Something had happened. They did not know what as they ran to the tomb that Easter morn. After what had happened the days before, anything could happen now. They ran to the tomb with dread, fear, and a faint hope gripping their hearts. Does he live? Or has someone stolen his body? Or . . ? The first Easter morn was not one of glad rejoicing. It was not one of lilies and finery. It was one which ran the full range of emotion and feeling, of confusion, dread and hope. Those first days after that first Easter were baffling and perplexing. What did all this mean? Was He the Master or was He just another man? What meant all this?

Likewise, what does it mean to us?

Central District Young People Reorganize

For some time our conference young people's organization, known heretofore as the Christian Endeavor Union, has felt that its relation to the life and work of the young people of our churches should be more intimate and contributive. In course of time it has come to be that a number of our churches do not have organized C. E. societies. Some have found that the C. E. type of organization does not properly meet their immediate situation. Others do not have enough young people to set up an organization on the C. E. pattern. Thus the C. E. Union has found itself unrelated to too many young people, individually or collectively, in many of our churches.

The executive officers and advisory committee of the C. E. Union met some time ago with the executive committee of the conference and later in session by themselves to consider this matter. In the consideration such questions as these arose: Is the C. E. type of organization and program no longer applicable as it once was? Can any one type or organization be expected to work effectively in all of our churches with their variations in size, situation, and number of young people? If not, should a set of objectives be substituted for the C. E. standard which was formulated and adopted some years ago? What should be the basic objectives for all young people in personal or group life and work, whatever the form of their local organization?

The attempt to determine the answers to these important considerations led to the following conclusions: (1) That the C. E. type of young people's organization and program does not seem to be applicable to all of our churches in equal measure, nor can any type of organization be expected to work equally well in all cases. (2) That a set of basic objectives should be set out as guides or goals, rather than a fixed standard based on one type of organization. (3) That each local church or group of young people should work out the matter of the kind of organization which best fits their case. (4) That the pastors must be depended upon to serve as key figures in getting this new approach transmitted to and operative among their young people. (5) That some name should be chosen for the central, or conference organization which would not seem to limit participation in its program to any particular form of local organization, but that all young people and all local units might feel themselves a part of it.

A committee was appointed to think further along these lines and in particular to revise the former C. E. Standard to serve as a statement of objectives for the new organization and its program. The committee submitted the results of its thinking and work to the ministers present at the Central Conference Ministers' Conference in Chicago on Feb. 11, and asked their opinion regarding this course of thought and planning. The ministerial group expressed their approval and gave encouragement to the committee to go on in their chosen course.

The statement of objectives with guiding comments as formulated by the committee follows. The matter of an appropriate name for the new organization is yet to be determined.

I. WORSHIP

A. Private Devotions.
  1. Every member making it a rule to set apart at least fifteen minutes every day for quiet meditation and direct communion with God.
  *The use of the Bible and other prepared devotional books.

B. Public Worship.
  1. Every member attending all church services.
  2. Young people participating in church services, both individually and collectively, and sponsor same quarterly.

II. INSTRUCTION

A. Organization.
  1. Societies to be organized according to the needs of the local churches.
  2. Encourage weekly meetings.
  *3. We recommend courses be given on the following subjects.
    a. Missions.
    b. Evangelism.
    c. Church History.
    d. Choice of Life Companion.
    e. Choice of Life Work.
    f. Stewardship.
    g. Mennonite Youth and the World—Voluntary Service, Relief, Nonresistance and Peace.

III. SERVICE

A. Stewardship.
  1. Every member acknowledging:
    a. God's ownership of all life and possessions.
    b. Personal obligation and opportunity to give time, talent, and all of life in His service by
      1. Personal work.
      2. Giving.

B. Serving the Church.
  1. Visitation.
  2. Teaching.
  3. Assisting in the church service.

(These are only suggestions and may be changed to suit the needs of the church, or others added after consulting with your pastor.)

IV. FELLOWSHIP

A. Spiritual Fellowship with God.

B. Fellowship with Young People of the Church.
  1. Local church group.
    a. Group meetings for worship, meditation, discussion.
    *b. Group activities of a social nature.
  2. General young people's gatherings.
    a. Rallies.
    b. Retreats.

*Committee is prepared to offer suggestions.

Cool Heads and Not Fear

Cool heads are needed in these tense times. As fears are aroused in peoples of many lands and the road to peace grows in weeds, we all need to be cool-headed.

Twenty-five years ago, after the first phase of the present series of wars, men remained hopeful perhaps desperately, but nevertheless hopeful that war was ended. Many were greatly optimistic over the new pacifistic spirit sweeping the world.

Since this conflict, such hopefulness has not had a chance to show its head. The grim game of power politics, fear-mongering, and all that goes with it, loomed up almost immediately after the last shot was fired. The cry today is to be firm, talk tough, show your muscle!

Yet, both eras are basically the same. They both represent areas of uncertainty, distrust, and the game of power politics. This can be said because in the midst of the great era of disarmament in the twenties, over twice as much was spent for armament than at any time previous to 1914! At no time has the settlement of disputes by peaceful means been seriously attempted. Always behind the so-called "peaceful means" there have been sufficient goods of war to give the "peaceful means" power and force! Love and the fruits of love have never blossomed where the divorce proceedings were already under way.

Universal Military Training represents not just a great expenditure of money and the interference in the lives of young men. It represents as well a philosophy of life, a way of living which runs counter to the way of living proclaimed in the life deeds and words of Jesus. Until we see that, our position regarding militarism is pale and thin. We need cool heads to see it and to say it.

Retreat Leaders Go into "Huddle"

by Helen Hiebert Miller

Interesting things can happen when sixty-five individuals with a common purpose gather under competent leadership to learn something of an important work which is theirs to do.

The Retreat Leaders Workshop, sponsored by the Western District Retreat Committee on Saturday, March 20, was such an occasion. The leaders of the workshops were qualified by training and experience to direct the thinking of prospective camp counselors in the discussion of specific problems which are a part of every camp.

Jesse Ziegler, who has had much experience as a counselor in Christian camps, spoke very informally about the need for counseling and what can be done in camp to help children and young people in situations where they need help. He defined counseling as "one person meeting one or more other persons and, through the process of communication, changing each other." He stated that the "method of contagion" rather than that of injection should be used in camp: persons with good, wholesome ideas rub shoulders with others, and that is "catching." Dr. Ziegler stressed certain factors which should be developed or utilized in a camp situation: the beauty of God's nature about us; informality—not cruidty—in the atmosphere of the camp; and democracy in camp life, which is determined by the attitude of the director and counselors. The method of the counselor in camp should be one of sharing, not preaching or formal teaching. If counselors help campers to discover early in the period that there is a structure to camp life, the campers will learn to delight in becoming a part of that structure. Dr. Ziegler also suggested the wisdom of moving away from a "formal" program at retreat to fewer classes and sermons, and much more in the direction of personal relations—rubbing shoulders over crafts, on nature hikes, and in the working together of camper and counselor at daily camp chores.

Menno Harder spoke briefly but effectively on the importance of recognizing the human drives or needs, emphasizing particularly the personality needs of individuals. He mentioned the needs for response, the need for new experiences, the need for recognition or status, the need for freedom, and the need to be in tune with God; stating that it is essential for the needs of others.

"The Leader's Relationship to the Camp's Total Program" was discussed by Bob Tully. He pointed out special areas in the camp program where counselors need to be alert to opportunities and responsibilities: the importance to campers of the first day at camp; the participation of counselors in all activities—from promptly rising in the morning when the bell rings to wholesome table conversation, attendance at all classes, crafts, and games.

Albert Gaeddert, who will serve as director for both the Young Peoples and Intermediate Retreats, summarized the days work by singling out two ideas

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which had dominated the discussion—counseling and democracy.

When we can have as camp counselors consecrated Christian people who are adequately prepared for counseling and democratic living, our young people will have a Christian retreat experience that is worthy of the name "Christian."

My Home Is in Echhupur, India

by Zachariah Gardia

A man does not stay at one place forever. If he is poor, then he wanders from place to place for his daily bread. He searches jobs to produce money and food. Every man does not change his place, but mostly the poor people do like that, for his poverty. Some people leave their birthplaces because of some misunderstanding with another. According to the above written facts, I am going to describe my native place.

My forefathers were living in a village named Sarsarah. This is situated nine miles away from Sohela, on the north of it. This village is very backward in civilization and in education. The people do not know how to behave with each other brotherly. The mother-tongue of the people is Oria.

After my father's birth, my grandfather left that place and came to Girolla. There they lived for several days and left it and went to Kena. After the marriage of my father, he took his share from his family and came to Echhapur. This village is my birthplace.

This village that is Echhupur is situated four miles away from Saraipah. This village is situated on the upland. You can see many miles before your nose. Water is not available in that village. Due to the scantiness of water, villages have dug two or three tank to supply plenty of water. On the east of it there is a river. This river supplies water to the farmers. People grow bringals and groundnuts on the bank of it. Sugarcane is also grown on its bank. There is a small jungle on the south of it. The grass grows high in the jungle. The farmers take their cattle to this jungle to rear them.

The most of the people are uneducated hence they are not civilized. There are very few people who are somewhat educated and are in the line of civilization. The people do not take care of their children and cattle, etc. They do not keep their children in control, therefore the children are disobedient. They do not send their children to the school; hence the children are wild. Some farmers do not keep their cattle in good sheds; hence the cattle get old very soon as they have to suffer from many diseases. The people do not keep themselves neat. They take their bath without soap, therefore they suffer from fever and aches.

Many people gamble in our village. There is no serious rule for them. The headman of the village is careless. Many people drink wine. These foolish people drink this poisonous thing and quarrel with each other, and call each other bad names.

But I thank God that there is a Primary school in Girolla one mile away from this village. Now-a-days the people are sending their children to study. They are improving in cultural methods also, not rapidly but slowly. Now-a-days these people are recognizing our Heavenly Father. Day by day they are following.

A Homebuilder's Retreat

In the church program, it is frequently heard that the young married people or the 'older, young people' are a neglected group. They are too old for the retreats, programs, conferences and socials held for young people. They are too young to hold church offices and be active in the program and leadership of the church. This young 'homebuilder' group was personally considered in a retreat held by the California churches.

Last September a week-end retreat was held for the young 'homebuilders' of the churches. The retreat was held at Camp Gaines by Lake Sequoia. A report by Alfred Heer states that they dealt with the problems that face young home builders. "We had on our staff two young Christian doctors who dealt with the physical problems. We also had on our staff a Christian public school health nurse who dealt especially with the physical dealings and questions between parents and their children. Also on the staff was a Christian public school teacher who dealt with coordinating school and home. Then one of our layman lead a discussion on the family altar and family devotions. We obtained the strongest spiritual speaker we could obtain to bring us our two evening messages and our Sunday morning message."

This is suggestive of a way to vitally serve the needs of those who stand between being adult workers and active participants in youth retreats and programs.

Spring Stirs the Soul

The scent of spring is in the air,
The grass is wet with rain,
And in the distance chalk-white dots
Move bleating down the lane.
Red tulips push their saucy heads
Through rich black garden sod.
Such beauty stirs the soul of me
And turns my thoughts to God.

— Amanda Friesen

MENNONITE

The Mennonite

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EVANGELIZE THE KREMLIN - AND WASHINGTON

An Editorial

Is it possible that we are so busily concerned about influencing legislation—and this duty as citizens we should not shirk—so busy with this that we forget a more far reaching and fundamental mode of influencing legislation by winning legislators and the individual voter to a personality wide acceptance of the Gospel of Christ?

Is it possible that we will become so much engrossed in the problem of "containing the Russians" and stopping the spread of Communism that we will forget that the only force that can "contain" any individual, Joe Stalin or John Q. Public in America, is the expulsive power of a new affection—the "love of God which is shed abroad in our hearts through the Holy Spirit."

Make no mistake about the supreme necessity of this! Paul had a concern about penetrating the household of Caesar. Undoubtedly, it must have seemed as impossible a task to him as the penetration of Godless Washington or the atheistic Kremlin might seem to a modern Christian. But where men like Paul are literally burning their lives out to light the lamp of Christian character and witness the world over, a light or two is bound to be lit in the high places; and, this can set the stage for a conflagration. Unquestionably the lamps that Paul lit in the household of Caesar helped ultimately to give the Church a clean sweep in Europe.

At a time when Christians may be tempted to become more and more dubious about efforts in relation to the world situation the methods and attitudes of Paul are most refreshingly helpful. First, he was not at all concerned about maintaining the **status quo** of any earthly nation, whether the **Pax Romana** or the Jewish people. This was far too small and restricted a mission. He was concerned about winning people to citizenship in the Kingdom of heaven in which there is room for all peoples and nations.

Second, Paul used every available method to accomplish this end. He was a great educator, a great orator, a great preacher, a great author, a great administrator, a great philanthropist, as well as a great evangelist. It is clear that though God has only one Gospel, he nevertheless desires that that Gospel should shine forth through lives of men of varied occupations as well as through the various activities incidental to the well-rounded fulfillment of the Great Commission. In this respect it is evident that through the carrying out of our world-wide program of relief and missions the Church is offered an unusual opportunity to witness not only to those who are the direct recipients of the program but also to all those who must be contacted relative to the carrying out of the program.

Third, Paul never backed down when his endeavors ran counter to the program of the state, whenever the interests of the Kingdom of Heaven and the earthly kingdoms collided. This can always be expected because nations are interested only in their own welfare, while the true Christian disciple is interested in the welfare of all men. And because he is interested in the welfare of all men, even the enemies of his own state, he may even be labeled pro-this and pro-that. The state may even take him over as it did Paul; but, as usual Paul made this an opportunity to reach key-people, the household of Caesar itself! In some ways the C. P. S. program followed Paul's experiences.

Fourth, Paul was a man of one supreme and central conviction—namely, that the Kingdom of God is to be equated with transformed people. This conviction led him to regard every contact he made as a potential strengthening of the cause of our Lord Jesus Christ by the addition of another candle to the spiritual lights in a morally blacked-out world. The world forces use every means to swell their number; how can the forces of righteousness be satisfied with anything less?

Finally, Paul was not disturbed if he did not convert the whole Roman Empire in his day. He saw his work from the timeless perspective of God which reveals the certainty of the triumph of Jesus Christ. To him the Gospel was ever young and virile. He could also see the true spiritual dimensions of every act done in the name of Christ. It is like a great man of our time has said "One who has learned to love perfectly can neutralize the hatred of millions."

After such a portrait of Paul can Christians—dare Christians give up even though the forces of hate and lawlessness and godlessness seem to be running rampant again. Dare Christians think it is impossible to reach the last and the least from the man in the slums to the man in the Pentagon and the Kremlin with the redeeming Gospel?

EDITORIALS

Religion in the School—Yes or No?

While there may be some good reasons why the Supreme Court was justified in its recent rulings with respect to teaching religion in public school, one thing on the other hand stands crystal clear—atheism, the faith of that one who wanted religion out, continues in essence to be taught in an unhindered way. Of course, it is usually referred to by the more palatable name of secularism; this faith propagates itself by the completely unsuspected means of simply talking about and teaching everything but God and morality. It has been more thoroughly and systematically taught in our schools than any religion has ever been taught. Is it not becoming increasingly evident that religious freedom also includes freedom from the subtle tyranny of secularism, the mask of atheism? Is it not true, that the only way religious freedom can be preserved is by acknowledging the absence of religious teaching as a negative though none-the-less religious faith and be honest enough to give the others a satisfactory hearing?

"Agree with Thine Adversary Quickly"

Senator Pepper's appeal that President Truman "make" a last dramatic effort for peace in a personal meeting with Generalissimo Stalin." sounds like a rather belated note in government circles when another fact is considered. That fact is that, according to **Between the Lines,** "this country did receive peace overtures from Russia a few weeks ago." Russian spokesman are said to have conveyed "the information to our Government that Stalin was desirous of a conference with President Truman." At the time of the proposal Czechoslovakia had not fallen into complete Communistic control. It is understood that the State Department and the White House gave Moscow an emphatic "No." Furthermore, it seems that much effort was exerted in this country to suppress the news of the Moscow offer. Is our government pursuing a policy that will result in us paying "the uttermost farthing" in money, freedom, and lives?

The Easter Parade in Germany

A relief worker writes, "I remember a woman who finally chose a black dress from the clothing, because she felt she would need it for the funeral of her husband, a newly returned prisoner of war. I remember the woman who cried because she couldn't have both shoes and coat. She had neither in the middle of January . . . . I didn't know that hunger for clothes could be like the hunger for food. It is." Does it seem right that the fashion designers and the clothing industry bigshots should create such a hunger for the "new look" while fellow human beings hunger for clothes to wear? Is this one instance where the profit motive does not make for human welfare?

Shall Perish by the Sword

In the midst of the talk of war comes this "reassuring" report: "Forrestal said flatly that the Russians do not 'as yet' have the atom bomb." Once long ago someone said, " . . . .for all they that take the sword shall perish with the sword." General Douglas MacArthur has said, "No thoughtful man will fail to recognize that with the development of modern science another war may blast mankind to perdition, but still we hesitate, still we cannot, despite the yawning abyss at our very feet, unshackle ourselves from the past. Therein lies the childlike faith in the future—a faith that, as in the past, the world can somehow manage to survive yet another universal conflict. In that irresponsible faith lies civilization's greatest peril." People's thinking in these days may indeed constitute their own greatest peril. Might all the supporters of more and more "armed might" consider the insight of Jesus just a little.

Sentence Sermons

The greatest responsibility any man ever faces is that of becoming a soul capable of enduring immortality.

●

Heaven will not be heaven for those who have never learned to speak the language or think in terms of heavenly things.

●

The average congregation needs some sermons on the resurrection between Easters.

●

It is impossible to explain the rise of the Christian church without the resurrection of Jesus.

The Christian Advocate

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A Year Has Passed

by Mary Becker

March 4, 1948—This is our first anniversary, the anniversary of the beginning of school activities in the Colegio Evangélico Colombiano near Cachipay. One year ago today I gathered around me for the first time the little flock of nine pupils which during the year grew to nineteen. I looked into their inquisitive faces, some of them eager, others a little dubious, but most of them curious of what this new life and this strange person would do to them during this year. They looked into my face in which perhaps a mixture of the same sentiments was reflected—eagerness, dubiousness, curiosity. It was a new adventure for them; it was a new adventure for me.

As we began our tasks and the barrier of language got into my way all too often, I realized anew how utterly dependent I would have to be upon my Lord for strength and wisdom, and I made a new resolution to conquer this barrier with His help. They realized—I suppose—that the new teacher might know a lot in English (of this they had no proof), but that there was still a lot she didn't know in Spanish. But they, in true Colombian fashion, let courtesy have the upper hand, and so we began.

Perhaps the knowledge that in the plan of God I was filling a definite need in the lives of these children, regardless of these short-comings, caused me to begin with courage and faith. For many of them, coming from evangelical homes, this was the first opportunity of attending an evangelical school, which should be the privilege of every evangelical child. For many of them, coming from leper parents, this was the first time they had the privilege of being cared for physically as every child has the right to be cared for.

And now as the past year passes before my mind's eye, there are many memories that crowd in—most of them routine, some comical, other serious, some causing joy, others fraught with pain. And, strange as it may seem (to anyone but a psychologist), there are impressions of sight and sound connected with these memories.

The clock strikes 8:00. This means school and school means many things. It means the struggle to mpart knowledge to those who seemingly cannot absorb it, with its reward of finally seeing the eyes of even the dullest light up with the satisfaction of having grasped something. It means the joy of seeing the bright ones advance from one height to another as they pursue their insatiable desire for more and more knowledge. It means the satisfaction of seeing those of mediocre abilities faithfully plodding to acquire the knowledge required of them.

My ear catches the sound of the chimes. How often have not these chimes called hungry bodies to the table to partake of the physical bread provided for them! And how often, too, have not they sounded forth the invitation to partake of spiritual food as Sunday after Sunday they announced "Time for Sunday School" at ten o'clock in the morning and "Come to the Evening Service," at seven o'clock in the evening; as well as their call to join that world-wide company of saints gathered around the throne of grace on Wednesday evenings.

To my ear are wafted the songs of the children at work—washing the dishes, setting the table, cleaning the house. They are singing the "songs of Zion," interspersed with choruses and a few popular songs. They love to sing, and during the past year their storehouse of songs has undergone a radical change as they learned one after another of the old songs of the church, translated into Spanish. These are the ones that are on the tips of their tongues and on the tips of their fingers as they try to pick out tunes on the little folding organ.

Next there comes to my ear **the shouts of the children at play.** They may be out on the playground playing baseball; they may be in the backyard swinging; or they may be even be playing at bull-fighting, for regardless of our sentiments on the subject, this "sport" plays a large part in the life of any Colombian child. But these shouts to us spell "happiness" on the part of the children here in our home.

A train is pulling into the station of Cachipay. **I hear the whistle** and am reminded of the many times when this whistle announced the arrival of friends and the joy we experienced during the year in the fellowship of both American and Colombian friends, as they came to spend a day or a week-end or perhaps a whole week with us. What refreshments and relaxation these times brought! The Lord certainly has been good in providing friends.

Upon my ear falls the sound of "Taps" played on the chimes, and immediately my mind reverts to the one week spent as counselor and leader at the Presbyterian young people's camp in July and the blessed time of fellowship and retreat this experience brought. As so often at our retreats at home, we laid ourselves to rest to the sound of the words, "All is peace, God is nigh."

There are other sounds, perhaps of minor significance. **The rooster crows,** recalling the time when one of his tribe literally awakened us at a very early hour because due to an oversight he had spent the night downstairs cramped in a sewing basket in which his owner had carried him while coming to Cachipay on the train. But despite his cramped condition he did not fail in his duty of announcing the dawn, and his voice, at first rather weak, got lustier all the

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Mary Becker, who teaches the children in the General Conference Mission at Cachipay, Colombia, here reviews in an interesting way the first year of her work with the children. Miss Becker is a graduate of Bethel College and of Biblical Seminary,, New York City.

time until his owner removed him from the premises. Faithful under all circumstances, God's dumb creatures often put to shame those whom he has enduced with higher powers.

The sound of rain brings back the vision of the schoolroom left in chaos, Oh, so many Mondays! It is washday, so naturally the house revolves around the clothes on the line; and many were the times when the shout went up that it was beginning to rain; so everybody, teacher included, dashed to save the clothes from getting wet, for that was tragedy in the family wash for thirty members.

Perhaps the most unwelcome sound was **the sound of the music box,** sounding forth its notes of an old Swiss song at six o'clock every morning. And even though the birds had already sent forth their sweet melodies of adoration for a long time, their song floating in through the open window was just a herald of the definite call to get up that was to follow.

But not all sounds are happy sounds. There are the sounds of children fighting, of children crying, either because they have been hurt or have had to be punished. But these unpleasant sounds are drowned out by the happier ones. And so it is in life, the bitter is mixed with the sweet only to make the sweet stand out all the more by reason of contrast.

And as another year of work is begun these very same sounds continue. And they begin to take on symbolic meaning. For as they sound forth their invitation to **work** and **play,** to **study** and **worship,** to **fellowship** and **friendship,** it is our prayer that from the lives of the children who live under their sound may also ring forth the invitation to these activities as they dedicate their lives to serve God and their fellowmen here in this country, for through the lives of consecrated Christians **work** and **play** must take on new meaning; **study** must be made the privilege of not only the few; **worship** must be saved from the dead ritualism and be given life and power in the faith in a living Saviour and Lord; and **fellowship** and **friendship** must be lifted from the base and low to that which ennobles and enriches life.

M.C.C. News Notes

Immigrants Becoming Established in Paraguay

On his return from work in the Paraguayan Chaco, Edwin R. Schmidt visited the Volendam colony, and reports his observations as follows: "During my three-days visit there I made it a point to see all twelve of the dorfs (villages), and I got a glimpse of what hard pioneering is like here in Paraguay. They had progressed to the point where in some of the dorfs most of the families were living in their own houses, although many of the houses had only the frame work with a roof over it. With the coming of the winter it will be necessary that they also close up more of the walls. In some of the dorfs very few were as yet living in their own houses. However, in these dorfs more work had as a general rule been done clearing land and getting a garden planted."

Volunteers Help at Material Aid Center

Young people from various Mennonite groups have recently been participating in "youth day" work at the Newton, Kansas, material aid warehouse. Local leaders from the several Mennonite groups assumed responsibility in enlisting volunteers for work on each Thursday from February 26 to March 25. A typical "youth day" included packing and processing work at the center, and also a devotional period and talks on relief and service themes. This type of activity is recommended not only to young people living near other relief centers, but also to any local young people's groups which may desire to engage in some relief or service activitiy. One example of such a local relief project is the Shoes for Relief drive held at Scottdale, Pennsylvania, on January 10, 1948, by a Mennonite young people's group.

MENNONITE WORLD CONFERENCE

Mennonites throughout the world are to be represented in a conference at Goshen, Indiana, on August 4-5 and at Newton, Kansas, on August 7-10. About fifty Mennonite delegates from Europe and South America are to attend. The overall planning for this conference is being coordinated through the Mennonite Central Committee, with various committees assisting in working out the details of the conference. Prior to the actual conference, the delegates from Europe and South America will meet at Akron, Pennsylvania, for initial orientation on Mennonites of America, their activities, the function of the MCC, etc.

A number of subjects have been outlined for discussion during the conference such as: Relief, Nonresistance, Institutions and Mennonite Life, Young People, Christian Education, Resettlement, Worldwide Missions, and Nonconformity. Conference sessions will be open for attendance by local people, but primary concern will need to be given to the accommodation of guests from foreign countries and from various other parts of the United States and Canada.

This will be the Fourth Mennonite World Conference. The occasion for the first such conference was the four hundredth anniversary of the Mennonite Church, and was held at Basel, in 1925. The second was a "relief conference" related to the relief ministry for Russian Mennonites, and was held in Danzig in 1930. The occasion of the third was the four hundredth anniversary of the conversion of Menno Simons, and was held at Amsterdam in 1936.

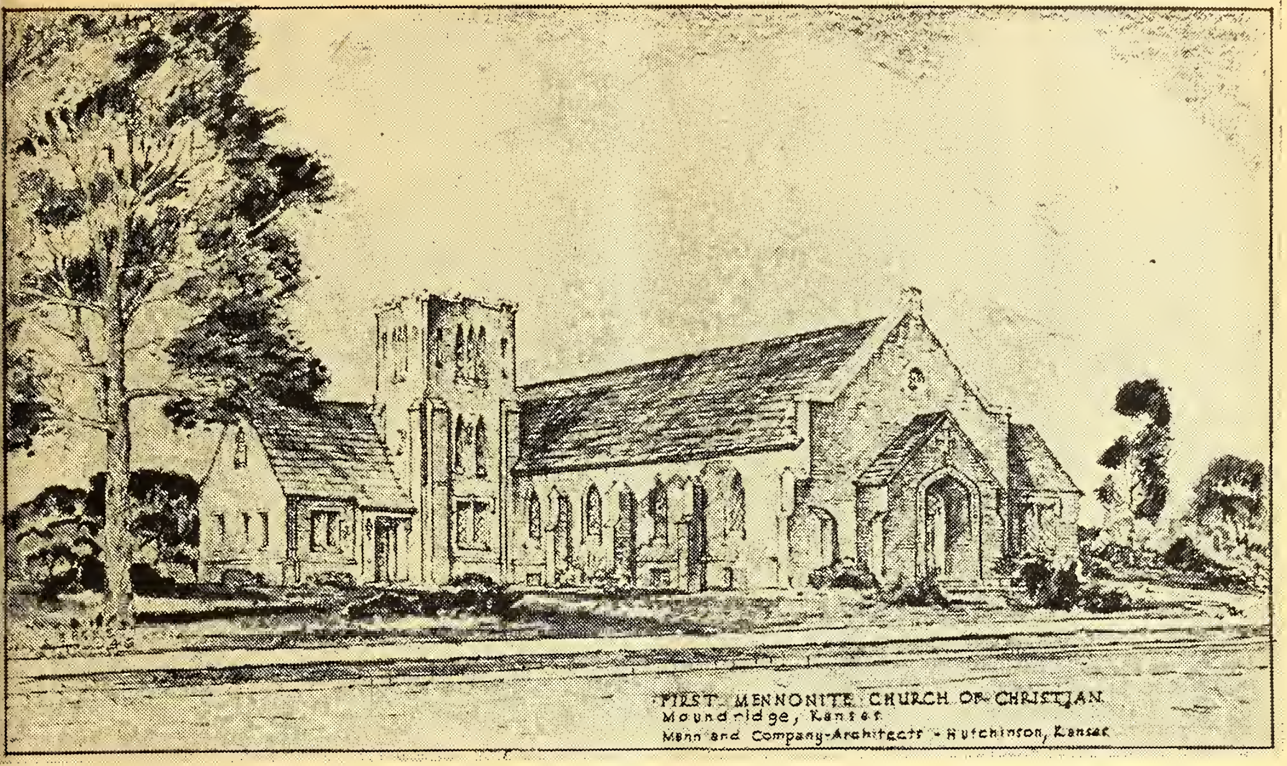
ADVOCATE DEMONSTRATION FOR PEACE

The Fellowship of Humanity, with headquarters in Oakland, California, suggests that Sunday, April 11, be set aside as a day of public demonstration in which all people who do not want to die in a war march with banners and floats and confer at mass meetings on a program for peace, education, and action. The call is given in a little leaflet called, "The Walden Round Robin." This is edited by Phillip and Eleanor Mayer.

Mission Sale at Buhler, April 8

The Hebron Mission Societies, Buhler, Kansas, will have their mission sale, at 6:45 P. M., April 8. Refreshments will be sold. You are cordially invited.

LET CONTRACT FOR BEAUTIFUL NEW CHURCH


FIRST MENNONITE CHURCH OF CHRISTIAN
Moundridge, Kansas
Mann and Company-Architects - Hutchinson, Kansas

Cut, courtesy "Moundridge Journal"

FIRST CHURCH, MOUNDRIDGE, TO BUILD NEW HOUSE OF WORSHIP

Pictured above is the architect's drawing of the new church to be built by the First Mennonite Church of Christian in Moundridge, Kansas. Work is to start before August 1.

Last week the Church Building Committee of the First Mennonite Church of Christian, Moundridge, Kansas, signed the contract for the construction of a new church building, which this congregation will start to erect this summer. Frank Roupp of Fall River, Kansas, is the contractor.

Mann & Company, architects of Hutchinson, have designed the structure. It is to be a brick veneer in a Gothic design. The estimated cost is $100,000.00. The main building will be 37 feet by 94 feet with a seating capacity of 400 people. Wings on either side will provide for Sunday School and educational facilities. The three-story tower will be an integral part of the building. The full basement will have a kitchen, a fellowship hall, heating and storage rooms, etc. The main floor will house the sanctuary, the pastor's study, library, mother's room and other features.

The new building will be erected on the grounds now occupied by the congregation and a little north of the present church building. It is planned to continue using the present building until the new church is ready.

Actual construction will start as soon as the contractor completes his present building projects. The contract provides that it shall not be later than August 1, 1948.

The present church building is one of the early landmarks of this community. It was built in 1883-84 by the people who settled this community and when built was located one mile south of the present town of Moundridge in the town of Christian. When the railroad was built and the town of Christian disbanded and the new town of Moundridge started, the church building was moved to its present location in 1908 and has served the congregation and the community well since that time. When incorporated it was given the name of First Mennonite Church of Christian and continues to use that name in its official proceedings.

For a number of years the members of the church have been planning and giving of their material goods toward a fund to make this fine new edifice possible.

(Reprinted from the Moundridge Journal March 25, 1948)

Our Colleges and Seminary

BLUFFTON COLLEGE

Sunday evening, March 21, three students conducted a panel discussion in the Wadsworth. Ohio, church on Universal Military Training, the Christian Attitude Toward War, and Christian Service. Those participating in the discussion were Myrtle Wasser, Marvin Dress, and Richard Berky. The semi-annual meeting of the Board of Trustees was held Friday, April 2. A colored motion picture of Switzerland, with a lecture by Byron de Prorok, was given in the college the evening of April 2. Students belonging to the Peace Club conducted a campaign among students to get them to write their convictions concerning conscription and UMT to their Congressmen. The college Administration Committee has sent circulars to all alumni concerning the Universal Military Training proposal. Dr. C. C. Ellis, President Emeritus of Juniata College, has been selected as the commencement speaker May 31.

FREEMAN JUNIOR COLLEGE

Please note the change of date for the College Play from April 8-9 to April 15-16.

Miss Preheim, Professor Lichti and Bill Gering attended a concert by the Westminster Choir at North Newton, Kansas, this week-end. Professor Lichti formerly was a student at Westminster Choir College and knows Director Williamson personally. Miss Elvera Voth of Walton, Kansas, has been secured as Music Director for the coming year. Miss Voth is a graduate of Bethel College. She has had three years of high school teaching experience and is at present studying at Northwestern University where she is to get her Masters Degree in Music this spring. Prof. Ernest Lichti who has held this position for the past two years resigned, his resignation to be effective in June.

BETHEL COLLEGE

Classes were resumed on the morning of March 30 after five days of Easter vacation. During this time the Men's Octet made a singing tour into Nebraska, South Dakota, and Minnesota communities. The Octet, directed by Dr. Suderman, has been visiting many churches and high schools during the past quarter and also sang from station KWHK in Hutchinson. The Student Volunteers also sent out two deputation groups during vacation, the one going north and west and the other southwest as far as Perryton, Texas. Leo Goertz and Lawrence Templin have been appointed by the Student Council to serve on a committee with Willis Rich and Harry Martens to formulate plans for the Central Park project. The Council also discussed a more extensive program of student convocations. These meetings have been held periodically in the last few years during lengthened chapel periods to give an opportunity to the student body as a whole to discuss topics of special interest.

Visual Aids

As previously noted in these columns, the Board of Education is beginning work toward the formation of a library of visual materials which will be made available to churches. Pending the formation of such a library, we would like to call your attention from time to time to materials which are available from other sources.

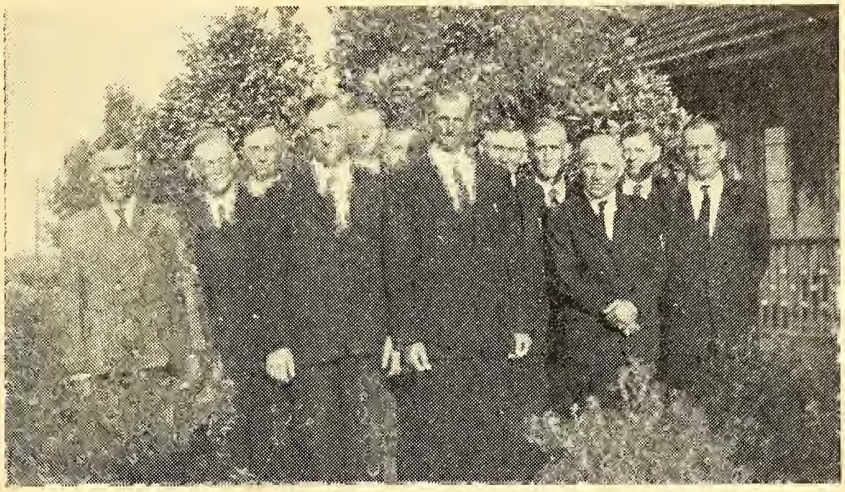
The Mennonite Central Committee has materials available for payment of expenses, which includes postage and insurance. A 16mm sound film is available. The making of this film was sponsored by the National Service Board for Religious Objectors. This film describes the various types of CPS work, including soil conservation, forestry, mental hospitals, guinea pig projects, etc. Another picture of similar content is available without sound.

Kodochrome 2 x 2 slide sets are available on General C.P.S., Terry, Denison, Ft. Collins, Tiffin, Ypsilanti, CPS Crafts, Smokejumpers, Gulfport C.P.S. and Gulfport Voluntary Service, Puerto Rico, Powellsville, Relief in China, MCC Material Aid, and MCC Headquarters. A set of 100 slides in black and white on Mennonite Heritage is also available.

Reservations for film or slides should be made three weeks in advance. For further information or to make reservations write to Publicity Office, Mennonite Central Committee, Akron, Pennsylvania.—L. L. Ramseyer

Ordain Elder for Mennonites of Curitiba, Brazil

A Translation by A. J. Neuenschwander



Front row, left to right: Abram Dyck, Rev. Peter Klassen, (author of the above article), Elder G. G. Neufeld, Elder David Koop, Elder John E. Kaufman, Rev. David Nickel (Latter attended General Conference at Berne). Those in the second row are church council members.

In the seventeen years of Mennonite life and history in Brazil, we have observed many festivals, which have brought us joy frequently, but some have brought us into serious hours before the Lord. Until now we did not have any elder ordination. The Mennonite Brethren Conference churches together with General Conference churches came out of Russia with four men ordained as elder and settled in Brazil. In the General Conference group there was what is known as a leading minister, namely David Koop, who had held a similar office for a number of years in the congregation at Orloff in the Molotschna colony. Rev. Koop has served the pioneers here in Brazil with commendable zeal and devotion in spite of many hardships, first at Stoltz Plateau. St. Catarina, and more recently here in Curitiba.

Electing an Elder

For a long time, the local congregation felt the need of an elder. Since the undersigned offered himself as minister, the congregation felt the proper time had come to have an election for an elder. After much earnest prayer the congregation, with a deep sense of satisfaction, selected Rev. David Koop as elder.

Since the local congregation, with the two congregations in the vicinity of Witmarsum, had been received into the fellowship of the General Conference, at Berne, Indiana, last August, we turned to the leaders of the Conference for aid in planning for the ordination. The direction was given that Elder John E. Kaufman, serving under MCC in Brazil, might be in charge of the service. Almost at the same time, the Canadian Conference informed us that Elder G. G. Neufeld, who would be leaving in January for a half-year stay in South America, should have a part in the ordination. We therefore had the pleasure of having two North American elders present.

The Worship Service

Sunday, January 25 was the date set for the happy occasion. The large church in Bouqueirao, near Curitiba, which the Mennonite Brethren and General Conference congregations built together, and which has room for seven hundred people, was filled to capacity. The reporter of this event was the chairman of the day, and he used Psalm 100 as a fitting note to open the service. Two choirs served with appropriate selections. The main speakers were the visiting brethren from North America. Elder Kaufman used Psalm 118:24-28 as basis for his message. Isaiah chapter 6 was chosen by Elder Neufeld as his text. In his message a special warmth was noticable because he and the one to be ordained had been schoolmates in the Central School, Orloff, Russia. Both speakers made reference to the rare blessing of such a day, but they also alluded to the serious responsibility that would devolve upon the new elder, in the cry: "O thou Eternal, lend thine aid! O thou Eternal, prosper us"! (Moffatt) In spite off all difficulties, Brother Koop could answer the question of the Lord: "Whom shall I send, and who will go for us?" with a firm: "Here am I, send me." The congregation was charged to stand solidly with their elder and be constantly ready to serve. The application was made to Mrs. Koop as well as Brother Koop, and the two mothers, who live with the Koops were included. In the Kingdom of God there is the general responsibility for everyone to serve.

The Ordination

After the singing of a hymn and an appropriate poem, Elder G. G. Neufeld directed the usual questions to Brother Koop and his wife. These were answered with distinct "Yes," The elders both laid on hands in the act of ordination to the eldership. The hushed congregation followed every step of the sacred act and promised God and the new shepherd that they would remain true and faithful.

After the ordination was completed the ministerial

(Continued on page 10)

What It Does for YOU

It gives you a weekly visit with friends far and near on things that matter most. It keeps you up-to-date on what your church and other churches are doing and thinking. It helps you to interpret and evaluate from a Christian point of view the trend of world events. Short, concise, well-thought-out articles and devotionals bring you regularly food for your spiritual life.

What It Does for YOUR CHURCH

By keeping the entire church membership properly informed, it helps the church to know where its efforts will count for most in the Kingdom of God. It helps to distribute the burdens between those who are relatively more and those who are relatively less able to be regular readers of their church papers. It keeps your church in contact with what the leaders of the Conference whom you have elected are attempting to do through the activities of their various Conference boards and committees. It helps your church secretary through a systematic reporting system to keep up-to-date on your membership lists. "Those friends thou hast and their adoption tried, grapple them to thy soul with hoops of steel."

What It Does for the CONFERENCE

It is a fast-working system of communication by which the churches are simultaneously presented with current information. Between need and supply there is a quick connecting link—between those who plan and those who help to get it done. By presenting continuously ALL the needs of the Conference our contribution to the building of the Kingdom of God becomes increasingly effective. Our church publications are Conference publications and therefore cannot be at their best until every member of the Conference becomes a regular reader.

Behind th

With so much being said about the HUNDRED PER CENT PLAN of church publications, one hears the question every now and then, "Just which ones are the churches which are on the HUNDRED PER CENT PLAN?" That is a good question, and for the benefit of all who may have asked that question, we give the answer on these

Name and Address	No. Homes Served
Alberta Community Church, Portland, Oregon	30
Alexanderwohl Church, Goessel, Kansas	349
Beatrice Mennonite Church, Beatrice, Nebraska	57
Bethany Mennonite Church, Freeman, South Dakota	117
Bethel College Church, North Newton, Kansas	251
Bethel Mennonite Church, Enid, Oklahoma	12
Bethel Mennonite Church, Hydro, Oklahama	27
Bethel Mennonite Church, Lustre, Montana	16
Bethel Mennonite Church, Mountain Lake, Minn.	352
Bethel Mennonite Church, Winton, California	37
Bethesda Mennonite Church, Henderson, Nebraska	392
Bruderthal Mennonite Church, Hillsboro, Kansas	91
Buhler Mennonite Church, Buhler, Kansas	125
Deer Creek Mennonite Church, Deer Creek, Okla.	47
Eden Mennonite Church, Moundridge, Kansas	216
Emmaus Mennonite Church, Whitewater, Kansas	137
First Mennonite Church, Aberdeen, Idaho	155
First Mennonite Church, Beatrice, Nebraska	194
First Mennonite Church, Bluffton, Ohio	219
First Mennonite Church, Burns, Kansas	23
First Mennonite Church, Butterfield, Minnesota	6
First Mennonite Church Fredonia, Kansas	7
First Mennonite Church, Geary, Oklahoma	30
First Mennonite Church, Hillsboro, Kansas	115
First Mennonite Church, Hutchinson, Kansas	61
First Mennonite Church, Madrid, Nebraska	17
First Mennonite Church, McPherson, Kansas	28
First Mennonite Church, Nappanee, Indiana	55
First Mennonite Church, Newton, Kansas	341
First Mennonite Church, Reedley, California	65
First Mennonite Church of Christian, Moundridge, Ks.	116
First Mennonite Church, Summerfield, Illinois	58
Foreign Mission Board, Allentown, Pennsylvania	47
Friedensburg Mennonite Church, Avon, South Dakota	36
Friedensfeld Mennonite Church, Turpin, Oklahoma	38

ONE OF THE LARGEST churches on the HUNDERD PER CENT PLAN —Salem Mennonite Church, Freeman, Rev. Willard Claassen, Pastor.

Serving All -- b

00% Plan

pages as of March 16, 1948. Fifteen of these churches have joined the HUNDRED PER CENT PLAN since the General Conference met in Berne in August, 1947. The total number of homes now being served by some Conference paper stands at 7,015.

Garden Township Mennonite Church, Halstead, Ks.	58
Gnadenberg Mennonite Church, Whitewater, Kansas	68
Goessel Mennonite Church, Goessel, Kansas	95
Grace Mennonite Church, Greensburg, Kansas	13
Grace Mennonite Church, Lansdale, Pennsylvania	107
Grace Mennonite Church, Pandora, Ohio	175
Halstead Mennonite Church, Halstead, Kansas	127
Hebron Mennonite Church, Buhler, Kansas	80
Hoffnungsau Mennonite Church, Inman, Kansas	149
Home Mission Board (missionaries)	30
Home Mission Board (Mental Hospital workers)	10
Inman Mennonite Church, Inman, Kansas	102
Johannesthal Mennonite Church, Hillsboro, Kansas	78
Lorraine Avenue Mennonite Church, Wichita, Kansas	86
Menno Mennonite Church, Lind, Washington	64
Mennonite Bible Mission, Chicago, Illinois	28
New Hopedale Mennonite Church, Meno, Oklahoma	146
Newport Mennonite Church, Newport, Washington	21
North Star Menn. Young People's, Drake, Sask. Can.	9
Pulaski Mennonite Church, Pulaski, Iowa	62
Salem Mennonite Church, Dalton, Ohio	93
Salem Mennonite Church, Freeman, South Dakota	215
Salem Mennonite Church, Wisner, Nebraska	6
Salem-Zion Mennonite Church, Freeman, S. D.	194
Springstein Mennonite Church, Springstein, Man., Can	21
Stirling Ave. Menn. Ch., Kitchner, Ontario, Can.	182
Tabor Mennonite Church, Newton, Kansas	166
Trenton Mennonite Church, Trenton, Ohio	61
United Mennonite Church, Black Creek, B. C., Can.	19
Upland Mennonite Church, Upland, California	86
Vineland United Men. Ch., Vineland, Ontario, Can.	93
West Swamp Mennonite Church, Quakertown, Pa.	106
West Zion Mennonite Church, Moundridge, Kansas	76
Woodland Mennonite Church, Warroad, Minnesota	28
Zion Mennonite Church, Souderton, Pennsylvania	294
70 Churches	Homes 7,015

DO MORE FOR LESS

The average farmer knows that "dead heading" never pays. He tried to keep the truck loaded—coming and going. It costs about so much to run the truck whether you have anything in the box or not.

The same is true of Conference publications. It takes just about so much office overhead to keep these publications going and an additional 5,000 subscribers wouldn't cost the Conference a great deal more. For example: The total cost of putting out the MENNONITE is about $2.09 per year, of which 18 cents is for general overhead. A careful study of our total church population indicates that instead of having 7,300 readers (of whom about 5,900 are on the HUNDRED PER CENT PLAN), we could have approximately 12,000 readers. The additional 5,000 readers thus secured would reduce the overhead from 18 cents to 11 cents per subscription. And this is the difference between having a publication put out at a loss or breaking even.

Editorial Note.—Of course, a $1 contribution, specially designated, "For Publications" would do a lot too. Another way to get it done would be to have 5,000 readers who now enjoy it, get a gift subscription for 5,000 friends who would probably enjoy it just as much if they only had it! From the standpoint of economy, the larger the circulation, the less is the cost to the Conference for all its promotional work. Through increased circulations of our weekly papers, we reduce correspondingly the burden upon our Sunday school publications.

ONE OF THE SMALLER churches on the HUNDRED PER CENT PLAN —First Mennonite Church, Burns, Rev. Henry Goossen, Pastor

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(Continued from page 7)

brethren from the churches in Curitiba and in Witmarsum were given opportunity to bring words of greetings and congratulation to Elder Koop. A letter of greeting was also read from the pastor of the Evangelical Lutheran Church in Curitiba. The cablegram from Elder J. J. Thiessen arrived too late for the meeting.

We are filled with gratitude to the Lord of the church that He has granted to us in Brother Koop a shepherd, and it is our desire from this day henceforth to serve Him more sincerely as well as the church and all men. On behalf of the congregation, Peter Klassen, Curitiba, c. p. 328 Brazil. (Translated from the German by A. J. Neuenschwander)

Note: The Board of Home Missions was the agent of the General Conference that assisted in making the arrangements for the ordination and shared the greater part of the cost of Rev. G. G. Neufeld's trip with the Canadian Conference.

From a letter dated, March 10, 1948, from Elder David Koop, we take the following quotations: "For my first sermon after ordination I used Exodus 33:13-14 as text. On February 29 we had baptismal service. Nine souls were baptized, among them our children, a son and daughter-in-law. In the course of one year, our congregation grew sixty to eighty-five members. In both of the other Conference churches, baptismal services were held." From the second last sentence it is to be concluded that many friends and neighbors attended the ordination service.—A. J. Neuenschwander, Secretary, Home Mission Board.

MENNONITES SEND FOOD AND CLOTHES TO NAVAJOS

Mennonites of the Copeland, Kansas, community recently sent a truck-load of four tons of food and clothing to the Navajo Indian country. This was the second contribution by members of the Salem Mennonite Church. The members contributed more than could be carried on one truck.

SUNDAY SCHOOL CONVENTION ON APRIL 11

The Sunday School Convention of the Western District Conference will be held at Pretty Prairie, April 11, 2:00 p. m. and 7:15 p. m. The afternoon program consists of inspirational group discussions for all teachers and Sunday school workers. The evening program will be a musical program with a sermon by Dr. Carson.—John Unruh, Chairman.

MCC TESTIFIES BEFORE SENATE ARMED SERVICES COMMITTEE

The Mennonite Central Committee, with Rev. Don Smucker as spokesman, was to testify before the Senate Armed Services Committee, in its hearings on UMT, on March 31 at 4:30. Other members of the group included Amos S. Horst, P. C. Hiebert, and Albert A. Gaeddert.

TO REHEARSE FOR SONG FESTIVAL

Rehearsals for the song festival of the Western District will take place on April 11, 18, and 25. Rehearsals are to begin promptly at 2:30 p.m. in the Bethel College chapel. The three mass choir rehearsals will be under the direction of Dr. W. H. Hohmann. It is requested that the singers bring with them the following anthems: "Send Forth Thy Spirit," Schuetky; "Beautiful Savior," Christianson; "O Pow'r of Love," W. H. Hohmann; "And the Glory," **Messiah,** Handel; "Hallelujah Chorus," **Messiah,** Handel; "Now Let Every Tongue Adore Thee," Bach; "The Heavens are Telling," **Creation,** Haydn; "Cherubim Song No. 7," Bortiniansky (Schirmer edition); "Po'r Good Jesus," W. H. Hohmann, "Light of Light," Bach-Norman; "O Rejoice Ye Christians Loudly," Bach-Luvaas; "Sing Loud Halleluia," Morten J. Luvaas.—Elizabeth W. Nickel, Secretary of the Song Festival Society.

Practically Every Church

in our General Conference is now using the

MENNONITE HYMNARY

Do you have a **Mennonite Hymnary** in your home? Wouldn't you like to practice some of those beautiful hymns at home? Then order your copy today from your nearest conference bookstore. PRICE $1.40 postpaid.

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Berne, Indiana

Mennonite Book Store
Rosthern, Sask., Canada

Mennonite Book Store
710 Main Street
Newton, Kansas

Jottings

—**Dr. Henry Hitt Crane,** reknowned pacifist minister of Detroit, Michigan, appeared before the Senate Armed Services Committee on March 21, and gave a very outstanding testimony. Unfortunately, there were only three senators who heard Henry Hitt Crane's testimony, and two of them only part of it.

—**Grace Church, Enid, Oklahoma:** The rebuilding of the parsonage is almost completed. The congregation contributed toward the purchase of a beef which was canned at Meno for relief. Rev. H. N. Harder, former pastor, stopped here recently for an evening service. After the service we had a fellowship meal and informal group entertainment. Guest ministers recently have been Rev. Robert Rogers, of Phillips University, and Rev A. Regier, Meno. The OBA students gave an Easter cantata in our church.—Corr.

—**Orie O. Miller** left on March 27 for a two-week

The Washington Scene

by Paul Goering

(With this issue we are beginning the weekly feature, "The Washington Scene." It will be written by Paul L. Goering, who is in Washington and sits in on congressional committee hearings, etc. For example, at present Mr. Goering daily sits in on the hearings of the Senate Armed Services Committee and issues a daily digest of these hearings. Mennonites were to appear before this committee on March 31. Mr. Goering has had long experience in C. P. S. and is now Administrative Assistant for the National Service Board for Religious Objectors and also observer for the Mennonite Central Committee. We are happy to present to you these direct reports from Washington.—Editor)

March 27. Congressional reaction to the President's message on March 17 has been mixed. General hysteria has risen to new pitch, but many congressmen are mad because Truman ignored congressional leaders beforehand and bluntly demanded UMT and Selective Service. Truman's speech put Congress on the spot. If they turn down his demands it implies that they favor appeasement and unpreparedness; if they vote his program, it strengthens his political position.

Administration and defense strategists have decided to concentrate on the Senate in their efforts to get UMT and a draft. Secretary Marshall and Forrestal convinced the Armed Services Committee in secret session. Opposition witnesses in current open hearings are largely ignored. Chances for passing a draft are good: UMT less likely but could be forced on us by Administration warmongering.

"Grass roots" opposition to President's speech is strong. Congressional mail is running 9 to 1 against UMT. Rep. Allen (R-Ill.) is holding firm against bringing out the UMT bill holed up in his Committee on Rules. Only twenty-five of the necessary 218 signatures are on the petition to bring UMT up for an immediate vote.

Special to "The Mennonite"!

March 28. Yesterday's **New York Times** quoted Senator Taft, majority policy leader and steersman on legislation, as saying that UMT and Selective Service will be given the right-of-way for a vote in the Senate sometime during the week of April 12. The Administration will exert tremendous pressure to get these measures approved.

This means that letters and telegrams should go immediately to your own senators and key leaders urging them to reject both UMT and the draft. Individually written letters giving your own reasons for opposing these measures are best. Taft, who has been against UMT, should be urged to oppose the draft also. Suggest that Congress stop trying to answer our complex international problems with increased military preparations and make determined efforts towards universal disarmament, strengthening of UN and rebuilding of devastated Europe without Truman-Doctrine strings.

Key senators are Robert Taft, Arthur H. Vandenberg, Kenneth Wherry, Wallace H. White. Address them at Senate Office Building, Washington 25, D. C.

Paul Goering

JOTTINGS

mission in Europe to help plan for continuing work there.

—**Elfrieda Dyck**, who accompanied the group of refugees recently arriving in South America aboard the **General Stuart Heintzelman**, left on March 17 for Europe to accompany the next group of refugees sailing for Paraguay. This second vessel was scheduled tentatively to sail about April 1.

—**Zion Church, Souderton, Pennsylvania:** Three different groups of children recently brought their pennies for the building fund. The pastor of the church called on the members to observe the Week of Witness suggested by the Evangelism Committee of the General Conference. The bulletin of this church has a list of church appointments for the week. The Zion Church has a library that is a thriving unit of the church work. Last year this library spent $425.84 for the purchase of books and another $83.55 for the purchase of magazines and other subscriptions.

—**Brudertal Church, Hillsboro, Kansas:** Rev. Walter Gering brought us messages during Holy Week. Before each message he showed pictures of M.C.C. relief work in Europe. Forty singers gave the cantata, "Easter Sunrise Song" on Easter Sunday evening. An offering was held for the resettlement of European refugees. In February Rev. and Mrs. Frank Enns of the Congo Inland Mission told of their work and showed pictures at a meeting of the Mary Martha Circle. The Ladies Senior Sewing Society observed a unique birthday celebration in March when they met at the F. N. Funk home and honored five members all past eighty years of age with a carnation corsage and lunch.—Katherine E. Nickel, Corr.

—**Flatland Church, (Pa.)** On our Good Friday evening preparatory services these young people were baptized and received as members of our church. Our C. E. took part in the Easter dawn service at the East Swamp Church.—Corr.

—**Rev. and Mrs. Howard G. Nyce** of Allentown, Pa., arrived in Newton, Kansas, on March 30. The next day Rev. Nyce spent at General Conference Headquarters attending to foreign mission work, and in the evening he spoke at the First Mennonite Church, Pretty Prairie.

—**Bethel Church, Hydro, Oklahoma:** A thirty-voice choir, made up from the churches in and around Hydro, gave the Easter cantata in the local high school auditorium. Rev. Waldo Kaufman directed the choir.—Wilfred Ewy, Corr.

—**Walton Church, Walton, Kansas:** The evangelistic

Calendar of Coming Events

April 11. Sunday School Convention of the Western District Conference, Pretty Prairie. Paul E. Carson, evening speaker.

April 22-25. Middle District Conference, Wayland, Iowa. Sam Goering, guest speaker.

May 2 Mennonite Song Festival. Memorial Hall, North Newton, Kansas

May 29-June 2. Northern District Conference, Bethel Church, Wolfpoint, Montana

June 4-13. Institute of International Relations, Friends University, Wichita. Speakers: Eddy Asirvatham, Maynard Kreuger, Louis Dolivet, Bert Mitchell, etc.

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

services conducted by Rev. J. J. Esau during the Passion Week proved to be a great spiritual blessing. Ten young people expressed their desire to accept Jesus as Saviour. On Easter Sunday a union Easter sunrise service was held at the Methodist church. This was well attended. The choir composed of both Methodists and Mennonites, contributed a major part in the early morning service.—Ella Voth, Corr.

—First Church, Pretty Prairie, Kansas: An Easter program was brought to us by the Grace Bible Institute quartet. The Hoffnungsau male chorus brought us a program in song on March 21. Rev. Howard G. Nyce will hold a service here, Wednesday evening, March 31.—Ralph Krehbiel, Corr.

—Pulaski Church, Pulaski, Iowa: A special service on Easter Sunday took place here under the direction of Rev. Vernon Sprunger, African missionary at home on furlough. Our new pastor, Rev. Verney Unruh, now at a seminary in New York City, will arrive to take up his work the first Sunday in June. His ordination will be held here on June 20, with Rev. A. E. Kreider in charge. During the vacancy in the local pulpit Don Forbes, a student at the Mennonite Biblical Seminary, Chicago, has been making week-end trips here to conduct services.—Victor E. Swartzendruber, Corr.

—Tabor Church, Newton, Kansas: Rev. Schmidt had pulpit exchange with Rev. Stucky of Goessel and Rev. P. A. Wedel for two evenings as devotional Easter messages. The choir sang an Easter cantata Easter Sunday evening. Easter Monday Rev. J. J. Voth brought the message. Next Sunday Rev. Zimmerman of the Northern Bible Society will be our guest. The funeral of Rev. C. Frey was on Saturday before Easter.—D. S. Thiesen, Corr.

—First Mennonite Church, Summerfield, Illinois: Rev. E. J. Miller was the speaker at our special meetings held on March 14-18. One evening was devoted to colored slides and a talk about the Mennonite Semiary at Chicago. A cantata, "The Glory of Easter," was presented by the girl's choir on Easter night. At a recent Christian Endeavor meeting the subject of Universal Military Training was discussed.—Miss Kathryn Ruth, Corr.

—The Schoenwieser Church, Winnipeg, Manitoba: Our congregation has sent five hundred dollars for the needy in Paraguay. A sum of $150 has been contributed by the Jugendverein for school purposes in Friesland. One of our suburban sewing circles has sent 124 parcels to Europe in a year. The other sewing circles together send from seven to ten parcels per month. Some of these have gone to Mennonite boys in Canadian lumber camps.—Justina Hildebrand, Corr.

—Emmaus Church, Whitewater, Kansas: Rev. Walter H. Dyck is serving our church two Sundays a month as temporary pastor. On Palm Sunday the churches of the Whitewater Community rendered the cantata, "The Crucifiction" by Steiner. Total offerings of our congregation for the past quarter were $3,855.34. Of that amount $1,978.35 was given to foreign missions.—Mrs. C. J. Claassen, Corr.

—Zion Church, Elbing, Kansas: The planting of five hundred pounds of potatoes, provided profitable entertainment for a group of about fifteen young people on Good Friday afternoon. They are engaged in a potato raising project, the proceeds of which are to go towards the purchasing of the Western District Retreat grounds. Rev. Waldo Harder observed the activities of this group through his movie camera.—Dorothea Dyck, Corr.

—Greensburg Church, Avon, South Dakota: Rev. Theodore Epp will conduct services in the local high school auditorium from March 22 to March 28. Rev. Paul Dahlenburg and family, from Cordell, Oklahoma, were here recently for the funeral of Mrs. Dahlenburg's father. Members of the church are re-decorating the interior of our house of worship.—Corr.

—Alberta Community Church, Portland, Oregon: Harvey Leisy showed pictures of Arizona, Nevada, Oregon, and California, at the annual dinner of the Ladies Missionary Society. Mr. and Mrs. Charles Bowner, radio artists gave four appropriate numbers.—Mrs. Frank Penner, Corr.

—First Church, Monroe, Washington. Our pastor, Rev. Kopper, held meetings at Lynden for a week. Sunday Rev. Toavs and a group came from Lynden and gave us two messages and special music. The Washington State Temperance Union gave an inspiring talk.—Corr.

—Salem Church, Dalton, Ohio: Our Christian Endeavor joined the Dalton churches Sunday evening, March 21, at the Dalton High School to view the film "Beyond Our Own," produced by the Protestant Film Commission. The film is the story of two brothers, one of whom early in life gave himself to Christ by deciding to become a medical missionary. The other brother, because of personal ambition at law, did not realize how he crowded Christ out of his life until a great emotional and physical shock overtook him. The evangelistic appeal, appropriate at all seasons of the year was especially effective as a part of Holy Week services.—Corr. Mrs. Ivan L. Badertscher

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Editor
Esko Loewen
4614 Woodlawn
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Cut courtesy, "Youth's Christian Companion"

Majestic Moments

I gazed in wonder at the massing clouds.
The dying sun touched their majestic crowns
With blended vermilion and burnished gold.
The masses piled higher and towered above me,
Mighty, triumphant, with no splendor lacking.

But the sky darkened and the glow faded;
The majestic ceased to be—
I thought to myself of how like us
Are those memorable mountains of mist.

We, too, reach pinnacles in our lives
Of lofty heights, of moments supreme;
We shine and glow with burning endeavor.
But the moment passes, the spell is broken
By worldly cares, the fire of life cools,
And we cling to past memories of glorious hours,
Until we breath the majestic again.

—Betty Ratzlaff

Alone with the Birds

by Jimmy Rich

The creative experience of a hobby is often of permanent value. This is the experience of one person with his hobby.

I had been fond of birds when a small child, but it was when I was about fourteen that I became a real bird watcher.

Each season will have new meaning to the bird watchers. Spring will not only reveal opening buds, but also a brave migrant from the South, daring the chilly winds of March and often in dire need of the hospitality we have prepared in sheltering evergreens and well-stocked feeding stations. Day by day, all spring, the interests will increase as the male birds arrive and pick out their homes. Then the arrival of the females, the courtship and the summer of domesticity, will be followed by the delight of greeting fall migrants. Thus, to those aware of birds the year is full of glad surprises.

Cut courtesy the Gospel Messenger

One early April morning I lay on the cool moist ground waiting for the sun to rise. I had started out from home while it was still dark to reach a woods where there was an abundance of bird life. Running through the woods is a spring-fed, creek. Over the dark surface of the water I saw what at first appeared to be a gray vapor slowly rising from the water's edge and suspended about twenty feet from the surface. As I watched I saw first one and then another gray shape emerge and then vanish in the darkness. At first I could not imagine what these ghost-like shapes were, and then, there came a gruff "quawk, quawk," taken up by one and then another of the shapes until the place echoed with hoarse cries. I realized that the Black-Crowned Night Heron was taking his final morning sail before going to roost in some nearby tree for the day. Like the Owl, he preferred the night for his activities. Gradually the noise subsided as the Herons settled on various branches.

Now was the time to arise. In a very little while the woods would be filled with flying, feeding birds, and the best time of day for bird observation would be at hand. Several times off to one side a clear-voiced little White-throated Sparrow gave his beautiful spring song. I look forward to his singing from one year to the next. Then in the tree tops I saw a cluster of very small birds that were flying from one twig to another without any pause in their activities. Among the most prominent of the small birds were the female and young Redstarts. The Myrtle Warbler was very largely represented in the tree tops. The little Yellow Warbler and the Black-throated Blue Warbler were also there. As I watched, a Screech Owl glided overhead on noiseless wings. I saw a Nuthatch climbing down a tree intently searching for insects. Someone has described the song of this bird as being the laugh of a very old man. As the Nuthatch pauses from his work to inspect you, he may suddently decide that you are no longer worthy of his attention. With a harsh little " yank yank," he will then continue his insect hunting and leave you to marvel at his action. Then right before my eyes I saw the welcome sight of a flash of white and gray. It was the little Slate-Colored Junco.

Another bird I couldn't help noticing was the Downy Woodpecker. In the spring when the mating season comes, the Downy takes a new interest in life, becomes more active and generally shows himself to be very well aware of the fact that soon he must expect to work upon his new home. Hopping along on a low branch only about six feet from me

I saw a little brown bird. It was a new bird to me. It had a flash of yellow on its tail and wing and its size and action resembled the Goldfinch. I looked under Finches in my field identification bird book, "A Field Guide to the Birds," by Roger Tory Peterson, and I identified him as the Pine Siskin. There is always a chance of seeing a new bird which adds to the glad surprises of the year. Pine Siskins are rarely seen around here except in the woods so I doubt if I would ever have seen him if I hadn't gotten up early in the morning and gone to the woods. Above on a high open branch I am attracted by "the king of song." Yes, the Mocking Bird with all its various mimicking songs. It seems to be as "happy as a lark," because it leaps into the air, takes several flips and then returns to his branch. With this gesture I started off into the woods in quest of the birds that were calling.

I heard a bird at break of day
Sing from the autumn trees
A song so mystical and calm
So full of certainties,
No man, I think, could listen long
Except upon his knees.
Yet this was but a simple bird
Alone, among dead trees.
—William A. Percy

FAITH

Faith is the safety net
Which lets us try
To walk the rope of courage,
Tight and high.
—Elaine V. Emans

Talpader, India is My Home

by Arjun Pandou Chauhan

In this world all the people are not created equal. One man is born with a silver spoon in his mouth and another with a wooden ladle. I am not born a king's son to destroy others; but really I am born with a wooden ladel in my mouth. The name of the village where I was born is Talpader. This village is in Oria province; also my mother-tongue is Oria.

This village is situated on the highway to Bargarh. But the people are illiterate and are devoted to their past customs and traditions. My father was one of the illiterate people and a devotee to the past customs and traditions of this village. My father was quite a big land-holder. He had sufficient provisions for his home. He had also enough money. In spite of these hand-full of wealth, my father was yet discontented. He used to get very much money from cloth which he wove. But all these worries were intended to back him down. So from that day he was intended towards a new and a true religion.

After a sharp day an invitation came from a missionary of Mauhadih. In that invitation it had been informed us that God is ready to give us holy energy and blessings if we act according to His will. This invitation was for us and for my paternal uncle and maternal aunt. My father thought and caught the idea of this invitation. Then we both the family members came to Mauhadih. Rev. P. J. Wiens gave us baptism. Then we took up our abode there. Suddenly in 1937 a big flood came and swept away the village. Mauhadih is situated at the confluence of the Mahanadi and the Hasdo rivers; therefore this somber recollection is always remembered when both the rivers run with a gurgling sound in the rainy season.

Mauhadih, as its ordinary meaning is, is full of mauha trees. If we see the previous condition of this village and compare it with the present-day condition, then there is left a vast and deplorable difference.

Then I was sent to school. At that time middle and primary, both the schools had been built. But after the great flood in 1937 a part of the Indian English middle school was transferred here. At last I succeeded in the fourth Hindi class. There was no hope for me for my further studies. But God gave me very fine chances of studies. So I came here for studying in the middle school. And as I grew up and my knowledge too, I succeeded class by class.

I am very much grateful to God that he has given a golden chance to a poor scholar. Now my father, as he has entered into the Eternal life, was too poor to help me with money for my higher education. But thanks to those missionaries who took care and take care up to now of a poor scholar.

Mauhadih is a very good place, but it is also undesirable due to its situation and location by the river side. I was brought up in Mauhadih from the days of my childhood. The people at present are a few in number. The orange castered apple and guava orchards make a man imicable to settle down there. I like this environment very much.

Jimmy Rich is a high school student. His home is in North Newton, Kansas. He is a member of the Bethel College Mennonite Church.

Betty Ratzlaff is a high school student in Goessel, Kansas. She is a member of the Goessel Mennonite Church.

Arjun Pandow Chauhan studied in the high school at Jagdeesphur of which Rev. John Thiessen is principal.

Quotes

Concerning Military Training

"The army forces every man to go backwards. He's reduced to a boy of 15 with a kind of strict parental control." Maj. Wm. Baker, chief, Fort Wright Neuro-psychiatric Service, "This Week," Aug. 12. 1945.

* * *

" . . . psychological indoctrination and moral training requires the longest time, but fortunately is never completely forgotten." Gen.

Eisenhower to House Committ /ar Military Policy, June 1945.

* * *

The object of military training: "Our soldiers must have the fighting spirit. If you call that hating our enemies, then we must hate with every fiber of our being. We must lust for battle. Our object in life must be to kill . . . ." Gen. Iesley J. McNair, "New York Times," July 28, 1944.

* * *

"It is characteristc of the military mentality that nonhuman factors . . . are held essential, while the human being, his desires and thoughts . . . are considered as unimportant. . . . Herein lies a certain resemblance to Marxism . . . . the individual is degraded to a mere instrument . . . the military mentality raises naked power as a goal in itself . . . ." Einstein, "The Military Mentality," **Chicago Round Table** 492, Aug. 24, 1947.

* * *

"The contention of the War Department that U.M.T. is 'the essence of democracy' cannot be allowed to go unchallenged. If it is true, we have not yet had democracy in this country, whereas totalitarian governments have had democracy." American Council on Education, Jan. 12, 1947.

Former Italian Exchange Student Goes C. O.

Sandro Sarti, a Waldensian student from Italy who attended Bethel College in 1946-47, and during the summer served in the MCC Voluntary Service Unit at Cleveland, Ohio, has taken the C. O. stand. He returned to Italy in the fall of 1947. Already while in this country he expressed a deep interest in the non-resistant or Christian pacifist position. When he returned to Italy he made clear that he thoroughly believed in the non-resistant teaching and that he planned to promote it among his people in Italy.

The following is an article taken from **Peace News**, the publication of the Peace Pledge Union in England. It tells what is happening to Sandro Sarti in taking his C. O. stand.

"Italian CO Refuses Call-Up—Given exemption he did not want"

"Sandro Sarti, an Italian pacifist in Turin, has recently refused to undertake any form of military service. He has been given temporary exemption as a student while his case is being dealt with by the military authorities.

"Conscientious objection is not recognized in Italy, although an attempt to provide alternative service for COs and also to write into the new Constitution a recognition of CO rights, has in the past received siderable support.

"Sandro Sarti, who is a member of the Fellowship of Reconciliation and the Italian organization for War Resistance, has written the following account of his stand in a letter to an English friend:

" 'I was called for military service on Dec. 21, and I should be in uniform from Jan. 21, but I am not. I received a "conscription card" which I rejected without signing, and on the following day I wrote a letter to the military district of Turin explaining the reasons for my refusal to accept military service in any form.

" 'After a few days, I received a "curteous invitation" from the commanding officer of the district. He said I was the first of such cases and that the present law does not recognize the right of conscientious objection, but that I could, anyway, obtain a temporary exemption as a student and as a former member of the resistance movement. I replied that my position was one of refusal to accept military service for conscience sake, and that it was not my intention to ask for any particular privilege from an organization to which I was opposed (i.e., the military).

" 'His rather unexpected answer was that he could not judge the case, which he was going to forward to the "superior authority," and that in the meantime he was applying the law and giving me temporary exemption without my request.

" ' . . . I am still free. I do not think this depends on the mildness of the military district, but rather on the fact that the Government does not want to go on record as imprisoning a member of the resistance movement while so many fascist war-criminals are being amnestied. We'll see the development of this affair; I'm anyway preparing my case.' "

Mennonite Biblical Seminary
4614 Woodlawn Avenue
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Illinois

WOULD YOU HAVE BEEN HAPPY IF?:

You had been a hospital patient in a large city of Europe during the month of February, and not having very much to eat, would have received a food package?

You had been sick with an open case of T.B. during February and had received a food package?

You had been an old person in a large city during February and had received some food to supplement your meagre rations?

Undoubtedly you would have. The MCC did just that very kind of thing in Vienna, Austria, during February, 1948. It gave food packages to 5,487 patients. By giving food packages to blood donors the MCC gave a new spurt of life to the whole blood donating program in Vienna, according to Bertran D. Smucker, head of the MCC Unit in Vienna. The MCC gave packages to eight hundred T.B. sufferers with no income. It will donate approximately seventy-eight tons of food to feed one thousand old people for six months. Walter Adrain is in charge of this latter project. Miss Elizabeth Boehr is overseeing the manufacture of flour sacks into useful articles of clothing. It is hoped that Margaret Epp will soon join this unit. The unit also supplies food and clothing to Mennonite refugees.

The Mennonite

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Judging Others

by Jacob Goering

God has endowed each individual with a native urge to achieve and excel. When properly channeled, this urge is a blessing, but if not kept under proper guidance, this gift becomes harmful to ourselves and others. The proper use and functioning of this urge is really normal and also consistent with Christian profession and conduct so long as there is no invidious comparison. But so often, when we fail to achieve, we allow ourselves to adopt instead a deep inferiority feeling.

Now a mild sense of inferiority is common to most of us and is probably not damaging to personality. Far too often, however, we dwell on this inferiority until it becomes a complex and actually masters us. When that happens, we are in trouble, and abnormal behaviour ensues.

We don't like to be considered inferior, and so feel compelled to compensate in one way or another and thereby prove that we are not really inferior. This compensation often takes on the nature of some sub-Christian standards of conduct. One of the worst of abnormal ways of compensating for this inferior feeling is the habit of gossip. Since we feel inferior, we need to gain a higher opinion of ourselves than of our neighbor. We can either raise our own estimate of ourselves or we can lower our estimate of our neighbor. We do this, of course, not because we maliciously wish to injure him, but because by calling enough attention to his faults, we, as well as others, will come to think more highly of ourselves than of him—so we reason unconsciously—and place him beneath us. To be sure, we are not interested in hurting others, but we feel such a strong compulsion to help ourselves that we agree to do so even at the expense of others if necessary. This is unmistakably seen when we observe that gossip is restricted to and includes only those who belong to our own social set. We never gossip about those who are on a lower social scale.

Gossip is an abnormal way of trying to overcome the inferiority complex, and always falls short of its aim. The desire to excel is normal, but the attempt to cover up an inferiority by means of gossip is decidedly abnormal and doomed to failure. It has long been recognized as sin, but its nature has not always been understood.

Very often when we gossip we condemn in others the very characteristics of which we ourselves are guilty. Paul spoke of such projection when he said, "Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing." (Rom. 2:1). Thus we may be suspicious of the honesty of another because we ourselves secretly know of our own dishonest dealings. The liar never believes his neighbor's story. This amounts to judging others by ourselves. When we have a fault we do not like to admit it and so shove it out of our conscious mind. Unconsciously, however, we then attribute this fault to others. Interestingly enough, we attribute only our bad qualities to others, never our good ones. It is usually true that one can judge a person by the way he judges his neighbor adversely.

Another aspect of adverse judgment is that the object of gossip usually replies in kind. Hate begets hate. That means simply that when we gossip we not only make an enemy, but we weaken his character as well for we have caused him to experience and express hate. Thus both parties involved have damaged characters.

Now what does Jesus say about this matter? In Matthew 7:1-2 we read, "Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Some folks have taken this to mean that we should be indifferent and unconcerned about others; mind our own business. But this is hardly in keeping with the tenor and spirit of Christ's life and teachings taken as a whole. Furthermore, when we look at the Greek word which is translated "judge" we find that it actually means "judge adversely." So Jesus is really saying, "Do not judge adversely alwayh looking for the worst in men," but instead He urges the positive injunction, "Forgive and ye shall be forgiven."

In this "forgiving" Jesus encourages an attitude of loving regeneration. He does not condemn an honest estimate of another, but he would encourage us to be careful of the attitude with which we judge others. The Christian attitude is one of love towards our fellow men. By forgetting ourselves in our effort to be of service to others, we become as a parent towards a child and see in every fault of our fellows an opportunity to change them for the better. The inevitable result of such an attitude and such a course of action is that our fellows begin to trust us and love us, which in turn makes us stronger and lessens our inferiority feeling. At the same time it strengthens and lifts up our neighbor, and so makes life more pleasant, more Christian for all concerned.

EDITORIALS

AMERICA IS THE LAND OF OPPORTUNITY. The public school is free and open to all and boys and girls may go as far as their ability and ambition will take them. This is what the average citizen believes, but there is another side to the picture. For many people, America is not the land of opportunity. According to a study made by the National Education Association and the American Council on Education, three million adults living in the United States have never attended any kind of school and there are more than two million children, aged six to fifteen, who are not in any kind of school now. They live in communities where the schools are so poor, or so meagerly financed, that there is little incentive to attend. School officials do not have enough money to pay for the adequate education of children already in attendance and are not inclined to enforce compulsory attendance laws. Ignorant parents see no importance in schooling for their children and put their children to work as soon as they are able to add something to the family income. And there is the vicious circle. Children who do not go to school become ignorant parents, and ignorant parents tend to keep their children out of school.

America is the land of churches. It was founded by people who believed in the church, the school, and the home. But there are sixty million people in the United States who are not attached to any church. Only half of the children and youth in the United States receive religious instruction. The moral foundations of our national life are crumbling and it is no wonder. If democracy is to flourish, if our society is not to crumble and decay, we must wage a war, not upon a foreign foe, but upon ignorance and irreligion. Well trained preachers and Christian teachers and millions of devoted lay workers are needed to stem the tides of evil that threaten to engulf us.

ONE OF THE FALLACIES of militarism is the doctrine that the way to peace is to prepare for war. We hear this fallacy repeated over and over today by men in high places who seek to fasten universal military training on our country. History seems to show the opposite to be true. The countries steeped in a long tradition of military training and which had the largest standing armies were not insuring the peace. The money and effort spent in military preparedness were worse than wasted. They resulted finally in defeat and ruin. The elaborate armor of Goliath only gave him a false sense of security. Encountering the cunning of a simple shepherd boy, the giant with the sword went down in ignominy. Preparation for war only induces fear in other nations and stimulates the vicious and senseless armament race between nations. They that take the sword shall perish by the sword is an eternal principle, a law of God. Its violation can only bring upon us the wrath and punishment of God. The road to peace is not the rattling of swords or the display of military might but in earnestly pursuing peace. There is no nation on earth whose people want war. The Russian people, like ourselves, desire nothing more than to live in peace and security. If we were to pursue peace with a fraction of the money and intelligence and seriousness that is now used in the preparation for war, is it not reasonable to believe that the way to peace could be found?

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Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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MENNONITES with money to invest may able to do something for freedom of speech by buying stock now being offered by the Cooperative Broadcasting Association. Freedom of speech is being undermined today by false advertising on the radio, by refusal to present all sides of a controversial question, by presenting programs that harm the character, tastes, and ideals of children, and by programs full of militarism, while the opposite voices go largely unheard. Radio station WCFM is to give voice to men who speak up for civil rights, who attack discrimination, who defend labor, who take the part of the consumer, who oppose militarism, who fight reaction, and who are inspired by ideals of tolerance, cooperation, economic justice and world unity. It is felt that this FM station could have a very profound influence upon listeners in Washington, where so many of the policies of this country are determined. On the national campaign committee of this station are such men as Jerry Voorhis, Mordecai Johnson, Marquis W. Childs, and so on. Those interested in securing information may write to radio station WCFM, 2621 Virginia Avenue, NW, Washington 7, D. C. If you feel that you would like to do something to better the radio situation in the United States, then you may want to find out about this station which is to go on the air in 1948.

WRITING LETTERS to the open forum in the newspaper can be an effective way of Christian witnessing. Readers frequently find such letters very interesting. Such letters also help to convey the impression that righteousness is a stronger power than sometimes reckoned. It is the kind of witnessing which can be carried on from in the home in spare moments. We believe that the following letter which appeared in the **Hutchinson News-Herald,** and evidently written by a Mennonite, is a good example of how effective such letters can be:

"**I Have No Faith** in the power of conscription nor any accoutrement of war, to save the world from Communism or from anything else. Some people believe the Russians understand nothing but force. It seems to me they also understand the power of an idea. In a clash between two opposing political philosophies, I believe the sword will never solve the dilemma. It would be the simplest solution; we are tempted to accept it. But it would not accomplish the job.

"The only way is the way of world brotherhood world disarmament, a federation of the peoples of the earth. If we have faith, nothing is impossible. —D. D. S., Inman."

Mennonites Testify before Senate Armed Services Committee

Special by Paul Goering

Washington, D. C.—Over three hundred Mennonites quit work on their prosperous farms in Pennsylvania, Virginia, and Maryland and crowded into the Senate Armed Services Committee hearing on March 31 to express their alarm over the increasing militarization of the country.

They came in support of the MCC delegation appointed to testify on the position of the Mennonites against UMT and Selective Service. Rev. Don Smucker, teacher at the Mennonite Biblical Seminary, Chicago, told the Committee that "few Christians have known the sting of war and the crushing effects of conscription better than the various groups of Mennonites."

The large group of Mennonites, most of them "plain-dressed, comprised the biggest part of the audience which filled the entire room. Smucker, after introducing the other members of the delegation who went forward with him to the witness table, called attention to the Mennonites in the audience.

During the testimony the Committee chairman, Senator Chan Gureny (South Dakota), who has many Mennonites in his own state, listened perfunctorily without interrupting the witness. The absence of any other members contributed to the lack of the usual excitement and drama of full Committee hearings. Gurney has sat through most of the testimony of opposition witnesses alone. After the prepared statement was read, he thanked the witness without further comment or interrogation.

The testimony was based on the historical experience of the Mennonites in other countries where the growth of the military idea swept those countries to eventual disaster and on the Biblical, religious foundation for Christian peace-making. No nation, Smucker warned, can be exempt from God's judgment. "Whatever the short-term situation", he said, "the long-term answer is clear: **they that take the sword perish by the sword."**

Smucker said that Mennonites are sympathetic for the men of the state who face profound dilemmas and agonizing challenges. "No answer including Christ's answer is easy or safe," he said, "but the safest place in the world is the doing of God's will as revealed in the Lord Jesus Christ."

What the hearing lacked in the way of color and interest on the part of Committee members was provided by the impressive sight of the large number of Mennonites who sat quietly in the audience during the hearing. At least one Mennonite bishop who read the announcement of the hearing in the **Gospel Herald,** came all the way from Indiana to attend the hearing.

The MCC was represented in the hearing by P. C. Hiebert, Hillsboro, Kansas, chairman of MCC; Albert Gaeddert, Inman, Kansas, vice-chairman of MCC Peace Section; Amos Horst, Akron, Pa. and Don Smucker, Chicago, members of Peace Section; C. N. Hostetter, Grantham, Pa., Brethren in Christ Church; Ernest Lehman, Akron, Pa., and Paul Goering, Washington, Peace Section Staff.

Jottings

—**Springfield Church, Pleasant Valley, Pa.** A communion table was presented to the church by Mrs. Erwin Schleiffer, Mrs. Henry Schleiffer and Mrs. Thomas Schimmll in memory of their late husbands. This table is painted white with a walnut top in harmony with the rest of the church furniture. At the annual congregational meeting Harry Landis was chosen junior deacon for life. His father, Jacob Landis is senior deacon. The Mission Circle is starting a series of lessons about our mission fields. We are starting with India and each month will learn about a different station.—Mrs. LeRoy Meyers, Corr.

—**West Swamp Church, Quakertown, Pa.** On March 21 we had an informal church service. The deacons had charge of this service of vocal and instrumental music and readings in keeping with the Lenten and Easter season. A short message was given by one of the deacons. Our church took part in the Community Easter service at East Swamp Church.—Idella Boyer, Corr.

—**First Church, Bluffton, Ohio:** A visitation and witnessing program was conducted during Passion Week. Thirty-five teams were selected by the deacons, including officers, members of various committees, and Sunday school teachers. All local members were visited as well as some non-members.—Corr. Mrs. N. Laurence Burkhalter

—Grace Church, Pandora, Ohio: Rev. Edmund Miller of Chicago was the speaker at the pre-Easter services. His general theme was, "The Christ Men Need." The church choir gave the cantata, "From Olivet to Calvary," under the direction of Prof. Russell A. Lantz, Corr.

—Salem Church, Dalton, Ohio,: One hundred seventy of our church gathered with one accord to share the bountiful fellowship and potluck supper with the Rosenbergers on the evening of March 29. Rev. William Stauffer and Rev. Russel Mast, neighboring ministers from Sugarcreek and Wadsworth, respectively, spoke at the program. Also each of the Rosenbergers spoke briefly, including the children: David, a postgraduate at Bluffton; Elnore, a Junior at Bluffton; Richard, a Senior at Dalton High School. As an expression of gratitude from the congregation, the Rosenbergers were presented with a chime mantel clock and a purse of money. The Rosenbergers are leaving this week to take up the pastorate of the West Swamp Church near Quakertown, Pennsylvania. On April 4, Rev. G. T. Soldner of Bluffton, Ohio, served us both morning and evening.—Mrs. Ivan L. Badertscher, Corr.

—Menno Church, Lind, Washington: Two new members joined the fellowship of the church on Easter Sunday, bringing the present membership to 129. One of the topics for discussion at a recent Men's Fellowship was a reconsideration of the former decision to repair the church, since it was found that the necessary repairs would far exceed the original estimate. The Alvin Allert family recently suffered the loss of their farm home, a car, and a truck in a fire which went unnoticed while the family was away from home.—Mrs. Willard Wiebe, Corr.

—Eicher Church, Wayland, Iowa: An estimated four hundred persons packed the Eicher church Sunday evening, March 28, to hear the Easter cantata presented by the combined choir of the Eicher and the Wayland Mennonite churches. Our quarterly missionary program was held in our church Sunday evening, April 4, with Rev. Frank Manning, African missionary, as guest speaker.—Mrs. W. J. Graber, Corr.

—Bethel Church, Lustre, Montana: Rev. C. P. Klaassen, missionary from Ecuador, South America, presented the work to us on March 1. Professor Schrag and the Messenger Quartet from Grace Bible Institute were with us March 23 and also for the Good Friday service. Different groups have been assisting Rev. Hoffman in the evening services in Frazer. The Mission Society had a baby shower for babies in Europe. Now they are gathering men's clothing. The Lustre Bible Academy gave an Easter play, Good Friday evening. —Corr.

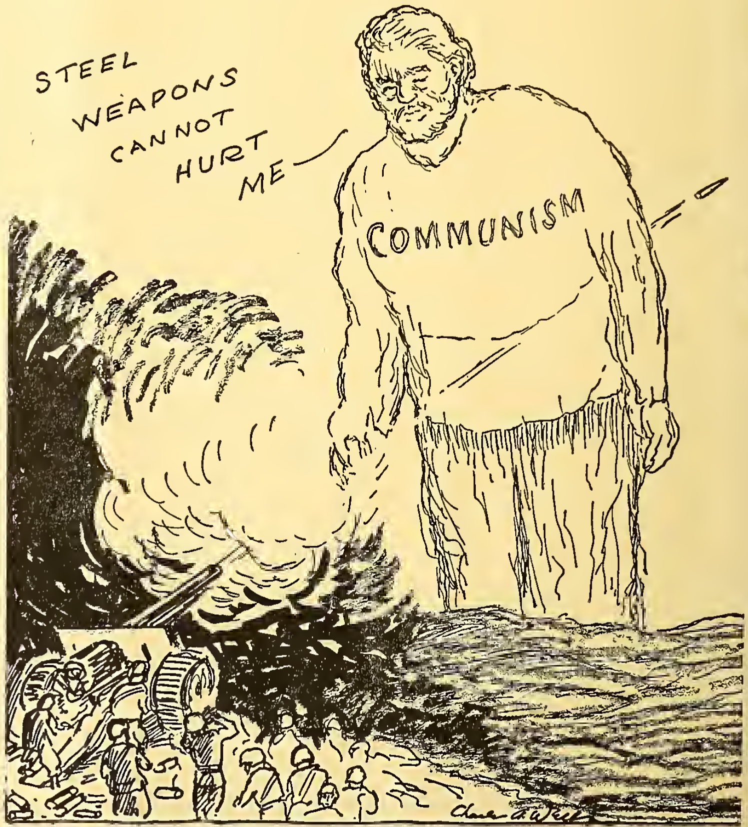
—Bergthal Church, Corn, Oklahoma: We were privileged to have Rev. Philip Wedel of the Alexanderwohl Church with us for a series of inspirational messages from March 29 through April 2. A new piano has been purchased for the church. The combined choirs of the Harold Church and the Mennonite Brethren Church of Bessie presented us with an Easter cantata, April 4. —Evelyn Heidebrecht, Corr.

—Bethel Mission Church, Winnipeg, Manitoba: At the March meeting of the Ladies Aid Mrs. B. Giesbrecht gave an interesting report on the Mennonites in Paraguay. Rev. Walter Dyck, Newton, Kansas, spoke to the members of the church Brotherhood during his recent visit to Winnipeg. The topic for the discussion

It Will Take Something More

by Charles Wells

Just as the world has learned that Christian truth could not be stamped out with persecution or guns, so we must learn that Christian democracy cannot defend itself against communism with guns alone. A Communist military force might be checked or defeated by a democratic army but that would provide very inadequate assurance against a Communist revolution. Such a social upheaval does not come riding on gun carriages; it comes pouring out through the bitterness, despair and hatreds in men's hearts. Where selfishness and greed have kept the common people impoverished and oppressd, social revolution is bound to seep in like water runs down hill. The only way to stop communism is through the spiritual transformation of the hearts of men. Only the forces of religion can reach the long embedded roots of greed and heal the wounds of poverty festering with hatred.


STEEL WEAPONS CAN NOT HURT ME
COMMUNISM

was "Lay Evangelism." This meeting was in the form of a supper served by the girls of the Bible College. The combined choirs of the church and College rendered the cantata, "Victory Divine," on Palm Sunday. On March 22 the Young People gave a missionary play, "White unto Harvest." The Church has had the privilege of hearing many outside speakers this year. These came from various parts of Canada and the States. On March 14, the ordination of Mr. Henry Wall to the Christian ministry took place. Rev. J. J. Thiessen, president of the Canadian Conference, performed the act of ordination. Other ministers taking part were: B. Ewert, J. H. Janzen, J. B. Toews, W. H. Dyck, Arnold J. Regier and I. I. Friesen.

—Bethel Church, Inman, Kansas: Holy Week services in the Inman Mennonite Church and Bethel Church were conducted by Rev. Donovan E. Smucker. The evening services were held in the Inman High School auditorium. His messages pertained to the crucifxion and resurrection of our risen Lord. The afternoon Bible studies were from I Corinthians 12, 13, 14, and 15. Good Friday morning Rev. Smucker spoke in the Inman Mennonite Church on "Were You There When They Crucified My Lord?"—Corr. LaVera Regehr

—Hereford Church, Bally, Pa.: Our pastor, Rev. Wilmer Shelly, conducted Lenten services the three Sunday evenings in March, basing his meditations on the book of Philippians. Easter Dawn services were held in our church. These services were conducted by our Young People's Class. Following the services a breakfast was served so that the folks could remain for the Sunday school and church services. The Ladies Aid Society will sponsor the annual Birthday Party on April 11. Rev. Orlando Waltner will speak during the morning worship services. A covered dish luncheon will be served at noon. Following this service Rev. Waltner will again speak to the group assembled around the dinner table. Mae Latshaw, Corr.

—First Church, Philadelphia, Pa., Deacon Nelson S. Weiss departed this life March 23. Holy week services were held from Tuesday to Friday evenings, including a period of prayer and silent meditation from 12 to 2 P. M. on Good Friday. An hour's worship service followed with Dr. J. E. Hartzler as the speaker. We observed the Lord's Supper on Maundy Thursday evening instead of Easter Sunday as was previously our custom. Our choir lately acquired gowns. The cantata, "King All Glorious," was given on Easter Sunday evening.—Mrs. H. S. Weiss, Corr.

—Wayland Mennonite Church, Wayland, Iowa: Five of the churches in this community had union meetings during Holy Week; each minister taking his turn to preach. A union Communion service was held on Thursday evening. On Good Friday a service was held in the high school auditorium from one o'clock to three o'clock. The Wayland Mennonite Church will be host for the Middle District Conference to be held April 22-25.—Mrs. Anna E. Mullett, Corr.

—Salem Church, Freeman, South Dakota: A capacity audience, filling every available seat, attended the rendition of "The Holy City," by Gaul. The chorus of about seventy voices was made up of the regular members of the church choir and former members. The chorus was under the direction of Professor Ernest Lichti of Freeman Junior College. The recent offering for the immigration project amounted to $346. Plans are under way for the dedication of our newly installed organ next Sunday evening.—Corr.

—The Schoenwieser Church, Winnipeg, Manitoba: The main contribution of our choir toward the Easter program was the "Hallelujah Chorus." The choir consists of fifty members most of them teen agers. At present the choir is preparing for the Manitoba Musical Festival. They will enter into "Voluntary Church Choirs" and "Folk Group."—Justina Hildebrand, Corr.

—First Church, Beatrice, Nebraska: Pre-Easter services were conducted from Palm Sunday until Good Friday by Rev. Olin Krehbiel They were held in conjunction with the Beatrice Mennonite Church. March 29 the Bethel College Men's Octet gave a program in our church.—Mrs. John J. Wiebe, Corr.

—Bethel Church, Inman, Kansas: A program by the Student Volunteers of Bethel College, given April 4, included selections by the men's quartet and a talk on M. C. C. voluntary service projects. It was pointed out that the voluntary service done in a summer or in a year benefit not only those for whom it is carried out but also the young people who so serve. —Corr.

—Topeka Church, Topeka, Indiana: The women of four Central Conference churches recently held a sale to raise money for a new mission church building in the Belgian Congo. The same churches had a missionary rally with the following as speakers at a union service: Rev. C. E. Rediger, Miss Anna Quiring, Rev. and Mrs. Russell Schnell, Rev. Frank Enns, and Rev. Archie Graber. The service was held in this church on Sunday afternoon. On the previous evening

KARL A. MENNINGER TO SPEAK AT BETHEL BOOSTER PROGRAM

The Seventeenth Annual Bethel Booster Reception and Program will be held on Friday evening, April 30 at seven o'clock in Memorial Hall.

The speaker for the occasion will be Dr. Karl A. Menninger, Psychiatrist from Topeka, Kansas. Dr. Menninger is one of the most renowned psychiatrists in the U. S. today. He is the author of many books on psychology—*"The Human Mind, The Healthy-Minded Child, Love Against Hate,* etc. He is Editor-in-Chief of the "Bulletin of the Menninger Clinic," Associate Editor of "Psychiatry, Journal of Nervous and Mental Diseases," "Editor of Psychoanalytic Quarterly" and is responsible for many other publications.

During the war he served in many capacities of dealing with the psychological problems of those years. At the present time he serves on numerous committees dealing with Mental Health, Parenthood, Education.

Dr. Menninger has offices in the Menninger Clinic Building and in the Winter Veterans Administration Hospital in Topeka.

Invitations for the Booster Reception are being sent to friends who make gifts of $10 or more ($20 for two this year) during the current school year.

Mrs. Russell Schnell and Rev. Archie Graber had spoken to us. Rev. Graber also showed pictures. He also spoke to us Sunday morning. The Sunday evening union service was held in the Eighth Street Church, Goshen.—Corr.

—**Salem Church, Dalton, Ohio:** We are looking forward to programs by the Mennonite Seminary Quartet and the Girl's Gospel Team of Bluffton College. The neighboring churches sponsored the project of grinding a carload of wheat for relief.—Mrs. Ivan Badertscher, Corr.

—**Walton Mennonite Church, Walton, Kansas:** Our pastor, Rev. C. B. Friesen, held the Sunday morning service at the Bethel Deaconess Hospital in Newton, April 4. Milton Harder, a ministerial student at Bethel College, spoke in his place, on the subject, "Looking Back At Easter." Rev. J. J. Esau spoke to the Ladies Missionary Society on March 24. At this meeting the ladies practically finished three comforts.—Ella Voth, Corr.

—**Mr. and Mrs. John D. Goering** of Burrton, Kansas, have given 160 acres of farm land, valued at $16,000, to Bethel College. The land is located south of Halstead.

—**First Church, Monroe, Washington:** In observing Holy Week, each family of this church was asked to invite someone outside of the church to attend a fellowship supper. About 140 attended. Slides of the Easter story were shown after the supper. Easter was a balmy day, and the children hunted Easter eggs at the parsonage in the afternoon.—Dora Stucky, Corr.

—**Bethesda Mennonite Church, Marion, South Dakota:** Copies of the MENNONITE HYMNARY were recently given to the church as a private gift. The members of the church came together on March 18 and spent the day cleaning the building.—Corr.

—**Zion Church, Souderton, Pennsylvania:** This church has already contributed about three hundred and fifty pounds of soap for relief. For each pound of fat contributed one pound of soap is received free for relief purposes. The church has a box near the church school entrance in which rendered fats can be deposited. Boys and girls recently gave at least twenty-six thousand pennies to the building fund.

—**First Church, Caldwell, Idaho:** Sunrise services were held on Lizard Butte south of Caldwell. Our church was almost filled on Easter morning.—Corr.

—**Grace Church, Dallas, Oregon:** Rev. Homer Leisy has returned to his home from the hospital where he underwent a major operation several weeks ago. The Oregon young people met here for a retreat rally. The guest speaker was from the Salem Youth Center —Mrs. Earl W. Smith, Corr.

—**Mount Olivet Church, Huron, South Dakota:** On March 6, there was a Youth for Christ meeting at the Landon Temple. Rev. Leonard Weaver, of London, England, was the guest speaker. We have C. E. twice a month. We combine junior choir and ladies chorus practice with our Bible study and prayer service on Thursday night.—Anna E. Hofer, Corr.

—**Bethany Church, Freeman, South Dakota:** We plan to begin on our new church building in 1948. So far we are still worshipping in the chapel of Freeman Junior College. Every month the Ladies Aid sponsors a sale of baked goods with the proceeds going for the new church building. A Junior choir, including grades five to eight, has been organized. —Corr.

—**Rev. and Mrs. LaVerne Rutschman** who visited our mission station in Cachipay, Colombia, during their Christmas vacation, are again in Medellin continuing their studies of the Spanish language. After a few more months of study, they are planning to join the rest of the workers in the enlarging program of our mission in Colombia.

—**Another Bible School Workshop** was held on the Bethel Campus, April 3. Mrs. Olin Krehbiel was the guest speaker. How to teach Bible stories, singing, praying, etc., was discussed by different speakers. The subject of visual aids was also treated.

—**Marie Duerksen** and **Ervin Schrag** have passage on the **Ex-Mouth**, leaving New York for Bombay on April 18.

Middle District Conference, April 22 - 25

The Middle District Conference will convene at Wayland Mennonite Church, Wayland, Iowa, April 22-April 25, with Rev. Sam Goering as guest speaker. The program includes:

Thursday evening: Conference sermon by President Olin Krehbiel and a message by Rev. Sam J. Goering. Sessions begins 7:30 P. M.

Friday morning: Message by Reverend Goering. Business: reports by trustees, Education Committee, election of officers, etc. Begins 9 P. M.

Friday afternoon: Message by Reverend Goering. Reports by Bluffton College, Mennonite Biblical Seminary, Peace Committee.

Friday evening (A Laymen's Program): "Building a Brotherhood," by Dr. J. S. Schultz; "Facing Universal Military Training," by Carl Lehman; "The Laymen's Responsibility to the Unchurched," by Palmer Moser.

Saturday morning: Message, Reverend Goering. Reports on Women's Work, Young People's Work, Home Missions.

Saturday afternoon: Message by Rev. Vernon Sprunger, missionary, Belgian Congo, and unfinished business. At 3:45 meetings of the Women's Missionary Society, Young People, and the Men.

Saturday evening: (Middle District Young People's Conference) Banquet. "What Constitutes a Christian?" by Rev. Olin Krehbiel, and slides on "Glimpses of the Voluntary Service Units."

Sunday morning: Communion with Rev. E. S. Mullett in charge.

Sunday afternoon: Report on relief by Dennis Lehman. "Conference Projects and Work" by Rev. J. N. Smucker.

Sunday evening: (Program of the Women's Missionary Society) Address and pictures on India by Mrs. Orlando Waltner, missionary to India.

Our
Colleges
and
Seminary

MENNONITE BIBLICAL SEMINARY

Edmund Miller delivered two addresses this week to the student body. The first was in chapel; the second was scheduled for the vesper service on April 4, his topic being "Money, a Means To Serve the Master." Edmund Miller has been elected President of Freeman Junior College and will graduate here in May.

The class in Personal Counselling visited the clinic of the Chicago State Hospital on Saturday to observe a psychiatrist examining various patients. This class is under the direction of Dr. Jesse Ziegler who recently finished the Bible lectures at Bethel College.

Don. E. Smucker spent Tuesday and Wednesday in Washington testifying before the Armed Services Committee of the United States Senate. His testimony was on behalf of the Mennonite Central Committee against selective service and universal military training. His report on the very disturbing drift toward war and compulsory military training was given at the chapel service Friday morning and to the non-seminary students here on Thursday evening. May Christian people everywhere join in prayer that America may be spared from the ravages of war so soon after the recent costly struggle.

FREEMAN JUNIOR COLLEGE

Rev. L. R. Amstutz, pastor of the First Mennonite Church of Mountain Lake, Minnesota, was chapel speaker on Tuesday. On Wednesday Rev. T. A. van der Smissen, pastor of the Bethesda Church at Marion, spoke. Mr. Lichti and the Academy music groups are busy practicing for the State Music Contest. The Christian Youth Volunteers are to render a program in the Mountain Lake, Minnesota, Church on April 11 and in the Bethel Church near Dolton on April 18.

BLUFFTON COLLEGE

Bishop Wesley, in charge of Methodist mission work in Uruguay, Bolivia, and Argentina, was a chapel speaker April 1. On April 2. Rev. Wilmer Shelly, pastor of the Hereford Mennonite Church, Bally, Pennsylvania, spoke in chapel. The Vesper Choir gave a concert at the South Side Church of Christ in Lima Sunday evening, April 4. A film was shown at the College Church service the evening of April 4, "Paul, an Ambassador in Bonds." President Ramseyer spoke at a meeting of Illinois alumni in Bloomington, Illinois, the evening of April 3. On April 4 he spoke at the North Danvers Church both morning and evening. The Geneva Banquet, an annual banquet sponsored by the Y's, was held Tuesday evening, April 6, in the Ropp Hall dining room. The purpose of the banquet is partially for the purpose of stimulating interest in the summer Geneva Lake conference, and is also the place where officers for the coming year are announced, the elections having been held previously.

BETHEL COLLEGE

Oral Comprehensive Examinations for the seventy Seniors began Saturday, April 3, when twenty appeared before their committees, each committee consisting of four faculty members headed by the student's major professor. The written tests will take the form of the Graduate Record Examinations, which will be administered by the Dean's Office. On Thursday morning the Goshen A Cappella Chorus, on a western tour during spring vacation, gave a well-received concert during the chapel hour. Twelve hundred people responded enthusiastically to the presentations of the Low-German play, "Dee Fria," by Arnold Dyck of Manitoba, given April 2 and 3 under the direction of Dr. Krahn and Bertha Fast. The Junior Class is presenting Miss Ruthabel Rickman, soprano, in a concert in Memorial Hall on Monday evening, April 19. An alumna of Bethel, Miss Rickman has been studying voice for several years with Sloan Alberti in New York City and is making a splendid record.

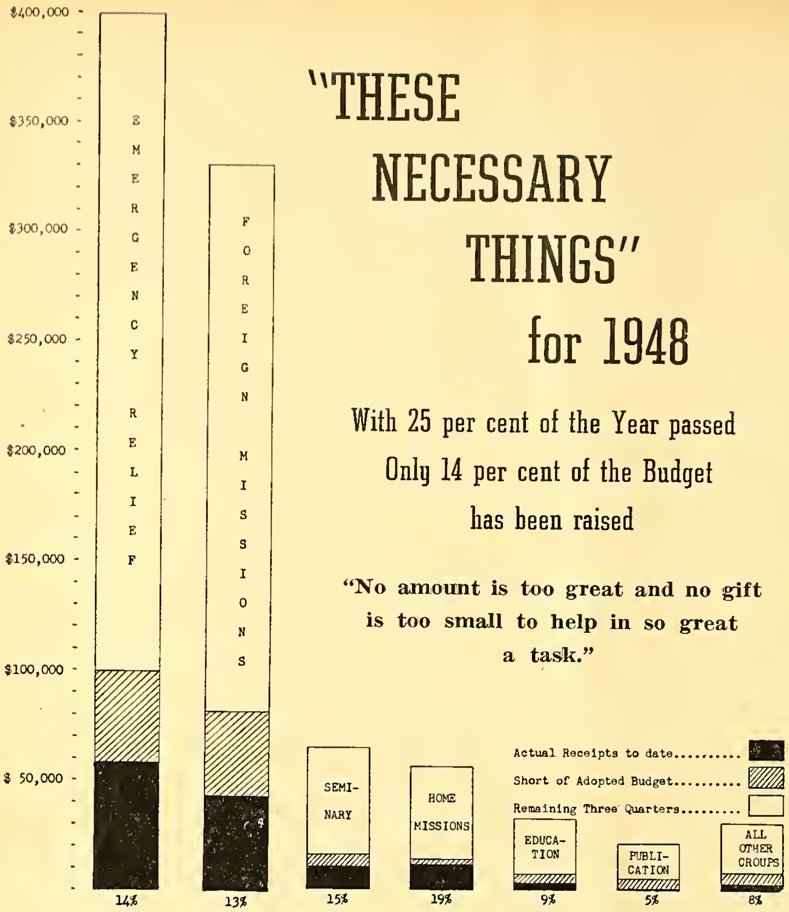
NEGRO LEADER SAYS THAT MILLIONS OF NEGROS MIGHT NOT REGISTER OR FIGHT

Washington.—The Senate Committee on Military Affairs, in its recent hearings on U. M. T., was told by A. Philip Randolph, Negro president of the Brotherhood of Sleeping Car Porters, that millions of his race would refuse to register or serve if there is a draft and U. M. T. unless racial segregation and discrimination are banished from army policies. When the Negro leader was told by Senator Morse that he and other millions of Negoes would face treason charges if they carried out the proposed civil disobedience campaign, Randolph replied that he and other Negroes are "willing to pay that price." In speaking of the United States, Randolph said, "If it does not develop the democratic processes at home then it is not the type of country worth fighting for."

"THESE NECESSARY THINGS" for 1948

With 25 per cent of the Year passed
Only 14 per cent of the Budget
has been raised

"No amount is too great and no gift is too small to help in so great a task."



We Pause for Inventory at the close of the first quarter of 1948. The accompanying graph illustrates our findings as of April 1.

We have undertaken in faith a budget of about $950,000. The needs are greater than ever. The lives of millions of men, women and children are now at stake. They are starving both physically and spiritually. They need bread: they need the Bread of Life.

Speaking reverently, your 1948 Council of Boards adopted its budget in good faith. We are able, if only we are willing. "It seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things."

We have remembered home missions best by granting it 19 per cent instead of 25 per cent which they need. Publications has been remembered with only 5 per cent. On the average we have reached 14 per cent of the goal in 25 per cent of the time.

OBSERVING CONFERENCE SUNDAY

by Walter H. Dyck, Executive Secretary of Conference

April 25 is Conference Sunday. We urge upon every congregation the appropriate observance of the day. We do not suggest a definite form of service, either for the morning or evening. Every pastor or church leader, young people's leader, every member will find ways of enriching the fellowship, voicing praises to God for His leadings with our people, praying for the various missionaries, relief workers, local church workers who are laboring in the various fields. Also giving opportunity for a devoting of time, talent, and treasure, in order that our work might be extended to the uttermost part of the earth.

We Would Make a Few Suggestions. Leaders would do well to provide periods for expressions of praise, remembering that our heritage comes to us at a tremendous cost: to the Savior who died that we might live, to our forefathers whose firm convictions led them into exile. Our's is a bountiful spiritual and cultural heritage. Material resources have come to us, opportunities to spread the message of peace and good will to all men, to live fearlessly consistent in this hour of uncertainty. Special prayer should be made for all men everywhere, especially for those in authority. Pray that the curse of militarism might not permanently engulf our nation.

Suggested Sermon Themes: "Building on a Firm Foundation" (I Cor. 3:11); "Lengthen thy Cords, and Strengthen thy Stakes" (Isa. 54:2); "Looking unto Jesus the Author and Finisher of our Faith" (Heb. 12:2); or "Learning the Art of Christian Stewardship" (Titus 3:14).

"Hymns that Mother Taught Me" might be suggested and sung at the evening service. Testimonies might be given as to why certain hymns were remembered longest and best. Note the permanence of the good old hymns.

Christian Endeavor or Young People's Meetings might wish to use the theme: "These Necessary

Every Citizen a Steward of Life and Money for the Welfare of Mankind

Photo by Carl Andreas

The General Conference Headquarters Personnel, as of December 20, 1947, were: Mr. Eugene Archer custodian; Mr. B. Bargen, Manager of the Publication Office; Miss Eleanor Camp, office secretary of the Women's Missionary Association; Rev. Walter H. Dyck, Conference Executive Secretary and general office manager; Miss Marieanna Goertz, mailing department; Mr. John Henderson, secretary to Ronald von Riesen; Miss Irma Hinz, part-time work in Headquarters Office; Mrs. Donna Klaassen, secretary to B. Bargen; Miss Esther Neufeld, financial secretary to office manager; Mrs. Lila Russell, secretary to Walter H. Dyck; Miss Edythe Mae Schmidt, mailing department; Miss Della Unruh, part-time worker in Headquarters Office; Miss Jahnke van Wyland, part-time worker in Headquarters Office; Rev. Ronald von Riesen, executive secretary of the General Conference Board of Education; and Rev. Reynold Weinbrenner, editor of the "The Mennonite."

Things" (Acts 15:28). Short talks or meditations might deal with (1) The Necessity of a Plan of Redemption (I Cor. 9:16-17); (2) The Necessity of Saints—Caring for One Another" (Rom. 12:13; I Cor. 12: 18-26; I Tim. 5:8; I Pet. 3:8); (4) The Necessity of Giving Bountifully (I Cor. 16:1-2; II Cor. 9:1-8; Gal. 6:10) or (5) The Necessity for Teaching Christian Stewardship (Titus 3:14). Someone might be assigned to review "These Necessary Things" for 1948 (Mennonite, March 16, p. 5) or "What Happened at Chicago" or "Some Goals for our Conference" (Mennonite, March 2, p. 1 and 5) emphasizing plans and needs of the various boards and committees of our conference for the current year.

A Special Offering Should Be Received for a purpose which the congregation has not remembered adequately this year or in previous years. Young people might discuss plans for a local project. At one of the services someone might interpret the bar graphs in this issue of **The Mennonite** covering contributions received during the first quarter of 1948. Remember: We need at least $25 per General Conferenme Member during 1948.

Please Send a Brief Report as to how "Conference Sunday" was observed in your congregation. Which of the suggestions in recent issues of our **Mennonite was most helpful?** What information is still lacking for a fuller appreciation of our work? What suggestions have you for a more meaningful observance of "Conference Sunday" in the future?

"Let us not grow weary in well-doing, for in due season we shall reap, if we do not lose heart."

A GROWING, WORKING FELLOWSHIP

Almost ninety years ago, in the spring of 1859, a memorable meeting was held in the Zion Mennonite Meeting House, Lee County, Iowa. Representatives of the West Point congregation had joined those of Zion Mennonite group in what later proved to be the first of our conference sessions. The original minutes "Protokolle ueber die Verhandlungen der Allgemeinen Konferenz der Mennoniten von Nord Amerika, beginnend am 21ten Maerz, 1859" begin with four significant words, "Im Namen Jesu! Amen." The first paragraph of the minutes follow:

"The purpose of this conference is to seek ways and means whereby through centralization both in and among separate Mennonite congregations, as also especially in behalf of scattered Mennonite families, the message of salvation might be sent forth."

The first resolution passed deals with "Mission Sundays . . . . . . on which monies might be gathered not only for foreign, but also home missions." The second conference held one year later, May 28-29, 1860, at West Point, Iowa, added a third rallying point for conference endeavors namely, "Traktat-Verbreitung" (tract distribution).

Since that time some twenty equally worthy phases of service have been added to these original three, such as education, publication, relief, peace, doctrine and conduct, missionary education, missionary pension, minister placement, minister's aid, minister's pension, student loans, foreign student exchange, seminary training, resettlement aid, mutual aid, preservation of historical material, retreat, voluntary service, mental hospitals, and other projects sponsored individually or jointly by boards, standing or temporary committees, or one or more of the three auxiliary organizations.

More recently when the office of General Conference Executive Secretary was establishd on a full-time basis, one of the special assignments was "to coordinate, integrate, and promote all conference work." to "coordinate" means **to make of equal rank or importance.** To "integrate" means **to form into one whole.** To "Promote" means **to contribute to growth.** Involuntarily one's mind goes back to the resolution adopted at West Point (1860) urging that the "Missionssache" shall be carried on in the future according to ability, willingness, and insight.

At this time, when we have just totalled the giving for the first quarter of 1948, it is my privilege to urge upon our constituency the equal importance of each of the various phases of work. "Equal importance" does not mean equal budgets. Two phases of our work need several hundred thousand dollars annually; others need only one thousand each. But using the familiar proverb, "For the Want of a Nail . . . ," we find that our larger endeavors are becoming increasingly more dependent on seemingly less important ones. The measure of our insight, willingness, and ability will lag if we do not place a larger emphasis upon supporting phases of work. A weakly supported education or publication program means the eventual breakdown of our foreign mission and relief work.

Two or three spokes can hardly carry a wheel. Each are equally important. Integration helps the wheel go around in a systematic way. "Promotion" endeavors to lay upon the hearts of as many of the members of the constituency as possible the growing importance of our mutual task.

If our General Conference is to trust the Lord in simple faith, rest in the hope of our calling, and practice a consistent testimony of love to all men everywhere, it must be with "Einsicht," a vision of what God requires of us today; it must be with "Willigkeit," a willingness to enter upon open doors before us; and it must be "nach Kraeften," to the best of our ability. Anything less is unworthy of our Lord and Master.

Will you, dear pastor or church leader, friends of our Conference, make every effort to use this "Conference Sunday," April 25, as well as the balance of the year, for a more strenuous effort to honor the Lord with time, talent, and treasure? We need your special help during the second quarter of 1948.

A Word of Appreciation and Challenge

Robert M. Hopkins, Executive Director of the National Stewardship Institute, New York City, wrote to your conference executive secretary on March 16, 1948, as follows:

"We have your letter of the 10th instant and are delighted to learn the General Conference of North America is launching a stewardship educational campaign. We have much to learn from you in the field of stewardship and we are eager to get the benefit of your plans and programs . . . .

"Following the recommendation made in the National Stewardship Conference held in Washington last November, we are undertaking a six year stewardship educational campaign program and I wonder if your three year program might not be extended to cover the six years. I dare say that it would take fully six years to succeed in such an enterprise and we would welcome the utilization of the full six-year period by your General Conference . . . . . .

"I wonder when your Conference will be meeting and whether it would be possible for me to attend. As I say, I should like to come as a 'learner' as we feel we have much to learn from you good people in the field of stewardship, and if we have anything to contribute we will be delighted to render any service you think would be helpful . . . .

"Wishing you all good things in your work and trusting that we may be of some assistance to you in it, I am

Cordially Yours, Robert M. Hopkins"

M.C.C. News Notes

Refugees To Enter Canada

Another group of Russian Mennonites have been able to leave from China for Canada. This group consists of four family units, all of whom fled at one time or another from Russia. The group includes the following persons: Maria Gooszen, Elsa Gooszen, Maria Wiebe, Edward Wiebe, Erene Wiebe, Victor Maier, Frieda Maier, Alfred Maier, Almina Maier, Nickolai Gooszen, Agatha Gooszen, John Gooszen, Nickolai Gooszen (Jr.), and Martin Slager. They are scheduled to arrive at San Francisco about April 19. It is expected that the Preparatory Commission of the International Refugee Organization will assist in ocean transportation costs.

More Refugees To Leave for Paraguay

The vessel which is scheduled to carry the next group of Mennonite refugees to Paraguay is the PRINCE DAVID, a British ship with capacity of over 700 passengers. The sailing date of this vessel is expected to be between April 5 and 7. Plans for receiving this group of refugees at Buenos Aires and transporting them inland to Paraguay are similar to previous arrangements.

Worker Observes Need for Shoes

Madeline Garber, working in the British Zone of Germany, reports acute needs for shoes in that area. "The shoe situtaion is one of pathetic reality. May I describe a few cases which I took special notice of. Little wooden-soled sandals, nothing save strips of leather on their feet. One child's were old felt pieces neatly sewed and tacked to wooden soles Another was more fortunate in that he had leather, no doubt, cut from a large old shoe, which was likewise tacked to wooden soles. Perhaps one-half of them have real soles, a very few of which are good quality."

The Washington Scene

By Paul Goering

April 3. Pressure is on to vote for draft before the Italian elections. Proponents say we will need it if Communists win, but passage before the elections will swing votes away from the left. Today's **Washington Post** reported Speaker Martin as saying that the draft must be voted this year. Congressmen are afraid to oppose the military drive for fear they would be called unpatriotic. Chances for passing draft are increasing. Inductions would probably start after November elections.

Hearings before the Senate Armed Services Committee ended this morning. The Defense Department bill for both UMT and Selective Service was brought over to Congress yesterday. Provisions for C. O.'s in the new bill are similar to the 1940 Act. Pay, dependency, and compensation added. Weakness of CPS system from church point-of-view still remain. Selective Service control, definition of conscience, opportunity for overseas service, etc., unchanged.

Marie Duerksen Ordained Missionary

April 4 was a day of rejoicing and blessing for the First Mennonite Church, Newton, Kansas. One of the members of that church Miss Marie Duerksen was ordained to the sacred office of a Christian missionary by Rev. D. J. Unruh, pastor of the church and vice-president of the Foreign Mission Board of the General Conference.

Miss Duerksen is the daughter of missionary parents and was born on the mission field at Oraibi, Arizona. Her parents Rev. and Mrs. J. R. Duerksen served as missionaries to the Hopi Indians for about twenty years.

The service opened with a piano and organ prelude after which Rev. Sam J. Goering, a member of the Mission Board, led in an invocation. The congregation sang "O Zion Haste Thy Mission High Fulfilling" after which Rev. John Duerksen, teacher at Hesston College and brother of Marie Duerksen, read the scripture, Acts 26:16-18. Rev. J. E. Entz elder emeritus of the First Mennonite Church, led in a fervent prayer of gratitude and prayed for the blessing of God upon the service and upon His handmaiden, Sister Duerksen. A young men's quartet from the church sang. This was followed with a sermon by Rev. Phil A. Wedel, pastor of the Alexanderwohl Mennonite Church and also a member of the Mission Board. Rev. Wedel used as his text Matthew 4:19, emphasizing the need of the world and our responsibility to be soul-winners. It is the greatest thing that we can do. Jesus set the example and commanded us to do so. The seriousness of the times in which we live emphasizes the urgency of this task. The choir of the church sang an interpretation of Psalm 121.

After this Rev. D. J. Unruh, read John 15:16 and I Cor. 1:26-31, and spoke on the call of God to prepared persons to bring forth fruit to the glory of God. He then turned to Miss Duerksen, instructing her in the responsibilities of her office and receiving from her, her expression of faith and her willingness to devote herself to this service as God would enable her. Then asking her to kneel, she was consecrated to the holy office of a Christian missionary. Rev. P. A. Penner, veteran missionary to India, and loved and respected by all, was able to be present and extend greetings in behalf of India, which he still loves to call his home. Rev. Penner emphasized John 20:21b "As"—"So" "As my Father hath sent me, even so send I you."

Miss Duerksen responded feelingly as she read several select passages of Scripture and told of her joy in the call of God and her desire to serve Him in bringing the knowledge of salvation through Jesus Christ to India. She asked for the prayers of all who were present at this service.

After the singing of the hymn, "Lord Speak to Me that I may Speak," an offering was taken for foreign missions, and then Rev. J. R. Duerksen, the father of the newly ordained missionary, led in the closing prayer. The pastor pronounced the benediction, and a most blessed service of consecration and worship came to a close.

Wanted: Secretarial Help. Opportunity to work way through college for young man or woman who has shorthand, typing, and bookkeeping training. For particulars write J. W. Fretz, Board of Mutual Aid, North Newton, Kansas.

We Pray

"and be with the missionaries wherever they may be, help them and guide them."

But how much of their actual lives and trials do we know? Let us keep abreast of their needs by knowing them better.

Read the following Mennonite missionary books:

DEVELOPMENT OF MISSIONARY AND PHILANTHROPIC INTEREST AMONG MENNONITES — Kaufman	$2.00
WITH CHRIST ON THE EDGE OF THE JUNGLES — Moyer	1.00
TWENTY-FIVE YEARS WITH GOD IN INDIA	1.00

"Special price for all three $2.98"

Send remittance with order to:

Mennonite Book Store
710 Main Street
Newton, Kansas

Mennonite Book Store
Rosthern, Sask.,
Canada

Mennonite Book Concern
Berne, Indiana

Calendar of Coming Events

April 22-25. Middle District Conference, Wayland, Iowa. Sam Goering, guest speaker.

April 25. General Conference Sunday.

April 29-May 2. Eastern District Conference, Lansdale Church. A. E. Kreider, lecturer.

April 30. Bethel College Booster Program. Karl A. Menninger speaker.

May 2 Mennonite Song Festival. Memorial Hall, North Newton, Kansas

May 29-June 2. Northern District Conference, Bethel Church, Wolf Point, Montana.

May 31 Eastern District Annual C. E. Convention.

June 4-13. Institute of International Relations, Friends University, Wichita. Speakers: Eddy Asirvatham, Maynard Kreuger, Louis Dolivet, Bert Mitchell, etc.

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

Those Who Have Died

Mrs. Peter H. Epp (nee Otillie Peters), Henderson, Nebraska, homemaker, member of the Bethesda Church, born February 1, 1913, and died March 21, 1948. **Nelson S. Weiss,** Qakertown, Pa., mill foreman and farmer, member of the First Mennonite, Church, Philadelphia, born May 4, 1886 and died March 23, 1948. **Jesse G. Schmidt,** Caldwell, Idaho, mechanic, member of the First Mennonite Church, born April 15, 1926, and died March 28, 1948. **Christian Mosimann,** Meadows, Illinois, farmer, member of the Mennonite Church, born February 15, 1872, and died March 24, 1948. **Mrs. Katie Wedel Eck,** Walsh, Colorado, homemaker, member of the Church of God, born July 4, 1887, and died March 23, 1948, with the funeral at the New Hopedale Mennonite Church, Meno, Oklahoma. **Jonas Metzler,** Nappanee, Indiana, carpenter, member of the First Mennonite Church, Nappanee, born September 25, 1864, and died March 27, 1948. **Edwin H. Gilliom,** Berne, Indiana, retired farmer and former secretary of the church, member of the First Mennonite Church, born February 21, 1878, and died March 24, 1948. **Mrs. Magaretha Friesen** (nee Quiring) Henderson, Nebraska, homemaker, member of the Bethesda Church, born March 8, 1880, and died March 24, 1948. **Abraham Funk,** residence at time of death: Old People's Home Inman Kansas, farmer, member of the Eden Mennonite Church, Inola, Oklahoma, born April 1, 1870, and died March 30, 1948.

(Complete obituaries will be prepared for and mailed to those requesting them.)

WALDENSIAN STUDENT OPENS PACIFIST LIBRARY IN ITALY

In last week's issue we reported about Sandro Sarti, who studied at Bethel College as an exchange student during the year 1946-47, and then returned to Italy and there took an open non-resistant stand. Sarti believes in telling about non-resistance and in getting others to read about it. Consequently he has opened a pacifist library in cooperation with a young people's book store in Torino. He thinks that it is the only one of its kind which has been established in Italy. The aim of the library is that it be a center for pacifist study and activity. Already the library is receiving material from various sources and it desires additional pacifist literature or other religious literature. The library would also welcome material on general news of political, social, and literary events in order to give people a general view of the situation.

Book Notes

MEDITATIONS FOR MEN. By Daniel Russell. (Abingdon Cokesbury, Nashville; $1.)

Do you need a few strong words to help you start a new day; here is the source of them, **Meditations for Men.** Look at these gold nuggets. "Who likes to be told that his troubles are doing him good? No one, yet likely enough they are . . . . The wisest man may ask to be let off . . . . Better, let him ask strength to bear his burden." "Failure does something for the building of character. It rescues us from arrogance, keeps us humble, makes us possible to live with, impels us to seek—if we have the right stuff in us—success by other roads."

"Forever in national and international affairs, the choice is between Christ and collapse. The same is true of personal affairs. Whenever men grow desperate enough to cry 'Who is sufficient for these things?' there is only one answer—the Man who was crucified."

"God keeps the Emmaus road always in repair." "Christ's first imperative is: 'Come unto me.' His second is: 'Abide in Me.' His third is: 'Go.' "

" 'Sir, we would see Jesus.' This is the desire of all decent men and the vague, unconfessed, unconscious desire of multitudes not so decent."

Easter asks every man, "What response are you making to life?"

Meditations of Men was written by Daniel Russel, who has served the Presbyterian denomination as pastor, his last church being Rutgers Presbyterian Church, New York City. He is now pastor emeritus of this church. In this booklet he has given to the world a source of inspiration designed for personal growth.

"No follower of Christ can be a slacker or shirker. Whether it be doing our daily tasks or contributing in some wider field to the world's betterment, we cannot 'be carried to the skies on flowery beds of ease.' We must work if we would be like him. When we follow his program of life his energies are available for us. We can do all things through Christ who strengtheneth us."—D. C. Wedel

(This book can be obtained from any General Conference Book Store.)

How Much Is a Child Worth?

We saw a picture, in one of our national magazines, of a small child left in an old wooden box outside the ruins of a home in Germany, its hands hanging on to the top edge of the box, only its head and shoulders appearing above the edge of the box—the picture of abject fear, desolation, and abandonment.

Who can fathom the impression of such a child left there by his father while he makes his escape—if he escaped! Was the child left there in that ash can because he was worth so much or because he was worth so little?

How much is a child worth, anyway?

Just now, for example, we have before us a report of publication expense covering our two Conference CHILDREN'S PAPERS—our English weekly children's paper THE JUNIOR MESSENGER, and our German bi-weekly paper DER KINDERBOTE, and our quarterly publication for our children, THE JUNIOR QUARTERLY. What story does it tell? It shows total costs of publications for these three CHILDREN'S PAPERS, $4,261.73. That includes a pittance for our editors, and practically only printing expense—less than 7 per cent of our general overhead expense.

It shows an income for these three splendid little papers of $1,749.81.

You figure the difference and see if you get the same figure we get $2,511.92. Right away you begin asking a few questions, don't you? You ask, "How come?" We answer, "Because we don't have enough readers to cover basic printing costs."

You ask, "What is the circulation of our children's paper, THE JUNIOR MESSENGER?" We answer, "It now stands at 3,750."

You say, "How many could we expect?" We reply, "With the total church population of 42,000, *not counting children*, and on the assumption that our Mennonite homes average five persons, at least one of whom might be in the age range to whom our children's papers would appeal, normally, we say a circulation of 10,000 would be more nearly correct. Therefore, who is neglecting the other—the remaining—6,350 (Formula: estimated maximum 10,000, minus present circulation, 3,750, equals, 6,350, the neglected majority)?"

In Europe they leave their children in ash cans, their bodies to shiver and die, and we think that's terrible. In America, we leave our children, psychologically, in the ash cans of pulp-magazine publicity, gun play, detective stories, salacious filth, and neglect to avail ourselves of the best that our Conference writers are able to do for our children.

We are still at the question, "What is a child worth?" Beyond the financial report, showing costs of production and income from sales, are the children themselves. The question is not to be answered by saying, "Children's literature—good literature—costs too much. Cut your costs." It is to be answered by placing our sense of obligation and the light of our Christian evaluation of the child against the tragedy of Europe, the darkness of paganism and materialism and sensualism which is constantly threatening the child every waking hour of his day.

German and American Shoe Sizes

Sending shoes to Germany can be simplified by the following comparison of German and American sizes. Shoe sizes for men correspond as follows. (The first number given is always the American number and the second number is the German number.) No. 6 equals 39½; 6½ equals 40; 7 equals 40¾; 7½ equals 41¼; 8 equals 42; 8½ equals 42½; 9 equals 43¼; 9½ equals 44; 10 equals 44½; 10½ equals 45¼; 11 equals 46; 11½ equals 46½; 12 equals 47; 12½ equals 47¾; 13 equals 48 ¼; 13½ equals 49. Shoe sizes for women can be compared as follows: (The American size is always given first.) No. 2 equals No. 34; 2½ equals 34¾; 3 equals 35½; 3½ equals 36; 4 equals 36¾; 4½ equals 37½; 5 equals 38; 5½ equals 38¾; 6 equals 39½; 6½ equals 40; 7 equals 40¾; 7½ equals 41¼; 8 equals 42; 8½ equals 42½; 9 equals 43¼. The American and German widths can be compared as follows: A equals 1, B equals 2, C equals 3, D equals 4, E equals 5, F equals 6, G equals 7, H. equals 8.

This information was secured and contributed by John J. Kroeker, Newton, Kansas. It will undoubtedly prove very helpful to many who have been wondering how to get exact shoe sizes to friends and relatives in Germany.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

Migrant Harvesters

Your food on your table grows on America's broad acres from New York to California, from Maine and Michigan to Florida and Texas. Much of it is harvested by nomadic armies which vary from 700,000 to 1,500,000 depending on seasons and business conditions. They follow the crops, and their living and working conditions were dramatized in John Steinbeck's **Grapes of Wrath.** This migrant army roams over three-fourth of the States.

Cotton, oranges, prunes, peaches, strawberries, apples, peas, sugar beets, melons, wheat, onions, grapes, truck crops—those and others are the crops these migrants help pick. On Thanksgiving day, when you eat a bounteous meal with cranberry sauce imagine if you will, who was it that picked those cranberries. Likely it was a migrant. None of us are far removed from the migrants, because their hands doubtless have touched much of the food that we have in our kitchen.

Imagine, if you will, an army of 700,000 to 1,500,000 people whose home is wherever the harvest is from Florida to Maine or from Texas to Canada or from California to British Columbia. The children go to half a dozen schools in a year. Everyone, children and all, work long hours when there is a harvest. A dilapidated house trailer and a rickety car is the family's only property. It is such a life the migrants live who carried the grapefruit you had for breakfast from the orchard and started it on its long trek to your breakfast table.

Imagine, if you will, the sort of religious ministry such people have. They have no church home. The churches in the towns where they stay are too respectable for them, they feel uncomfortable in them. Many of the church people in those towns maintain their distance from the migrants — they don't want such people to stay long. What sort of spiritual ministry will the families and children of migrants receive?

This summer the Women's Missionary Society

Cut, courtesy "Gospel Messenger"

Voluntary Service

The General Conference Voluntary Service program will this summer have a total of eight units in five different areas of service. The units will be at the following places:

1. The Canadian Youth Farm
2. Canadian Peace Team
3. Youth Teams in Indiana and Illinois and Kansas and Oklahoma
4. Chicago Home Mission
5. Montana and Arizona Missions
6. Migrant Work

Consult your pastor for information, or, if you have planned to apply, send your application to Voluntary Service, General Conference Headquarters, 722 Main, Newton, Kansas, immediately.

of the General Conference is again sponsoring a program of ministry to migrants. Volunteers are needed to go to migrant camps, teach the Bible, council with those in need, bring the message of the church of Christ to those people. Those interested for fuller information should write to Voluntary Services, General Conference Headquarters, 722 Main Street, Newton, Kansas.

Eastern District C. E. Banquet

by **Mrs. Robert Landis**

The Young People's Christian Endeavor banquet of the Eastern District Conference was held at Trainer's Restaurant Saturday evening, March 6, with 303 in attendance. The special project in connection with the banquet was an offering to purchase Bibles in different languages to be sent to the various countries. The offering received totaled $187.76.

Ralph Lewis of Perkasie, President of the Eastern District C. E., was master of ceremonies, and John Fretz of the Lansdale Church was toastmaster. Rev. A. H. Schultz, pastor of the East Swamp Mennonite Church, Quakertown, directed the singing with Mrs. Harold Benfield as pianist. Rev. Howard Nyce of Allentown offered the opening prayer. A musical selection was given by the ladies trio from the Springfield Church, entitled "The Friendship of Jesus" and "The Garden of Prayer," The Trio consisted of Mrs. Harry Landis, Mrs. Leroy Meyers, and Mrs. Gordon Ahlum. Electrical guitar selections by Rev. A. H. Schultz included, "Jesus, Lover of My Soul," "Ship Ahoy," The Stranger of Galilee," and "Then Jesus Came." Grace Moyer and Leroy Weidner from the Allentown society rendered a vocal duet "Rock of Ages." A Men's Chorus of the East Swamp Mennonite Church rendered "When the World's On Fire." and "A New Name in Glory." They were Rev. A. H. Schultz, Clarence Carbaugh, Clarence, Walter and Robert Landis, Wilmer George, Walter Jenkins, and and Leon Schanely. Anna Mae Gross gave a report on the Young People's Conference which was held in the Mennonite Biblical Seminary in Chicago recently. Announcements were made on coming events in the Conference.

The guest speaker of the evening Rev. Abe Wiebe, pastor of the Lancaster Mennonite Church, gave us a challenging message. Rev. Walter McDowell of Mechanics Grove Church offered closing prayer and benediction.

"Camp Life"

[Hilda Penner is a Russian Mennonite girl of twelve years of age. A very sweet, gentle child—one of those who will make a success and spread happiness wherever she goes. Also the type that MCC can be happy that they were privileged to help.—Irene Bishop]

My name is Hilda Penner. I was born in Konteniusfeld, Russia, on May 30, 1936. Now I am together with my family and relatives in the camp only my dear father is not with us. He was taken from us into exile, on March 21, 1937, by the Russians. In 1942 we had to leave our home, so we fled to Poland. We were in Poland until August 25, 1947, when we came here to Gronau. At present we are still here.

We are all here in one big room. Each family

Some Quotes on Universal Military Training

"I don't like to think of it as a universal military training program. I want it to be a universal training program, giving our young people a background in the disciplinary approach of getting along with one another . . . ." President Truman to President's Commission on Universal Training, December 16, 1946.

Of the Civilian's Military Training Corps, "We do not expect . . . to accomplish much in the way of detailed military instruction . . . but we do believe a great deal can be done in the implanting of sound military policy." General Wood, founder of C.M.T.C., *The Road to War*, Walter Millis, Houghton-Mifflin, 1935, pp. 94-95.

U.M.T. plans are "insidious." "It is an admission that it is not the military skills that are important, but the indoctrination of attitudes." Dr. Francis J. Brown, Executive secretary, President's Commission on Higher Education, and associate of American Council of Education, *New York Times*, December 1, 1946.

has a small corner, which is divided by blankets, which he calls "home." Sometimes it is rather loud because so many people are together. There is no ceiling to our little room, only four walls, made with blankets, and so we hear each bit of noise.

We are very thankful to all for what they have done for us and that we are permitted to live in this MCC operated camp.

Each morning at seven o'clock the rising bell rings and at eight o'clock it rings again for coffee. At twelve o'clock we eat dinner and go to school at 1:30 o'clock. We learn: German, Religion, Reading, Writing, Arithmetic, and two hours during the week we learn English. At six o'clock we come back from school. One day in school, we were visited by Uncle Siegfried and Aunt Margaret Janzen. They gave each pupil a school bag, filled with school supplies, that made us very happy! We thank the pupils in Canada and United States for this love gift.

Supper is served at six o'clock. After supper we play outside a bit, and then we do our studies, and at nine o'clock we go to sleep. The lights are turned off for the night at eleven o'clock and then—only then—all is quiet! Good-night.

"THE GREATEST STORY EVER TOLD"

"The Greatest Story Ever Told," broadcast every Sunday at 6:30 p. m., EST, over the American Broadcasting Company network, is now in its second year, and in that time has probably received more awards and commendation than any similar national program. It presents the teachings of Christ in dramatized form. effectively portraying His words as they can be applied to problems of today. The program has also been beamed to all parts of the world through State Department facilities and to our armed forces all over the world. Recordings of the program are used by stations all over the world, and by groups and institutions in this country.

Mrs Elizabeth Warkentine
4614 Woodlawn Avenue
Chicago 15 Illinois

Write Congress
Expressing Your Conviction

At this grave hour, it is wise to register opinion to your senator or congressman regarding the pending bills on Universal Military Training and Selective Service.

Senator C. Wayland Brooks and Senator Scott W. Lucas should hear your opinion. Also, the Armed Services Committee:

Chan Gurney of South Dakota (chairman)
Styles Bridges of New York
Edward V. Robertson of Wyoming
George A. Wilson of Iowa
Leverett Saltonstall of Massachusetts
Wayne Morse of Oregon
Raymond E. Baldwin of Connecticut
Millard E. Tydings of Maryland
Richard B. Russell of Georgia
Harry Blood Byrd of Virginia
Lister Hill of Alabama
Harley M. Kilgore of West Virginia
Burnet R. Maybank of South Carolina

Are We a Superior People?

A quartet of swimmers made their first appearance at the quarry. The beautiful little lake bordered on one side by rock-ledged cliff was no more than fifty feet from the main highway. Everyone who passed could notice two things behind the wire fence: the attractive diving equipment and a two-worded sign on the tower, "Gentile Clientele."

With hesitation the boys paid the fee and enjoyed an hour of recreation. As they left they questioned the manager, "What does your sign on the tower mean?" It was explained that Jewish people were excluded from the grounds and lake. "That sounds like Hitler," replied the fellows. "We've had that sign up for twenty years," was the proud answer, "and it is there for a purpose. They would come in truckloads from the city and take over our place. Our patrons would not stand for that low-class bunch."

The boys learned that Negroes were also barred. It set them to serious thinking. "Low-class bunch." What makes a person low class? As they reviewed the Gentile clientele they wondered what made them superior to some Jewish friends they knew. In the dressing room they heard loud profanity. They heard atrocious music amplified from the store radio.

"Our patrons would not stand for it." Who are the patrons? Why do they stand for ridiculous discrimination? If there were enough objecting on the other side, would they be just as insistent upon social equality? Where are the "Protestants"—protesting segregation? Twenty years is a long time.

What about the millions of Gentiles who worship a Jew? To be consistent, should Christians be allowed to contaminate the area. What about those who have Jewish ancestry? If Albert Einstein offered them thirty cents, would he be excluded as low class? Strictly speaking, a Gentile is any person who is not a Jew.

Such practices are growing in our country. There is cause for alarm that we may take over in anti-Semitism where Germany was forced to stop. Is there religious liberty in your community? Is there social equality where you live? Can you be comfortable without making protests aganist that which is undemocratic, un-American and non-Christian.

—Our Young People

MENNONITE LIBRARY BIBLICAL SEMINARY

The Mennonite

Volume 63 — April 20, 1948 — Number 16

Is It Time To Read Prophecy?

An Editorial

"God, send us a prophet for our time," so one might pray when one stops to consider the confusion and darkness of our time. But no one would believe a prophet. We have more of God's word now than we believe or accept. If we do not use what we have what point is there in getting more. Can we rightfully ask God for more?

Dark was the year 626 B. C. and those that followed. The sad voice of a young man was heard as he spoke about a coming judgment of God. The people had sinned. Sinned because they loved it, sinned because they wanted satisfaction and did not know how to get it, sinned because they wanted ease and comfort. A life without discipline. Superstition, sensuality selfishness, these were the sins of which they were guilty. These are the sins which make up the suffering of the world in our day. As the Jews long ago believed that nothing could happen to their beloved Jerusalem with its temple, so we believe the superstition today that nothing can happen to our own United States. As people practiced sensual worship in their "high places" so we believe that life reaches its apex in sensuality. We make every move with but one idea in mind—self. Power politics is the game of selfishness in which the willingness to spend other people's money and sacrifice other people's sons for a dominant position, however much it may cost in the end.

Zephaniah said God would bring punishment upon the people of Judah. He has no call to repentance. It is too late to repent. The day of Judah's grace is past. No social reforms will help. These would not in any way change the punishment which must fall on Judah for her sins.

Do we find ourselves at this point in history? Is the day of grace past for the United States? Have we played fast and loose with God and man so that an impending judgment must break over us? Is God looking for some nation which he will use to punish us?

But surely God could not do that! He is a God of love. How could he punish a nation, a people so good and so religious as we are. We have millions invested in church buildings and are everywhere investing more. We have large crosses in our churches, at least on Easter Sunday. We have all kinds of church programs designed to fit the people to whom we minister and to attract many outsiders. Surely a God of love could not, would not punish a people so active in church work.

We have talked so much about the love of God that we have ignored his attribute of justice. This has allowed us to forget His hatred of evil. We need to remember that we still have a God of righteousness before whose wrath the wicked shall not stand. The emphasis on the mildness of love only has made our religion thin and flaccid. We cannot forget its sternness. Nothing is clearer than that the dreadful days in which we find ourselves have come over us because of the corrupting power of sin. The terrible catastrophes with which we are threatened cannot be interpreted otherwise than the judgment of God upon our world for its political and social sins.

Salvation lies in character and trust in God. Salvation does not come by slow social reformation as we believed in the past generation. It comes through flashing judgments, where man must fall on his knees. It comes through the gentle wooings of the still small voice. It comes in times of national calamities, it comes in the lone moments in the far country. It comes wherever and whenever man is ready to say: "Father I have sinned," "God be merciful to me a sinner." "Seek ye the Lord .... seek righteousness .... it may be ye shall be hid in the day of the Lord's anger." Zeph. 2:3

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"Other foundation can no man lay than that is laid which is Christ Jesus"

EDITORIALS

"**PEACE CALLS** for a grand effort on a scale comparable to war effort. It should be an effort in good will, however, instead of in hate." So said John Foster Dulles in a recent address. Kirby Page, in his book, **Now Is the Time to Prevent a Third World War,** writes, "A third world war can be averted, but only by a titantic effort on the part of a mighty movement of people in response to the yearning and pleading love of the living God." It would be comparatively simple to point out how the Christian Church is guilty of too little and too late for the cause of peace. It is more difficult to point out just what ought to be done and how people can obtain the power to do it.

The following are examples of how some people attempt to do something significant for the prevention of a third world war. Paul Studebaker, a minister in Modesto, California, got the idea that a great many peacemakers should make up a Peace Train and go to Washington to plead with members of the government to undertake conciliatory measures in international relations in an effort to avert war. This train was scheduled to leave San Francisco on April 21, and is probably now headed towards Chicago. Members of the train also are to stop off in New York City and have interviews with delegates to the League of United Nations. A group of Brethern farmers are interested in spending at least four months working shoulder to shoulder with Russian farmers. They would take with them as much machinery and tools as possible and return empty handed. These Christians of Indiana believe that one should show in deeds that one does not want war with Russia. Young Mennonites have gone into a Pierre Ceresole Work Camp in Mulheim, Germany, there to work with all kinds of young people, including former Nazi officers, some of whom sometimes tell how many Jews or other men they have killed. The Mennonites clean and cart brick with such men. The result: Hardened fellows have turned pacifist and feed on the pacifist literature that is being sent there by American and English pacifists. A Mennonite college student gave political expression to his C. O. beliefs by traveling to the state capital to help organize a Wallace Party. A young couple has decided to take a month this summer and work full-time on peace. They are considering purchasing a trailer house and going out from their half acre home base, mentally and emotionally free to take up whatever they can do to advance the cause of peace. One of them says, "I don't blame those who are so tied up in the problems in daily living that they aren't aware of the catastrophe descending. I have done that too, and it's an easy pitfall. And though we do not have cut and dried answers, we are finding some confidence that we may be able to do something to help mold people away from the war psychology." This couple is cutting down their food to as near subsistance as they can. Unsolicited and unexpected, two other families have already offered to contribute towards their subsistance. Hundreds of Friends, Brethren and Mennonites are giving years of their lives to live and work in war-devastated countries to bring food, clothing, shelter, and hope to the despairing.

Can we get away from the thought that peace requires as strenuous an effort as war? If we cannot, then what is it that we as individuals and as a united church ought to be doing in these days?

"**THE MORE** we get together the happier we'll be," is a phrase that is relevant to world conditions today. A member of the Church of the Brethren, who recently toured Europe, reports on a discussion with six former Hitler Youth leaders. Of it he says, "It was one of the most interesting and revealing experiences in all my time in Europe. It certainly helped us to understand Nazi Germany better." A young Mennonite writes, "These short six weeks at Mulheim (in a work camp) is the best way to enable a person to get a true picture of Germany today. Here one lives together with Swiss, Belgium, Dutch, English, and Germans from all parts of the Russian Zone, from Berlin, Hamburg, Frankfurt, and the Ruhr area." Knowledge of each other is a necessary prerequisite to creative relationships. Were the people of the United States to spend a little more effort in acquainting themselves with the Russians and their way of life, and vice versa, then they could save themselves a lot of money spent for armaments. In this connection it is significant to note that Eddy Gilmore, Chief of the Associated Press Bureau in Moscow, reported upon his recent return to Russia, that there is no war talk in Russia. Mr. Gilmore relates how American military men expressed great suspicion and fear of the Russians when they were to help him board a Russian plane in the Russian

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Zone of Berlin. He goes on to relate how he was received in a friendly way by the Russians, and how eleven Russian officers drank a toast with him on the proposition of, "To Peace between our countries always." Gilmore reports, "Despite the Berlin tension in the American headlines and war talk, I heard not one word of that in Moscow."

SOMETIMES the question is asked in our Conference as to whether we could not use a more suitable word then ashram to describe a certain kind of meeting. The word ashram comes to us from a different culture, just like the words January, Thursday, and so on also come to us from a different culture. The term ashram has become serviceable because it suggests something not suggested by other words such as retreat, conference, etc. E. Stanley Jones has commented as follows on the purpose of the ashram:

"In a conference people confer to get verbal answers to verbal questions. In a retreat, they listen to a spiritual message and then each person goes off alone to examine his life and improve it. Those in an Ashram try not merely to find an answer but to be an answer. In some real way they attempt to become in miniature form the Kingdom of God realized. This Corner of the Kingdom is to let those in attendance and others see what the Kingdom of God is when embodied in corporate living. To this end they try to get down all barriers of race, class, and group, and also to break down all inner barriers which break fellowship with God and each other. The Ashrams, then, are primarily a corporate quest for a larger understanding and the better realization of the Kingdom of God. The Family of God becomes a fact beyond differences of denomination, race, and class."

Senate Armed Services Committee Concludes Hearings

by Paul L. Goering, Washington Correspondent

On April 3 the Senate Armed Services Committee ended two weeks of daily hearings on the need for universal military training and selective service. The hearings were high-lighted by the appearance of Secretary Marshall, and the defense department chiefs along with the members of the President's Commission on Universal Training and a large number of church, farm, educational and labor organizations opposed to UMT.

Secretary Marshall testified before the committee on March 17 immediately following the President's message to the joint session of Congress. The fact that even Secretary Marshall and the defense department were caught flat-footed by the President's demand for both UMT and selective service is evidenced by the fact that Marshall changed his prepared statement in reading it to the Committee. He told the Committee that he believed that under present conditions selective service was "necessary" while his prepared statement had contained the words, "apparently necessary."

Almost the entire Committee was present for the testimony of Marshal Forrestal, Royall and other administration witnesses. In contrast most of the opposition witnesses were heard only by Senator Gurney and sometimes one or two other committee members. One had the impression that the Senate Armed Services Committee was representing the government more than the people. In some cases the members of the Committee stated the arguments of the proponents of UMT and selective service better than the witnesses did themselves.

Former Supreme Court Justice Owen J. Roberts, Chairman of the National Security Committee, claimed that, "the core of the opposition to UMT and selective service is Communist." Afterwards Roberts was challenged on this statement and told that the majority of the churches are opposed to UMT and that the great bulk of opposition came from church, farm and educational organizations. Undoubtedly the activity of Justice Roberts and his association with the National Security Committee has done a great deal to frighten well meaning people away from opposing UMT because of the Communist label.

One of the most stirring testimonies against the war making policy of UMT and selective service was given by Henry Hitt Crane, a Methodist minister from Detroit. Both the people in the audience and the members of the Committee were visably moved by his attack against conscription. Chairman Gurney of the Committee was so flustered that he was unable to answer Dr. Crane when he asked him, at the close of his testimony, whether he believed in the moral law.

One full day was given over to the presentation of defense needs by the defense departments. The testimony of the defense departments followed the Key West Conference in which Secretary of Defense Forrestal had told the Army, Navy and Air Corp that they must get together and keep all disagreements among themselves from the public. The dissension within the defense departments was again revealed when Secretary of Air Symington testified, in answer to a question, that he did not consider the fifty-five air groups advocated by Secretary Forrestal to be adequate.

The hearing room was filled to overflowing and a large number of the people waited outside on the afternoon that Henry Wallace spoke against UMT and selective service. The people who came out to hear what Wallace had to say were not Wallace organizers or Communist sympathizers but plain ordinary thoughtful folk, who disagreed with the measures advocated by President Truman. The members of the committee kept Wallace two hours longer over the time which had been scheduled for him and bombarded him with questions. Not a single member of the committee would agree with any of his statements.

A rather striking testimony was made on the following day when a representative of the Committee

FROM HIM THAT ASKETH

". . . . and from him that asketh, turn not him away."

Word has just been received from the CARE office (Cooperative American Remittances to Europe) that delivery of these food parcels in Berlin is not being affected by the blockade.

Paul Comly French, so well known in this general community, and executive director of CARE, writes:

"This organization has 30,000 of its food and textile packages stockpiled in two Berlin warehouses, one in the American sector and one in the British sector . . . . . Residents in all parts of Berlin are able to come to those warehouses to take delivery of the parcels sent to them by friends here."

Friends "here"!

That is the difficulty. The General Conference Headquarters, which serves as one of many CARE agencies has right now a list of over fifty people who have written to us direct from the war torn areas desperately pleading for at least one food package. One of these letters writes that the entire amount of food available on their ration cards can be put into one small trouser pocket. Reader, think of it.

Who CARE's? Who cares sufficiently to just jot on a piece of paper, "I'll take one of those fifty names. Here's $10." If you would like to get in contact with the person to whom your CARE package is sent, be sure to give your name and address. Almost every one of these people needs the psychological support of a friend here in America as much as they do the food. They long for a letter exchange.

Remember, many of these people have jobs and are able to pay for what they need, but cannot get the food. Like the ancient mariner who wrote, "Water, water everywhere, but not a drop to drink."

Food stockpiled in Berlin, and people can't get at it. A CARE package from YOU will help that much. With it goes a letter direct from this office, assuring the people that their letter has received immediate attention, and that they will be visited by one of our 250 relief workers to see whether through our MCC facilities and our relief organization we are able to render additional services.

The question remains: "Who CARE's?"

—General Conference Headquarters, 722 Main, Newton, Kansas

Against Jimcrow stated that many Negroes would refuse to serve in a segragated Army and that he would lead a civil disobedience campaign against the draft if the Army remained segregated. Senator Morse, (R.-Ore.) warned him that this would be treason, but the witness replied that they would be serving a "higher law of righteousness."

On the afternoon of the same day, Rev. Dan Poling, who was appointed by the President to represent the Protestant churches on his Commission, testified in favor of UMT. In his remarks he expressed regret that the non-resistant churches had remained unfriendly to him even though he had, he said, insisted on the protection of the rights of conscience in the recommendations of the President's Commission. He also expressed regret that the other Protestant churches remained opposed to UMT instead of appreciating what he called "the moral safeguards" which he obtained in the recommendations of the Commission.

Later that afternoon representatives of the Church of the Brethren, the National Service Board and the Mennonite Central Committee testified against UMT and selective service. The National Service Board made specific suggestions for alternative service in the event that the Congress was determined to enact selective service.

On the last full day of the hearings, General Eisenhower testified before the Committee and urged the immediate adoption of both UMT and selective service. Although the General has retired from the Army and now has a civilian job, he appeared in military uniform and told the Committee that he was ready to answer his country's call to service.

Throughout the hearings the proponents of UMT and selective service received by far the greatest amount of newspaper publicity. At the hearings when Secretary Marshall, General Eisenhower and other members of the military testified, the hearings were televised and newsreel cameras were present for showing the military side in the theaters.

GERMAN MENNONITE CHURCH JOINS LARGE BODY

Thirty-five million Protestant Christians of Germany have joined together in what is known as the Cooperative Fellowship of Christian Churches in Germany. This includes not only the Evangelical Church in Germany but also such free churches as the Baptist, Methodist, Evangelical United Brethren, and the Mennonite. Its head is Dr. Martin Niemoeller. Soon after its organization it came out with a strong declaration "in favor of a true peace and against the disruption of the German republic."

Menninger To Speak at Bethel April 30

Dr. Karl A. Menninger

The speaker at the Bethel Booster Reception and Program, April 30, beginning at seven o'clock, is Dr. Karl A. Menninger, psychiatrist. The spirit of the man is revealed in a quotation by Mike Garman, a writer for **The Daily Oklahoman.** Garman quotes Menninger as stating in an article, "If we can love: This is the touchstone. This is the key to the entire therapeutic program of the modern psychiatric hospital. It dominates the behavior of its staff from director to gardener. To our patient who cannot love, we must say by our actions that we do love him."

Garman adds this about the directive policies of Menninger, "At Winter hospital it is the patient who is always right. Dr. Karl Menninger constantly drums into his staff one important idea—that they are well and the patients are sick." Because of his belief that people who are mentally ill should be treated with love, Dr. Menninger showed interest in getting former C.P.S. men to work in his institutions at Topeka.

Dr. Menninger has written widely, one of his best known books being **The Human Mind.** He is also on the editorial staff of a number of journals.

With his father, Dr. C. F. Menninger, and his brother, Dr. Wm. C. Menninger, he founded and has conducted for nearly twenty-five years a psychiatric clinic, a psychiatric hospital for adults and a school for children with psychiatric problems, all in Topeka, Kansas. These institutions, known as the Menninger Clinic, the Menninger Sanitarium, and the Southard School, have become outstanding centers for research and education as well as treatment and are now in process of being transferred to the Menninger Foundation as the gift of the owners, in order to provide for expansion and perpetuation of the work. At the present time, the Menninger Foundation is trying to do its part in providing for the large number of newly discharged doctors who wish psychiatric training. In its School of Psychiatry, young physicians, psychologists, teachers, nurses, and psychiatric social workers are trained in the Menninger spirit of consideration for those who are mentally ill.

Since 1945, Dr. Menninger has also been manager of the Winter Veterans Administration Hospital in Topeka. In this way, he is able to coordinate his teaching program in neuropsychiatry with clinical treatment of patients in the hospital.

Invitations for the reception and program to be held on Friday evening, April 30, in Memorial Hall, are being sent to friends of Bethel College who make gifts of $10 or more ($20 for two) during the school year.

MENTAL ILLNESS NO. 1 HEALTH PROBLEM

Mental illness affects more people than cancer, tuberculosis, and infantile paralysis combined. It is our No. 1 health problem according to Surgeon-General Parran. Yet, until very recently, there has been no intensive, nationwide effort to enlist the interest and concern of the American people in support of mental health.

To meet this need, the National Health Foundation was incorporated in May, 1946. In its educational program, the Foundation promotes such ideas as these: "Mental illness is no disgrace." "Mental illness can be prevented." "Mental illness can be cured." "Present facilities for prevention and treatment are inadequate for the need." "Your interest and concern are needed to help prevent needless suffering and save broken minds."

I BELIEVE IN GOD, THE CREATOR AND FATHER

Just because I can't say all that is to be said about God in great, grand statements, I am not going to keep from saying a bit about Him. To me He is The Spirit of creativity and fatherliness. I feel that I believe in Him (live by Him) when I truly appreciate the life urge in someone else and also in myself and have the faith that in trying to combine the two some new creation of thought, relationship, or effort will result. I acknowledge His fatherhood as I recognize in someone else a life urge as important and valuable as my own. I feel that Jesus was speaking about this intimate relationship of creativity and fatherliness when he said that to love one's neighbor as oneself is a commandment like unto loving God with our whole being. This faith helps me in my daily relationships. When I lose it things go wrong. It convinces me all the more that God is creative and fatherly and that the devil is sterile and unfatherly.

FIND OLD MANUSCRIPT OF ISAIAH

New Haven, Conn., April 10: The earliest known manuscript of the entire Biblical book of Isaiah from the Old Testament has been discovered in Palestine, it was announced today by Professor Millar Burrows of Yale University.

This discovery is particularly significant since its origin is dated about the first century B. C. Other complete texts of Isaiah are known to exist only as recently as the nineth century A. D.

All of these ancient scrolls, two in leather and the others in parchment, have been preserved for many centuries in the library of the Syrian Orthodox Monastery of St. Mark in Jerusalem.

MENNONITES THE WORLD OVER

By Cornelius Krahn

AMONG THE CANADIAN MENNONITES

Recently the writer of this column was privileged to spend two weeks among the Mennonites in Manitoba and Saskatchewan. In Winnipeg he had the opportunity of attending and taking part in the program of the ministers' conference which was held in the Bethel Mission Church and the Canadian Mennonite Bible College. It was indeed a unique experience to meet and fellowship with many old and new friends and to have the opportunity to acquaint himself with the life and activities of our brethren in Manitoba. The students and many other friends joined with some seventy ministers that had come together for the study of the letter to the Galatians explained by Rev. J. H. Janzen, to follow the deliberations of Rev. I. I. Friesen on the construction and delivery of a sermon, and the illustrated lectures on various topics on Christianity in general and the Mennonites in particular.

All meetings and deliberations were quite informal and brotherly. The student body of the newly founded Canadian Mennonite Bible College, headed by Rev. Arnold Regier, made an excellent impression. The establishment of the Bethel Mission Church in Winnipeg is a blessing to many, and that the young people working and studying in Winnipeg appreciate this opportunity to fellowship in their own church in the English language was evidenced on Sunday when the church was filled mostly with young people. If the church and the college are to continue to work together they will have to acquire new grounds and buildings. The significance of this center of worship and learning can hardly be overestimated not only for the young people in Winnipeg and in Manitoba as a whole but also for the Conference in general. The influx of Mennonites to the city is growing continually, and what a responsibility we have toward each individual.

It was also the writer's privilege to meet many old friends outside of the bounds of this meeting, including some newly arrived Mennonite refugees from Europe and to visit in homes, churches and institutions such as the Schoenwiese Mennonite Church, the Concordia Hospital, the Mennonite Brethren Bible College, etc. To be sure there was never a dull moment in this week of renewing old acquaintances and making new ones.

Saskatoon, also has a large Mennonite colony with a church headed by Rev. J. J. Thiessen, chairman of the Mennonite Colonization Board and the Mennonite Conference of Canada. Here and in the not distant Rosthern one still feels the influence of the late elder David Toews. Rosthern with two schools, a Mennonite publishing house and a book store, together with Saskatoon, form the headquarters of the Canadian General Conference. Here another ministers' conference took place much like the one in Winnipeg even though attended by fewer people. Most of the country roads were blocked and one morning it was 40 below zero. Covered sleds with smoke pouring from their chimneys were a unique but common sight. Conversation occasionally drifted to the August heat in Kansas—the other extreme.

There is no doubt in the mind of the writer that the Canadian Mennonites will gain in significance in the total North American Mennonite brotherhood as time goes on. As is known, a great number of them are "old-timers" whose ancestors came to this country during the seventies. The most conservative element among them, such as the Old Colonists and the **Sommerfelder**, have left and are leaving for Mexico and Paraguay. Those that have remained in Canada are breaking away from the conservative set ways of their fathers and are showing interest in evangelism, missions, and education. All this is partly due to the arrival of more than twenty thousand Mennonites after World War I whom we could call the "new-comers." The process of merging and assimilation of these two groups is not always simple. Although both groups came from the same country—Russia—fifty years elapsed between their respective arrival. What complicates this process even more is the fact that each of the groups themselves come from various backgrounds. For example, there are among the "old-timers" the **Bergthaler, Sommerfelder,** and the **Kleine Gemeinde** people. Among the "new-comers" there are representatives from the various communities of Russia with entirely different cultural backgrounds. It is marvelous that these people with such a variety of backgrounds have already achieved so much cooperation and unity. This can be explained only because of their genuine and sincere desire for unity in essentials and forbearance in non-essentials. Whatever the older brother in the United States can do to aid the process of bringing greater unity to the body of believers in the Lord Jesus Christ should be done. Perhaps he can even learn about this work of grace from the Canadian brethren.

To an Iris

Oh, to see, and smell, and touch an iris!
Your fragrance is so sweet;
Each time you surely thrill me,
When every day we meet.

God's most infinite patience,
I see in you concealed;
His most exquisite tenderness,
I see in you revealed.

The garden plot wherein you grow,
Is such a holy ground;
The rocks close by will even show,
A praise to Him I found.

—Elizabeth Wiens Thiessen

Our
Colleges
and
Seminary

CANADIAN MENNONITE BIBLE COLLEGE

On March 31 the Canadian Mennonite Teacher's Conference met in Winnipeg. Mennonite Teachers and educational leaders from all parts of Canada met for the purpose of unifying and coordinating the various school programs. Ten Mennonite schools were represented at this meeting. It was a significant Conference in that an agreement was reached whereby all schools would seek to follow certain standards set up by a coordinating committee in the teaching of Mennonite history, church history, religion, and German. Mr. D. Paetkau of Rosthern, Saskatchewan, was elected as chairman of the Conference. A very cordial spirit prevailed throughout.

This Conference was significant in view of the larger Interschool Committee Meeting which the Board of Education is calling at Bethel College on April 26. Rev. Arnold J. Regier will represent the Canadian Mennonite Bible College at that meeting. It is our hope that a closer cooperation can be achieved among our Conference schools to the glory of Christ's name!

BLUFFTON COLLEGE

Rev. Howard Nyce visited the campus as a representative of the Foreign Mission Board of the General Conference. He spoke in chapel April 6, 7, and 8 and interviewed students interested in going into foreign missionary work. The Women's Gospel Team gave a program in the Evangelical United Brethren Church near St. Mary's Sunday, April 11. A committee of the Ohio College Association visited the campus April 6. Eight faculty members attended sessions of the Ohio College Association in Columbus April 9 and 10. The Goshen College Men's Chorus gave a concert sponsored by Bluffton College in the First Mennonite Church Friday evening, April 16. The chorus was on a tour of Ohio and Pennsylvania.. Officers have been chosen for the YM and YWCA for next year. Charles Rickert, Canton, Ohio, is to head the men's organization while Janice Welty, of the St. John Church near Pandora, will be the leader of the women's group.

FREEMAN JUNIOR COLLEGE

A Peace Institute sponsored by the Mennonite churches of the Freeman community will be held on the college campus Saturday, April 17. There will be three meetings, the forenoon and afternoon meetings are for young people and church workers. The evening program is open to all, and everyone is invited. The morning meeting starts at ten, the afternoon meeting at two, and the evening program at seven-thirty. Among the visiting speakers will be Dr. Guy F. Hershberger of Goshen College and Paul Goering, who is at present working in the office of the National Service Board and Religious Objectors in Washington, D. C. To fill the vacancy created by Coach Neufeld's resignation the Board has secured Vernon Wiebe of Corn, Oklahoma. Mr. Wiebe will graduate from Tabor College this spring. Mr. Wiebe is married, and his wife has held teh position of Secretary to President Shellenberg of Tabor College.

MENNONITE BIBLICAL SEMINARY

On April 8, the students donned overalls and work clothes and set to work raking the lawn, pruning the hedges, painting the bird house, cleaning up trash and paper, washing windows, and in general giving the Seminary grounds a real polishing and cleaning.

The Seminary quartet is scheduled for a trip to Ohio on April 25 to 26. Professor Dirks announces that plans are underway for a very extensive tour by the quartet this summer, and they will plan to visit the eastern, northern, and Canadian districts of the General Conference.

John T. Neufeld, announces that changes in the rent control law will permit institutions like the Seminary much greater opportunity for occupancy of property which the institutions own. At present a good many Christian institutions are owners of apartments and dwellings which cannot be occupied because the law protects the renters.

Don. E. Smucker is scheduled to be one of the speakers at the Civilian Public Service reunion to be held at Bethel College, North Newton, Kansas, April 18.

BETHEL COLLEGE

A committee of students and faculty members has arranged a Peace Forum for the student body in an all-day program for April 14, to discuss issues confronting youth in the present national crisis. Speakers have been chosen to represent the varying positions between extreme militarism and extreme pacifism. Fifteen students also attended the Peace Conference for Tabor, Hesston, and Bethel Colleges held in Hillsboro on April 10. Throughout the day on Sunday, April 18, a C.P.S. reunion for this section of the country will be held in the Student Union Room. During this Peace Fellowship meeting, mental hospitals, our peace witness, and other important topics will be discussed. As an expression of appreciation, invitations are being sent to friends of the College who have contributed ten dollars or more per person this year to attend the seventeenth annual Booster Reception and Program in Memorial Hall Friday evening, April 30, at seven o'clock. Dr. Karl A. Menninger, outstanding American psychiatrist, will be the speaker.

HOW TO SECURE INFORMATION FROM WASHINGTON

by Paul Goering

Mennonites interested in current legislative issues can be considerably helped in getting information by using the free services offered to the public by Congressional offices and by Congressmen to their constituents.

Any person can obtain a copy of any legislation which is introduced by writing to either the House or Senate Document Room, Washington 25, D. C. A postal card is sufficient and will be filled on the day that the order is received. Each bill receives a number and should be ordered by number if it is known, or by the title and the name of the Senator or Representative who introduced it. For instance, one of the Bills in the House is House Resolution 4278 or simply H. R. 4278. The Senate bill for Displaced Persons is S. 2242.

Any constituent may write to his representative or to either of his two senators and get a copy of any bill. When writing to Congressmen about controversial legislation it sometimes adds weight to your views if he knows you have studied the bill or bills previously.

One of the most useful references to have around in writing to Congressmen is a list of the names of each representative and senator, his home address and his committee assignment. These lists are available from either the House or Senate Clerk. Ask for the alphabetical name list as well as the list by states and standing committees. Short of this you can always find out the name of your Representative or Senator from your local postmaster. Since the important work on any legislation is done in one of the committees before it reaches the Floor, the committee and subcommittee hearings which contain the testimony of anyone appearing before the committee, afford a good source of information and background into legislation. A copy of the committee hearings on a specific matter can be obtained from either the Committee Office or from your congressman. The recent hearings of the Senate Armed Services Committee on UMT and selective service will soon be printed and available. Congressmen and Congressional committees have the use of the franking privilege for free mailing.

The verbatim record of each days proceedings of the House and Senate are printed in the **Congressional Record** which comes out on the following day. Many letters from constituents, editorials, other speeches by Congressmen, etc. are inserted by Congressmen in the **Record.** Persons who are seriously interested may ask to get on the mailing list of their Representative or of their Senaters for a complimentary copy of the **Record.** It can also be ordered from the Superintendent of Documents, Washington 25, D. C. for $1.25 per month.

FEDERAL COUNCIL OPPOSES U.M.T.

NEW YORK — The opposition of the Federal Council of the Churches of Christ in America to proposed legislation on universal military training was brought before the Armed Services Committee of the Senate on March 30 in a statement presented by Dr. Walter W. Van Kirk, executive secretary of the Council's Department of International Justice and Goodwill.

FAVOR MILITARY TRAINING

The Executive Committee of the Independent Fundamental Churches of America, an affiliate of the American Council of Christian churches, has petitioned President Truman, his Cabinet, and the Congress to give serious consideration to the Swiss system of universal military training. "While deploring the need for the same," said the resolution, "we nevertheless recognize that military preparedness is most necessary in these critical days," The Swiss system advocated by this group would permit young men to receive their military training at high schools and colleges, instead of in army camps. The Committee deplored what they believed to have been government encouragement of the consumption of liquor and inadequate safeguards for moral protection.—**Gospel Herald**

WOULD HAVE STATE SUPERVISE RELIGIOUS EDUCATION

Tiruvalla, India, February 6.—Abdul Kalam Azad, minister of education in the Dominion of India, made clear in his recent speech to the central educational advisory board his view that "sound and healthy" religious education should be given in elementary schools under state supervision. He pointed out that India's troubles, unlike Europe's, are created not by "materialistic zealots" but by religious fanatics. Today, he said, children in villages and cities are being instructed in religion by teachers who are literate but not educated, who equate religion with bigotry and have no broad or liberal outlook on the subject. "The ideas thus acquired," Azad said, "cannot be wholly supplanted later on by modern education. If we want to safeguard the intellectual life of our country against this danger, we may not leave early training in religion to private sources. A national government cannot divest itself of responsibility here. To mold the growing mind of the nation along right lines is its primary duty."

INDIA'S DRAFT CONSTITUTION PROVIDES FOR FREEDON TO "PROFESS AND PRACTICE"

TIRUVALLA, INDIA, March 15.—The fundamental rights clauses in the Dominion of India's draft constitution, just published, are still far from complete. However, freedom to profess and practice any religion is guaranteed. The drafting committee has provided that no religious instruction shall be given in educational institutions wholly maintained by state funds. Denominational schools may give religious education to

pupils of their denomination outside of school hours. In schools operated by the state but maintained by an endowment or trust which requires that religious instruction be given, there will be no ban on such instruction. It is assumed that the words "religious education" as used by the committee refer to training in some specific creed, and that there will be no prohibition in any of the schools on teaching moral principles or emphasizing the fundamental unity of all religions.
—The "Christian Century"

Advocates Mission in Florida

Herbert S. Stauffer, Mennonite merchant of Dublin, Pennsylvania, went to sunny Florida this past winter as he has done a number of times before. He reports that churches in St. Petersburg have overflow crowds and that some congregations hold four services on a Sunday to accommodate the people. Mr. Stauffer reports that there are many sects from which one can choose, but that there is no Mennonite mission in the city. There is an Old Mennonite mission in Tampa about twenty-five miles away. While in St. Petersburg the Stauffers met a number of General Conference people who live there. Mr. Stauffer feels that these Mennonites would share his enthusiasm for a General Conference mission in St. Petersburg.

From St. Petersburg, the Stauffers went to Sarasota, about fifty miles further south. Here they felt very much at home because there were many plain brethren touring and also living here. In this city are two Mennonite churches, both of which have been begun as missions. The one in the residential district is called the Bay Shore Mennonite Church and is attended by those of the Old Group. The church is a newly built structure on a corner lot, with another building on the same lot used for auxiliary purposes. Reverend Brenneman, who had to give up mission work in South America because of ill health, is the pastor of this church of forty members. During this past February this church had a Sunday morning attendance of over four hundred. Many worshiped outside on the lawn, and Sunday school classes were also taught on the lawn because of the crowded conditions. Reverend Brenneman broadcasts the International Sunday School Lesson over a local radio station and gives a special invitation to the public to attend the services. Driving through the streets of Sarasota one notices many Amish Brethren as well as Conservative Mennonites. They make good use of the Pennsylvania Dutch dialect. Many engage in fishing and in the gathering of sea shells. Two miles south of Sarasota is a large Mennonite Amish settlement called Pine Craft. These people purchased a large bakery building which they are now using for a house of worship. On Sunday this building is filled to capacity with as many as six hundred or more. Members of various Mennonite groups worship together in the true gospel spirit.

Mennonites from other states come to this community to spend the winter there in one, two, and three-room houses. Early in spring they return to their farms in the other states. Many of the younger people remain the year around, engaged in different occupation, among them an extensive celery business. Celery fields are planted in straight rows as far as the eye can see. The whole industry is geared up to the highest efficiency.

Mr. Stauffer raises the question as to whether the General Conference should not establish a mission in a city like St. Petersburg. He says, "We believe that it would be a splendid plan towards closer social and spiritual relations among us from all sections of our country and Canada."

M.C.C. News Notes

The story of the movement of Mennonite refugees from Europe to Paraguay has in it the familiar names of **Volendam** and **General Stuart Heintzelman,** the names of the ships in which several thousand refugees have crossed the Atlantic. To these names we must now add the **Prince David,** the vessel which is probably now crossing the Atlantic with refugees if the sailing date has not been delayed. Elfrieda Dyck was scheduled to go with the refugees on this vessel. The boat is again being furnished by the Preparatory Commission of the International Refugee Organization.

Negotiations are under way to charter a ship to move the Danzig group of Mennonite refugees to Paraguay. Because of the great difficulty involved in chartering a ship, investigation is also being made to determine the advisability of sending these refugees to Paraguay in smaller groups by regular passenger steamship service.

MCC Opens Children's Home at Nancy

The Mennonite Central Committee has opened a children's home at Nancy, in France, in the hope that the French Mennonites will assume its operation sometime later.

Gulfport Camp Moved

The Gulfport Voluntary Service Camp has been moved from Camp Bernard to Camp Landon. Essentially the same program of work as before will be carried on.

WORK IN MENTAL HOSPITALS

Service units are being opened in two mental institutions to give opportunity for service for interested young people. One of these is at Richmond State Hospital, Richmond, Indiana, where twenty men and women can work from June 13 to August 22. This hospital is in need of personnel, especially young people who will contribute new joy and enthusiasm to the lives of the patients through the manifestation of a cheerful and radiant spirit in their own lives.

The other unit is to be at St. Elizabeth's Hospital in Washington, D. C., where fifteen men and women can serve from June 13 to August 23. This is a Federal hospital and is one of the best equipped institutions of its kind. Since this hospital will give instruction in psychiatric nursing preference is being given to volunteers interested in a profession related to this field.

The Washington Scene

by Paul Goering

The prospects for defense legislation are as follows: expanded air force—certainly; selective—likely; UMT—unlikely. Action on defense measures expected two to four weeks.

House Armed Services Committee started daily hearings today on selective service and over-all defense needs with defense chiefs testifying. Committee members tangled with Forrestal on size of airforce.

Rep. Andrews (R.-N.Y.) Chairman of Committee, has proposed that C. O.'s who are unwilling to take noncombatant training be deferred. He believes deferment is the most practical solution for handling C.O.'s but admits that public sentiment could force change particularly under war-time mobilization.

Senate Armed Services Committee is trying to work out compromise with military leaders. Forrestal wants 55-air groups; Committee asking for 70-air groups. Committee wants to scrap UMT, lower registration age limit from forty-five to thirty and opposes drafting of veterans.

No time limit for temporary draft machinery is specified in either the House or Senate Committee bills. Draft would be permanent until changed by law.

COLOMBIA MISSIONARIES SAFE

A telegram from Gerald Stucky, received at General Conference Headquarters on April 15, states that all of the General Conference missionaries in Colombia are safe.

Jottings

—Zion Church, Souderton, Pennsylvania: The high school young people of this church recently took care of a Shoes for Relief Drive on Saturday afternoon. They stopped at each residence in Souderton and Telford to pick up donated shoes. The young people made the collections, sorted the shoes, and also underwrote the repair bill for the shoes which needed repair.

—Einsiedel Church, Hanston, Kansas: On April 4 a girls triple trio with three instructors from the Berean Bible Academy rendered a program of song, testimonies and gospel message. Our missionary society made baby layettes out of thirty yards of flannel for European relief. We also tied a comfort for the same cause. Our next project includes the sending of clothing and supplies to the Grace Children's Home in Henderson, Nebraska.—Mrs. Harry Albrecht, Corr.

—Alexanderwohl Church, Goessel, Kansas: Rev. Andrew Shelly of Kitchener, Ontario, who travels in the interest of the Mennonite Biblical Seminary, preached in our church on February 29. The Women's Mission societies gave a program on the evening of March 14 at which Rev. and Mrs. Manning were the guest speakers. They also showed pictures of their work in Africa. The program called, "Preaching Christ in Song" was given in our church on the evening of March 21 by the Hillsboro Male Quartet. Pre-Easter services were held in our community. Rev. H. B. Schmidt spoke in the Alexanderwohl Church on March 22 and Rev. Ed Stucky on March 23 while Rev. P. A. Wedel served in the Tabor and Goessel churches respectively. The cantata, "From Darkness to Light" was sung by the choir under the direction of Herbert Franz following the sermon on Easter Sunday. Rev. Henry Fast, of Bethel College was the guest speaker at the service on Easter Monday. The Men's Chorus of the Hoffnungsau Church gave a program of music on the evening of March 29. Mr. and Mrs. P. U. Schmidt were privileged to celebrate their fiftieth wedding anniversary on March 21. Henry Buller, former relief worker who is teaching in this community, spoke at the Young People's C. E. program.—Katie Wedel, Corr.

—Grace Church, Albany, Oregon: Ten of the Albany Evangelical churches are planning to open a "Christian youth center," with a full-time director, who will also be director of "Youth for Christ." Our church is one of the ten. This is a much needed undertaking. The evangelization committee, represented by Rev. W. Regier, visited the Foster district, looking over the situation as to opening a Sunday school or missionary work. A further investigation has again been made and is highly favored. Foster is a sawmill town three miles east of Sweet Home at the foot of the Cascade Mountains. The "Oregon Fellowship," of the five Mennonite churches, its three committees, adult, young people, and Intermediate and Juniors, met in February and again in March, to make plans for this summer's missionary conference, young people's retreat, and Intermediate activities.—Mrs. Ivan Emmert, Corr.

—The Schoenwieser Church, Winnipeg, Manitoba: On April 3 our "Jugendverein" gave the play," Der Neffe als Onkel" by Schiller. It is an eighteenth century story and consists of a cast of sixteen. Although the players were amateurs the frequent laughter of the

Friendship

is precious. Build it up. A greeting card sent at the proper time, whether it be birthday, get-well or sympathy means much to your friends. Have an assortment of cards on hand. Order, one of the following:

Box No. 68, 10 assorted greetings .... .50

or

Box No. 56, 14 assorted deluxe greetings $1.00

Send order to nearest store.

Mennonite Book Concern
Berne, Indiana

Mennonite Book Store
Rosthern, Saskatchewan, Canada

Mennonite Book Store
710 Main Street
Newton, Kansas

—Hoffnungsau Church, Inman, Kansas: For one C. E. program recently, we had a candle light service with the communion table and a picture of Jesus, The Good Shepherd, as the worship center. Different musical organizations gave appropriate numbers. For another program we had the subject, "How Can I Live My Peace Principles in My School Life?" After some topics, Mr. Harry Martens, of Bethel College, led in an open discussion of the subject. Rev. Albert Gaeddert, our pastor, recently went to Washington as one of a group of Mennonites who testified before the Armed Services Committee of the Senate. —Mrs. Wilbur Schmidt, Corr.

—H. R. Nickel, member of the Bruderthal Mennonite Church, Hillsboro, Kansas, is the newest director on the Board of Consumers Cooperative Association, Kansas City, Missouri. Mr. Nickel, who operates a two-hundred acre farm near Hillsboro, has been a director of the Central Kansas Cooperative Creamery Association for the past eleven years, and its president of the past six years. Mr. Nickel is a former Bethel College student.

—First Mennonite Church of Caldwell, Idaho, was dedicated on April 18, with Rev. H. N. Harder and Rev. J. J. Esau as guest speakers. Also on this day Rev. J. J. Esau began revival meetings which he continued through the week.

—Boynton Mennonite Church, Hopedale, Illinois: Great hymns of the church and their scriptural basis are being treated by our pastor Rev. Maynard Shelly, in his sermons during the month.

Bonds of Affection

KATHRYN LAWES, the first wife of Sing Sing Prison's famous Warden Lewis E. Lawes, was killed ten years ago in a tragic accident. Her death closed 17 years in Sing Sing — not at it. Seventeen years in which not one single day passed but what she walked among the condemned of society, into their yards, the prison hospital, the workrooms and the visiting room. Sullen, resentful faces lighted up as she walked by. Was 10298 worried about his family? Did young and bewildered 23804 feel that the steel door had cut off his life? Simply, without affectation which they would have detected in a second, she found out and silently, quickly helped. She took — not sent — food and clothes and money to a family left desolate by the husband's imprisonment. She saw to it that encouraging letters went to hopeless young criminals. Many, many dollars found their way from released men, frightened to face freedom again.

Anyone can guess the gloom that fell like a thick, choking blanket on Sing Sing that October night in 1937 when her death was "telegraphed" from cell to cell. Then came the news that her funeral would take place in a church — outside prison walls. The prisoners sent a representative to see the warden. He asked, in the name of hundreds of devoted men, the right to pay final respects. Lawes nodded, pushed a button.

The night before the funeral, the South Gate of Sing Sing slowly rolled open. Through it trudged a slow, silent procession. In a stunned group murderers, thieves, swindlers, criminals of all depravities, walked outside the prison to the warden's house a quarter mile away. No one veered from that line, no one looked right or left at freedom there at his elbow. There weren't even any guards. If any man had tried to run away he would have been killed instantly — by the others in that heartbroken procession.

They reached the house, and one by one they passed Kathryn Lawes' bier, paused a few prayerful seconds, walked on. Then they re-formed lines outside — and walked back to their cells and the darkness. — Irving Hoffman in *"The Hollywood Reporter"*

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audience showed their enjoyment. It was witnessed by about one thousand people.—Justina Hildebrand, Corr.

—Alberta Community Church, Portland, Oregon: The Sunday school is buying books for Puran Banwar to take back to India to be used there. Thirty-seven dollars have been donated thus far. "The King of Life" a program of scripture and song, was given March 28 by the Junior and adult choirs. A special Easter program by the children filled our church to capacity.—Mrs. Frank Penner, Corr.

—Salem Mennonite Church, Munich, South Dakota: The Bethany Bible School commencement exercises were held, April 2. Nine young people received their diplomas. Rev. Oliver K. Ringering, Minot, North Dakota, was the guest speaker. On Sunday evening, March 19, Professor Schrag and the Grace Messengers Quartet of Grace Bible Institute, Omaha, Nebraska, gave a program of sacred music, testimonies and sermon in our church.— Corr.

—Bethel Church, Mountain Lake, Minnesota: Last Sunday was Mission Youth Rally, sponsored and led entirely by our young people. Rev. A. E. Kreider was the main speaker at all three sessions. At the close of the evening meeting a number of our young people dedicated themselves to the Lord for service. April 11, at the evening meeting, Mrs. Orlando Waltner is to show pictures for their work in India.—Helen Penner, Corr.

—Bethel Church, Inman, Kansas: Our young people's choir gave a musical program April 11. Songs from the **Mennonite Hymnary,** suggesting the Christians' Thanksgiving (Easter), were sung by the choir of fifty voices. April 14, the Men's Chorus is to sing in the Hutchinson Reformatory.

—Johannestal Church, Hillsboro, Kansas: The Student Volunteer Band favored us with a program of trio and quartet numbers, a sermonet, and a story of Hiroshima on the day that an American Bomb hit the city. We plan to dedicate our new parsonage on May 6. This will be followed by "open house."— Corr. Mrs. Arnold A. Plenert

—Visiting our mission field in Colombia recently were Paraguayan relief workers Dennis Lehman, Berne, Indiana, Willard Schrag, Pretty Prairie, Kansas,

Calendar of Coming Events

April 22-25. Middle District Conference, Wayland, Iowa. Sam Goering, guest speaker.

April 25. General Conference Sunday.

April 29-May 2. Eastern District Conference, Lansdale Church. A. E. Kreider, lecturer.

April 30. Bethel College Booster Program. Karl A. Menninger speaker.

May 2 Mennonite Song Festival. Memorial Hall, North Newton, Kansas

May 29-June 2. Northern District Conference, Bethel Church, Wolf Point, Montana.

May 31 Eastern District Annual C. E. Convention.

June 4-13. Institute of International Relations, Friends University, Wichita. Speakers: Eddy Asirvatham, Maynard Kreuger, Louis Dolivet, Bert Mitchell, etc.

June 14-20. All-Mennonite Retreat for grade school and high school young people, Camp Mack, Milford, Indiana.

July 1-4. The All-Mennonite Young Adult Retreat, Mennonite Biblical Seminary, Chicago.

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

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and Amos Yoder of Oklahoma. The relief workers were on their way to the States after about two years in Paraguay.

—**Great blessing and benefit** was reported by the members of our Colombian mission as a result of the visit of Rev. A. E. Kreider, chairman of the Foreign Mission Board. Through his counsel and help plans were drawn for a greatly enlarged program for the expansion of our work in Colombia.

—**First Mennonite Church, Corner Park and East Kanssas Street, McPherson, Kansas,** will hold an auction bazaar on April 27, with supper from 6:00 P. M. to 7:30 P. M. and the auction at 7:30 P. M. Half of the proceeds will go to relief and missions, and the other half to the church building fund. The bazaar is sponsored by the Ladies Friendship Circle.

—**Walton Mennonite Church, Walton, Kansas:** The Christian Endeavor meeting was held Sunday evening, April 11; Miss Bertha Fast, director of General Conference Voluntary Service Projects last summer, showed slides of the General Conference projects and presented the challenge of Voluntary Service.—Ella Voth, Corr.

—**First Church, Fredonia, Kansas:** Our church observed a week of witnessing for Christ. Good Friday evening we had a meeting and discussed the Seven Last Words of Christ. April 4 a guest speaker, Rev. B. H. Janzen, brought a message on "The Purpose of the Lord's Supper" and administered holy communion.

—**First Mennonite Church of McPherson, McPherson, Kansas:** The first funeral to be held in our church was that of H. M. Nickel, a member of our congregation, on Easter Sunday, March 28. The date for the bazaar of the Ladies Friendship Circle is Tuesday, April 27. Supper is at 6 P. M. and sale at 7:30 P. M. Work on the church building has been resumed this spring. The wiring has been completed, and quite a few men have volunteered to nail plaster base. Some shrubbery has been planted about the church. The Emmanuel Mennonite church presented an interesting program for our Christian Endeavor group in March.—Mrs. John W. Goering, Corr.

—**Herold Church, Bessie, Oklahoma:** C. H. Dalke passed away on Good Friday. Rev. Henry Hege of the Bergthal Church spoke in German at the funeral and Rev. Paul Dahlenburg in English.—Mrs. Herman Horn, Corr.

Book Notes

Meditations for Women is a companion volume to *Meditations for Men* published by Abingdon Cokesbury Press. It is written by women, for women. It's contents are arranged under the following topics: "On Opening Things," "Not without Sentiment," "Reaching Up," "Personalities of Springtime," "Together We Grow," "Larry, Dan, and Little Sister," "The Better Part," "A Time for Everything," "Prayer," "Mists and Mellow Fruitfulness," "Roads and Vistas" "New Government."

The book begins like this: "We will open the book. Its pages are blank. We are going to put words on them ourselves. The book is called 'Opportunity,' and its first chapter is New Year's Day."

On turning a few pages I find the story of a poor woman coming into a delicatessen shop, and seeing some leftover ice cream, presently drinks it and leaves. An old woman, dead now, but her grandchildren—what about them? Or there is the picture of heroic courage and faith of the French woman whose husband died in a German prison leaving her with three young children. She writes "Times are hard, very hard. We are sometimes hungry, often cold. But the children are nearly always merry, and what you call 'good sports.' For myself, I do not know how people who lack a sure faith in a loving God preserve their sanity . . . . my heart is calm and ever gay."

One is intrigued by the discourse on how the mother tries to face her task on the various levels — Judy returning every few minutes from the sandbox, the boys invading the kitchen for cookies and the husband coming home tired and hungry, each level making its special demands. Somehow one understands the woman who was tired of fighting dirt day after day and begins to feel sorry for herself. Sitting down to read the Gospel Story of the lowly carpenter one discovers a new attitude.

This is not a book to replace the Bible in devotional reading but brings spiritual refreshing through picturing present-day life situations.—D. C. Wedel

(This book may be ordered through any of the Mennonite book stores.)

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
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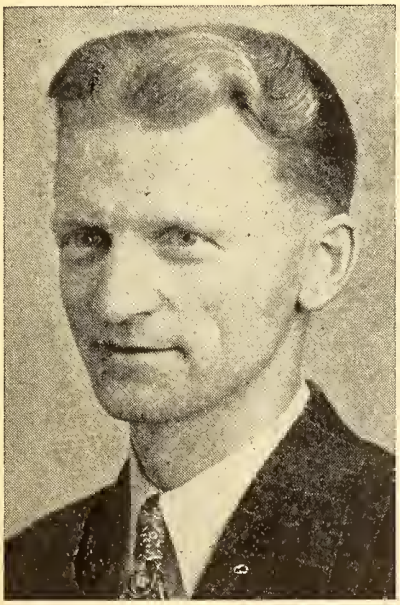
Review Year's Work in Saskatchewan

by Henry Friesen

Last night at our prayer meeting in the Invalid Home, we read Psa. 103:1-8, meditated upon it, and decided that we too could join with King David in these beautiful words of thanks; "Bless the Lord, O my soul; and all that is within me, bless His Holy Name. Bless the Lord, O my Soul, and forget not all his benefits." Although snowstorms and frosts are making our weather rather miserable, we are privileged to have warm houses, food, clothing. Looking back over the work of 1948 God Almighty has again done wonderful things through our people.



Rev. Isaac Epp
Saskatchewan Youth Secretary

Council Meeting at Newton-Bethel College

Starting with the Council meeting in Newton: the young people of the different districts of the General Conference met; and as the year before, received new visions and inspirations to expand our work. This time the main thoughts were directed to inspire young to give a certain period of their time to Voluntary Service.

Voluntary Service: Montana

Upon my coming home from the Council meeting, it didn't take much coaxing or talking, but a lot prayer to select the right four young people who were to go to the Montana Cheyene Indian Mission field. Cornie Driedger, orderly at the Invalid Home at that time, gave his car for the six-hundred mile trip, taking with him Erna Dyck, graduate of the Rosthern Bible School; Martha Mierau and Ella Heppner, graduate and student of the Swift Current Bible School. They left for the field during the middle of May and returned about the middle of July, with joy in their hearts, willing to prepare for greater work.

Youth Farm

On the Youth Farm we were privileged to have ten girls from the United States as Voluntary Service workers. We appreciated their help, especially during this time, because some of our staff went on holidays and others went to teach DVBS. The patients in the Invalid Home were happy that the girls spoke the German language, since some of our old people cannot understand the English. Truly, the girls adjusted themselves to Canadian customs very well, even if some of them got rather homesick at times. They also helped in DVBS work, and later we had very favorable reports from some places. If any of the girls who were here last summer should read this report, we'd like to say again, "Thank you for your wonderful work and cooperation."

Elim Gospel Beach

At Elim Gospel Beach we had four young people from our neighboring province Alberta, to help during the time of the retreat and children's camp. They did excellent work and at the same time were encouraged to do greater work for God's Kingdom.

We trust and hope that this Voluntary Service work will grow from year to year, and that we as young people will see more clearly the need there is to work for our Lord, and the privilege we have to gather treasures in Heaven.

Daily Vacation Bible School

Counting the help we had from the United States, we had seventy-one workers this year who went out from Swift Current and Rosthern to bring the Gospel of Salvation to the children. The schools varied in type and enrollment. We had schools with five children and some with fifty. We had schools where only the German language was to be taught and others where only the English was taught. Again as in the years before children were brought to the knowledge that Christ was their Saviour. This, of course, is our aim in DVBS. The teachers did not all report this, but we believe in Isa. 55:11, "So shall my Word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.

Saskatoon

At present we also have a full time mission worker, Erna Dyck of Waldheim, Saskatchewan, in the Mayfair and Pleasant Hill districts in Saskatoon. These are outlying districts, and many of our Mennonite people live there. Erna is being supported by the Saskatchewan groups through the Mennonite Youth Society, and by the Saskatoon Church and Saskatoon Young People.

Retreats and Children's Camps

As in previous years, we were again able to have two retreats and children's camps in Saskatchewan, at Swift Current and at Rosthern. Among the workers who served were Rev. J. Esau, evangelist, missionaries J. R. Duerksens and Elisabeth Goertz, Miss Anne Quiring, mission worker, Swift Current, and others. They all did their part to make the retreats spiritual, and souls were won for Christ's Kingdom.

Bertha Fast

Last year we had Ernst Harder visiting churches and youth rallies. This year Miss Bertha Fast, returned M. C. C. worker, was here traveling in the interest of the Voluntary Service. She also gave interesting reports on her work in Egypt and Italy, bringing the great work of the M. C. C. very close to our hearts.

Invalid Home and Children's Home

In the Invalid Home and Children's Home the work has grown considerably since last winter. We have thirty-three patients at present in the Invalid Home, with the following churches being represented: General Conference, Mennonite Brethren, Lutheran, Apostolic, New Jerusalem, Catholic and others. The staff of the Invalid Home usually consists of twelve girls and one man, who is the orderly. If God so leads we hope to complete the second floor this summer in order that we may be able to accommodate fifty patients.

The Children's Home was opened last summer. At present there are five children in the Home, the directors being Mr. and Mrs. David Friesen and Miss Sarah Lehn. We thank God for them all, and it is our prayer that these children may really be brought up in the fear of the Lord.

The Lord has truly been great to us in supplying our financial needs this past year. The farm has been paid for, the Invalid Home's large debt has been reduced to a minimum, the Children's Home has been completed, leaving a small debt which is slowly being reduced, while running expenses are being met.

We would herewith like to thank all our friends who have contributed in prayer and finances this past year. The Lord will repay you abuntantly.

The work is thine, O Christ our Lord,
The work for which we stand,
And being thine, 'twill overcome,
It's foes on every hand.

Peace Movement in Italy

by Sandro Sarti

[Sandro Sarti spent a year's study at Bethel College last year as a part of the delegation of European students in our schools. Sandro is a Waldensian, a small but vigorous Protestant group located mainly in Northern Italy. This group of Christians has a 750-year history, having originated around the year 1200. Sandro returned to his homeland deeply interested in the non-resistant position toward war.]

On October 11 there was held at Florence the first meeting of representatives of various Italian pacifist movements. As a result of the meeting it was decided to create a "Co-ordinating Committee of the Italian Activities for Peace" (Secretary, Edmondo Marcucci, Via Gramsci 25, Jesi, Ancona) with the underlying purpose that it be a kind of "peace union." In addition to this a group of more radical pacifists (among them some active in the nonviolent teaching) founded an Italian Association of Resistance to War. Its first members signed the following declaration: "The movement is open to all who refuse to participate in the war or to assist in the preparation for war including military service, work in factories producing armaments, whatever their religious or political ideas are. The activities of the Association shall be carried out by local groups and committees with a central unifying committee."

Another meeting was held a few days ago in Torino in order to organize the national committee of the "World Alliance for Friendship Among Peoples Throughout the Churches." The program of the Alliance in Italy is to present the peace problems to the Protestant churches first and later to the Italian public at large. The planning of various activities is very

Report from Washington

Word from Washington indicates that there are three views held regarding the present world political situation. First, there is a small minority opinion that America should whip Russia when the whipping is good and now is the season for it. This group holds that the present time is advantageous for American expression of power.

A second view holds that the big fist policy should be followed and Russia should be bluffed into submission in her policy of aggression. The big fist should, of course, have the power behind it to make it a real tough one! That, seemingly is a prevailing view.

A third view holds that the present crisis is trumped up or at least the administration is making a great to-do over the crisis using it to the administration's political advantage. This view holds that the administration is using Rooseveltian crisis politics to keep itself together and in running order.

interesting and includes conferences, group study, seminaries, etc. The most interesting activity of all is the proposed meeting of representatives of various Latin countries next summer here in Torino. The president of the national committee is Dr. E. Eynard. minister of the First Waldensian Church of the city.

Distribution of Schoolbags

[Last year Sunday schools in churches here made up school bags to be sent to relief centers abroad for distribution by M.C.C. workers. The following are reports of the results of this gesture of good will by children and young people.]

In China

It was just another morning—but in the hearts of several hundred school children it was more than just another morning; it meant this was the day for them to receive the Schoolbags that the "Menno-o-weis" were giving out. This morning each child scrubbed his or her hands and face extra hard, so it seemed, as the teacher had told them that they had to be clean and look their best.

Mr. Sun, secretary of the Y.M.C.A. at Kaifeng, and myself took a day's investigation of all the Christian schools in Kaifeng. After visiting the sixt different schools we gave out four hundred and fifty coupons which indicated that the bearer of the coupon would receive a Schoolbag from the M. C. C.

As each group came for their bags, a short explanation was given to how these Schoolbags happened to come to China—a token of friendship from the American boys and girls to the Chinese boys and girls. Then the Bible story books were given to each child.

Now came the big moment for the children. As the Schoolbags were given out the children's eyes grew big with excitement and a most gracious "thank you" was given to us. While the Schoolbags were distributed a can of peanuts was also given to each child. To many children this was indeed a luxury and each child went home that day proudly carrying a Schoolbag and hugging a can of peanuts.

By noon the last group of children had come and the Schoolbags were given out with the exception of some forty odd. The remaining were to be sent over to a missionary who was going to use these bags in starting her refugee school.—Viola J. Amstutz.

In Vienna, Austria

"The next morning early we went to the Evangelische Volks Schule. Here we visited the different grades. The children have their rooms in school, just as you do in America. A number of the boys and girls do not have any school bags. Paper, pencils, crayons, and erasers can not be found here in the stores. These boys and girls were given lovely bags, contributed by the boys and girls in America. I just wish you could have seen their happy faces. They found all kinds of useful things in these bags-paper, pencils, colored crayons, and erasers. They came and shook hands with us and courtsied."—Elizabeth Baehr

Letter From a Child In Strasbourg, France

"Thank you for your pretty gift and for your little note.

It is with great joy that I opened the bag with all the surprises—the water colors, the crayons, and all the other nice things.

My name is Yvette Muller, I am 12 years old and I have a little sister and two brothers. Thank you once again and goodbye."

In Italy

"Our big moment now is the schoolbags which have arrived and are they lovely! We gave some to the children at the Waldensian orphanage the other evening and were they thrilled! It will be a pleasure to see the reactions to the rest of them which will be given out in the coming weeks."—Velma Schlabach

In Poland

"From the days as a school teacher before coming to Europe, I can recall to mind the expressions of happy children when upon certain occasions they were specially favored. Their expressions could hardly have been more joyful than those I saw among the Polish school children who recently received the gift school bags from America.

I was in the local village school on several occasions before our distribution of school bags, and was amazed by the lack of ordinary facilities. Pupils somehow prepared their lessons with pencil stubs a few inches long and a few scraps of paper. You may well understand then, how much the children appreciated the contents of the school bags. Many of them had never seen crayons or modelling clay. When Emerson Miller gave out the bags at one school, one little boy asked whether he could really keep his school bag or whether he would have to return it later. Some parents reported sleepless nights created by the excitement of receiving the bags.

To girls and boys in America—each one of you who so kindly prepared a school bag that reached Poland has been responsible for making your Polish neighbor a great deal happier. Always remember that these children are your neighbors, because as Jesus intimated in the story of the Good Samaritan, he who needs your help is your neighbor."—Wilson Hunsberger

In Amsterdam, Holland

"It will be of interest to you to hear how the school bags were received here. They were sorted in the office as to type and contents—we have to consider four different classes of children. Each child was allowed to come in with a chosen number and from the pile sorted for his class to get the school bag with corresponding number. —Joy?—The Christmas packages didn't bring forth more exultations. Now bags are taken to bed, neatly standing at the foot end, they stand beside them at the dinner table and are taken with them while walking on the grounds. Our only regret is that they come so late. These materials would have helped so very much in our school had we had them from the beginning.—Evangeline Matthies

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Volunteers Help at Material Aid Center

Young people from various Mennonite groups have recently been participating in "youth day" work at the Newton, Kansas, material aid warehouse. Local leaders from the several Mennonite groups assumed responsibility in enlisting volunteers for work on each Thursday from February 26 to March 25. A typical "youth day" included packing and processing work at the center, and also a devotional period and talks on relief and serve themes. This type of activity is recommended not only to young people living near other relief centers, but also to any local young people's groups which may desire to engage in some relief or service activity. One example of such a local relief project is the Shoes for Relief drive held at Scottdale, Pennsylvania, on January 10, 1948, by a Mennonite young people's group.

NEWS BITS

The Mennonite congregation in Altona, Germany, now has four thousand members as against four hundred before the war according to one report.

In Kiel, Germany, the MCC is daily feeding 3,500 children a plate of soup and a roll.

MCC transportation equipment in Europe is mainly of the army type, many jeeps and GMC trucks. During the past eight months approximately half of this equipment has been overhauled. Three men work full time to keep vehicles on the road and they have more work than they can do.

Kansas University has done away with the freshman beanie. Someone suggests, "There is hope yet that the old school will grow up."

The army is accused of using huge military appropriations for influencing public relations. Dr. Roy L. Smith reports that at present there are approximately 1,700,000 men enrolled in the regular armed services.

The **Washington Star** is authority for the statement that by early 1947 ten of the twenty top-ranking executives of the State Department were transfers from the military services. The highly authoritative **Army and Navy News Bulletin** said a year ago, "Today the army has virtual control of foreign affairs . . . . The chain of control in diplomatic hot spots both in the execution of basic policy and in the formulation of ad hoc arrangements, lies almost totally in the hands of the military authorities." Mr. Hansen Baldwin, in this article in **Harper's** Magazine wrote, "That the first step toward autocracy in any nation is the creation of a specially privileged military class."

POLISH COMMUNISTS ARE CHURCH MEMBERS

From Poland comes the report that many of the Polish Communists are church members. Some groups, such as the Baptists and Methodists, have increased their membership as much as seven-fold since the war. Many of the churches, not having room enough, hold three services on Sunday to take care of the crowds. There is an official guarantee of religious liberty, and it is reported that church critics of the government are not molested. The report also states, "The government is encouraging religious life by allowing lower costs on materials for church rebuilding and reduced rates for clergymen on concerts, rail travel, and other services." They also get plenty of time on the radio.

BURMA GAINS INDEPENDENCE WITHOUT WAR

Under British power since 1826, Burma is now independent under its own red and blue flag. The president in his recent proclamation said, "Let us rejoice that this independence did not come as the result of armed conflict, but as the fruit of friendly negotiations with a great nation whose political bonds were replaced by mutual consent with the stronger bonds of friendship and good will." The former British governor of Burma has asserted that the Burmese will be freer than the Filipinos under the present American treaties.

Militarization

By the time this is in print, the Italian elections will have been held and the die will be pretty well cast so far as the political mind of America is concerned. Reports indicate that the country's political leaders are pretty well set on the idea of re-instating Selective Service. U.M.T. does not have too good a chance of becoming reality, it is said.

Since this sort of action will so deeply affect the life of America by directly influencing its family, school, and religious outlook as well as its political policy in relation with other nations, the need for concern and voiced opinion on the part of each of the people is indeed great. Letters, telegrams, telephone calls to your Congressman and Senator is indeed in place! On commenting on this proposed legislation, one editor stated bluntly, "Truman Means War!" A simple statement of your convictions is sufficient to register your opinion to your Congressman in Washington.

The Mennonite

Volume 63 — April 27, 1948 — Number 17

It Takes a Lot of Love To Rear Children Right

an editorial

The home is the basic institution of society. Its welfare should be one of our primary concerns. More prayer and planning should go into the making of a home than into the work of our occupation. The home faces dangers. Influences that tend to disintegrate find their way into homes through the radio, magazines, newspapers and the funnies. The downward pull of these forces and the worldly life about us should keep us awake to the need of making the home truly a place where the child will grow up under Christian care and nurture.

To have a loving discernment and "intuitive feel" of what is right and best for children is very valuable. There are many homes where parents could not give any reasons for doing what they do, except that it is right and loving. Somehow when love controls, people do what is right. A loving concern for the personality of others enables people to consider and solve problems from the viewpoint of the one who needs help.

From birth on a child is influenced. One of the most profound needs of a newborn child is the feeling of security. When the mother loves and cuddles her baby as she nurses it, attitudes are developed that will go with the child through life. If the child is left alone to feed from a bottle that is suspended from a nursing gadget or to feed from a bottle that rolls from its mouth, it leaves the child frustrated and with a feeling of insecurity and inferiority. Psychiatrists also warn parents that a child should not be excessively loved, lest the child fail to develop a sense of responsibility for its own decisions. Parents can be over-solicitous and over-protective to the harm of the child.

As the child grows up he becomes very eager to learn. His insatiable curiosity grows out of this desire. This is the time to be open and honest with the child. His questions should be honesty faced and frankly answered. In this period of childhood character grows by the process of identification.A child may want to be like father or like teacher. What people are is therefore more important for the child's life than what they teach him, important as that may be.

In early adolescence young people often come into moods of defiance, because the demands that are made upon them are very great. They are expected to grow up and use their own judgment, but at the same time they are also expected to respect the wishes and judgments of their elders. It takes a great deal of wisdom and patience to allow young people to stand on their own feet. The mother of Jesus found it difficult when the young Jesus went his own ways and stayed in the temple at Jerusalem. It is important that older people try to appreciate what young people do when they strive in their way to do what is right, even though that may not be the parents' way. Here a loving concern for the personality of a youth will go a long way to avoid mistakes.

When there is hearty laughter in a home the children are likely to feel a sense of security. When parents with Christian optimism can laugh at the funny things that happen somehow the children feel that life is good.

The pressures that are put on young people today are tremendous. Older people should, therefore, be doubly sympathetic and understanding. Both the young and the old should strive to make the best of these difficult times. An aged father whose sons had grown up to be fine men was congragulated for raising his boys so well. A young father said to him, "I wish I were as wise as you have been." To this the aged man replied that very likely in this day he should make no better job of raising a family than the young father was doing. Concerned parents seldom feel self-sufficient. Parents who exercise love and hold themselves to the admonitions of sacred Scriptures are likely to succeed in making their home a place where their children will grow up into good useful Christian men and women.

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"Other foundation can no man lay than that is laid which is Christ Jesus"

EDITORIALS

THE CORRUPT condition of the Orthodox Church in Russia in days past is frequently cited as one of the main reasons for the atheism of the Communists and for their violence in trying to achieve the fulfillment of their material needs. What has been happening in Italy and in Colombia should make people very thoughtful these days when the connection of the Russian church and Communism is remembered. Firstly, Italy has been regarded as a solidly Catholic country in which the Catholic Church had its headquarters. The Pope has been regarded as an outstanding opponent of Communism. How are we to explain the fact that a great many of the Italian people are now voting Communist in direct contradiction to the stand of the Catholic Church? How is it that in Catholic Colombia the Communists are credited a part in the recent rebellion and other liberals also took part in the general destruction in which Catholic cathedrals were destroyed. Does this all constitute evidence once more that the Christian Church as known in these two countries has had a form of godliness but denied the power thereof, with the result that people finally see into this and revolt against what is nominally called Christianity? Aside from these two cases, let us consider one more. A wide awake Christian from Europe recently visited the United States and after leaving here reported her regret that the Christian Church in America did not have a hold of the mass of industrial workers. Is it any wonder that people who are hard pressed for the necessities of life will turn against the church if the church does not show that it is sincerely interested in their needs. Coming back to what happened in Colombia, South America, it is noteworthy that Rear Admiral Ellis Zacharias has reported that the basic error of the United States in going to Colombia to the inter-American Conference was that of going with practically no aim except the creation of a common front against Communists. Zacharias reported that Latin Americans went to the Conference with their eyes on a hemisphere recovery program—something to relieve their own "run-down condition and low standard of living." This is one angle that has not been played up in the daily press. When so many people in countries that have been considered so solidly Catholic turn against the Church, and when these people happen to be members of the under-privileged classes, it is time to see the handwriting on the wall. The Christian church had better be Christian, or else it will reap the results.

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IN KANSAS there is a Fundamental Baptist Missionary Fellowship. The group feels itself called out from among the other Baptist churches. The ministers belonging to it preach with a very strong salvation emphasis. There is a much stronger emphasis upon conversion than upon the growth in the Christian life later on. According to a rough estimate by one of the ministers in this fellowship, approximately 20 per cent of the ministers in this fellowship are former Mennonites. Of the 20 per cent of former Mennonites, over three-fourths are former General Conference people. Thus it is evident that the Mennonites have a very strong proportional representation in this Fundamentalist Baptist Missionary Fellowship, as far as the number of ministers is concerned. Some of these ministers, who in their youth attended General Conference Mennonite churches, now express themselves to the effect that they hardly ever heard much said about salvation in the churches of their youth. They blame them for not having made clear the way of salvation. After considering a goodly number of other factors that may enter into the situation, one must still face the question as to whether the General Conference Mennonite churches are not actually lacking in an emphasis that would help to make clear to bound souls as to how they can find release and new life. As Mennonites we are used to being very calm, and certainly calmness is a very desirable attribute as long as it is the calmness of the Holy Spirit, and not the calmness of tradition long since gone dead. History does not give the impression that the pioneers of the Mennonite church were excitable people, but it does give us the impression that remarkable changes were brought about in lives. Maybe it is a very difficult problem to make salvation clear to some people. Maybe it needs a different approach than we have been used to making. One thing seems clear. We must preach The Way effectively.

"The Greatest Story Ever Told," which was conceived by and is written under the supervision of Fulton Oursler, internationally known writer and a senior editor of the Reader's Digest, is heard each Sunday at 6:30 p. m., EST, over the coast-to-coast network of ABC.

Kirby Page Speaks on U.S.-Russia Relations

Kirby Page, who has for many years fearlessly and relentlessly faced and preached the truth as he saw it, spoke to a large audience in the Memorial Hall, North Newton, Kansas, on April 20, under the auspices of the Newton Ministerial Alliance and under the sponsorship of the American Friends Service Committee. Dr. Page pictured God as groaning over mankind today. Under this concern of God for mankind, Dr. Page then placed the race of armaments between Russia and the United States, and suggested that God knows why it is going on.

Russia is working feverishly to make itself strong and powerful, declared Dr. Page. Communists care about Communism and they want to extend it. Very important is the fact that they reject the idea of God. There are reasons for this. They were "never exposed to real Christianity under favorable conditions." Any fair-minded man who will read the three hundred year history of the Orthodox Church in Russia will see one of the main reasons why Communists today are atheists. Furthermore, young Russians came on the scene of power when the materialistic idiology began to sweep over Europe. It was one that said that you cannot depend upon God or prayer, but that it is material force that decides things in this world. Russia is putting forth every possible effort to make itself strong. But, said Dr. Page, other governments have the same idea of making themselves strong.

The American point of view is that you have to talk the language of the dictators and the atheists if you are going to deal with them. Militarists in our own country believe that it is only sheer force which will really decide matters in this world. Dr. Page suggests that, "The militarist mind and the Communist mind are very much alike." Both say that military might decides. Millions of Christians talk just like Communists do. They say that we must have force or we will fail. It is bad enough for atheists to trust in violence, but it is infinitely worse for Christians to believe in violence. Dr. Page then went on to picture America's preparedness for war. It entails: 1. Blockbusters, which with jelly fire can burn a large area. With such bombs America demolished about fifty of the largest cities in Germany and fifty of the largest cities of Japan in the last war. In about two nights the city of Dresden, Germany, was destroyed, and two hundred thousand of the one million inhabitants were killed or wounded. 2. The atomic bomb. It killed one hundred thousand of three hundred thousand people in one Japanese city. Fifteen months after the Bikini test, the battleship *Pennsylvania* was still so hot that it has now been sunk. 3. The rocket. This is a mechanically guided missile. A million houses in England were damaged or destroyed by such rockets sent by the Germans. The Russians now have one which will travel eleven hundred miles. 4. Biological warfare, of which there may be a hundred varieties or so. 5. Submarines. There is one now which will stay under water three weeks. 6. Bombers with a range of eleven thousand miles. 7. The secret weapons which are being perfected and held in military secrecy. Put your mind on this when we talk for preparedness, Dr. Page suggested. It is the idea that we must be ready to kill millions.

What does God think of all this, queried Dr. Page? He loves each one of us, every single person in America and in Russia. He sees man entertain the idea that military power really decides. He sees man think that the only way to be safe is to be ready to kill. Why do Christian people believe this?

In outlining a program on what does God want us to do about it, the speaker gave the following points: First, reject the idea that military force really decides matters. Put in its place the idea of overcoming evil with good. If this were to be done, how would we behave? 1. We would spend our money on goodness and not for wickedness. Every year for ten years we could spend fifteen billion a year for providing food, clothing, shelter, machinery, etc., for the needy people of the earth. Instead of spending it for death, we would spend it for life. 2. We would tell Russia we would stop making our armaments. We would destroy our atomic bombs and make constructive use of our atomic energy resources. We would let Russia know that we would never use bacterial warfare, and that we would disarm as the others disarm. 3. We would be in favor of law and order because these are of God and we would see that we not only need local government but that we need world government.

In discussing why we don't do this, Dr. Page suggested that there are many reasons, but that the one main reason is that we are afraid and that we organize our fears. He suggested that if we let our worst fears pattern our behaviour, we cannot be Christian. Jesus often reminded his disciples not to be afraid.

It is much safer to trust than to fear. Now just how shall we trust? Shall we say that we will trust the Communists and expect them to do right, or shall we say that we will trust in a way of dealing with the Communists? Dr. Page suggested that the latter is the way of the Christian who believes in God. Jesus did not say that people will always treat us right. It may mean a cross. He did not advocate trust in the Romans or the Pharisees to bring about right treatment. We may have to undergo much pain, but it's God's way of building His kingdom throughout eternity. They who put their faith in atomic bombs will be destroyed by atomic bombs.

Dr. Page suggested that Christians today are guilty of praying so little and so infrequently about this whole race of armaments which is plunging us towards destruction. If we ever stood in the need of prayer, we stand in that need now. We need to confess and to pray for forgiveness.

In the discussion period which followed the lecture, Mr. Page pointed out that the historian Toynbee lists twenty-six civilizations, sixteen of which have already perished and nine of which are on the way out, leaving only ours, and that, Mr. Toynbee suggests, is a machine, city, and atomic bomb civilization which must face these tremendous threats but which still has a possibility of surviving but only a possibility.

In reply to a question as to whether we should not spend more time influencing the great mass of citizens rather than trying to convince the congressmen to act according to our beliefs, Dr. Page replied that that was his own personal position, that he spent comparatively little time trying to make an impact in Washington, but that he spent most of his time speaking to the great mass of people.

The speaker did make clear that he believed that a minority in a democracy should speak up for what it believes, otherwise it would be untrue to the democratic form, and the voice of the majority alone would make it a totalitarian government.

In reply to another question, he suggested that the way of the cross may be a difficult one, but after all it is The Way for it is the only satisfying life. And secondly, it may be comparatively less dangerous than the way of violence.

Dr. Page emphasized that individual salvation is certainly the right emphasis, but that we have been very much mistaken in thinking that the salvation experience constituted the finished product of the Christian life instead of being just simply the beginning. He suggested that Christians must see to it that their salvation does not only affect their personal relationships, but that it also has something to do with how we live together with all the people in the world.

When asked what the situation might be confronting the United States should the United States be victorious over Russia in a military way, Dr. Page suggested that it would mean such policing of Russia and the world that it would make a totalitarian nation of the United States to do it.

Dr. Page also pointed out that Christians stand in a great danger of exhibiting the worst kind of hypocrisy. It is bad for people not to believe in God, very bad, but the worst kind of hypocrisy is to declare one's belief in God and then actually to behave like the devil in place of it. He cited the case of the two sons pictured by Jesus, one of whom said that he would do it and did it not, and another who said he wouldn't do it and then got around to doing it anyhow.

The speaker also spent considerable time in pointing out that the great mass of Christians have become tremendously secularized so that God really has very little chance in their way of thinking and living.

All of this confronts us with a tremendous need for study, concluded the speaker.

A very large group of people stayed for the after meeting. Readers of the MENNONITE may be interested in knowing that Dr. Page has consented to contribute several articles to this paper.

Missionary Notes Deep Passion of Revolutionaries

[The following news report is by L. A. Rutschman, Mennonite missionary in Colombia, who has been attending language school at Medellin until now.]

Medellin, Colombia, South America, April 11.—Yesterday morning, accompanied by a newly arrived Lutheran missionary from Minnesota, we toured the city to inspect the damage of the anarchy of the previous night. Five hundred stores had been pillaged; shelves had been emptied of their goods; huge plate glass windows in thousands of pieces covered the side walks and streets. Several buildings had been burned, including a part of the Catholic University and Conservative newspaper plant. Soldiers with fixed bayonets were everywhere. Heavy artillery was not lacking. Army trucks filled with soldiers, guns in readiness, are even today patrolling the streets.

For a few hours Friday evening the majority of radio stations were under the control of the revolutionaries. After hearing their cries, seeing their willingness to die for a cause, and feeling something of their deep passion, I could only compare them to first Century Christians in enthusiasm. I have never heard a revivalist even approximate such depth of feeling. Yet were we as Christians half so enthusiastic, the world would fall at the feet of Christ. And how sadly they need Him! To think that this horde of supposedly respectable citizens would pillage a city, their own city, as did these Friday night, shows something of the depth of the failure of the established Church, and the tragic need of the gospel.

An incident of this type is not without its sorrow. A brilliant young university student, apparently the victim of a policeman's bullet, lost his life. For weeks he had been attending the Presbyterian Church regularly. He had arranged for a university Bible discussion group under the leadership of the national Princeton-trained pastor to begin next Thursday. This vital link between the Evangelical Church and the university now seem to be broken. May God raise up others to take his place.

In a few days we will be leaving the language school in Medellin for our mission in Cachipay to continue our study there and assist in the work.—L. A. Rutschman

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"He who only plans is a
dreamer;
He who only works is a
drudge;
He who plans and works
is a conqueror."

—*Author Unknown*

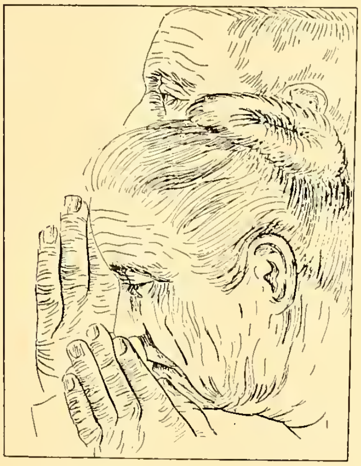
THERE WILL BE AN INCREASING NEED FOR HOMES FOR THE AGED

by H. J. Andres

It is always interesting to note, in studying the word of God, the many responsibilities with which the Christian Church has been charged; then, also, it is helpful to us to evaluate and see to what extent we are fulfilling our responsibilities in these various categories.

The evangelization of the world, the feeding and clothing of the hungry and destitute, the care of widows and orphans, supplying the needs of the sick and aged; all of these are among the responsibilities of the church which it has sought to fulfill in varying degrees according to the needs.

In evaluating these needs, it is at once apparent that some are more of a constant nature while others are quite variable, being affected greatly by economic and world conditions. The bringing of the gospel to the uttermost parts of the world has been more of a constant universal task of the Christian church throughout the years, while the need for the feeding and clothing has varied greatly as to time and place.



Sketch by Milruth Unruh

There is one need for which the church bears responsibility which has increased markedly during the last several decades, and that is the need of care for our aged. There may be several reasons for this.

For one thing, it is true that our average family circle, the individual family unit, is smaller today than it was twenty years ago. There is, therefore, less opportunity for one to help the other or for someone to take the responsibility to care for father or mother, and the infirmities of advancing age make it difficult for loved ones to render the adequate nursing care.

But there are other stronger factors which tend to increase our responsibilities in this category. In a recent publication, one of the leading life insurance companies reported that the average length of life of the American people has increased by almost one-third since the beginning of the century. According to health conditions prevailing in 1941, the people of this country had an average length of life, or expectation of life at birth, of 64.36 years—a gain of more than 15 years since 1901. The record has been especially good for white females, who, in the last four decades, have added 17 years to their expectation of life at birth, as against 15.16 years for white males. By 1941 white females attained an average length of life of 68.08 years, just two years short of the biblical three score years and ten. For white males, the figure was 63.39 years, or about 4-2/3 years less than that for white females.

Speaking in terms of averages, or actuarially, the married woman is expected to survive her husband by about eight years. This is accounted for by the fact that women on the average outlive men by about four years, and among married couples the husbands average four years older than the wives.

According to this company, life expectancy at birth increased from 46.3 years in 1901 to 61.48 in 1937. Present trends indicate that the next generation will have a life expectancy of from 68 to 70 years.

According to the Bureau of the Census, Washington, D. C., the average age at death increased from 46.3 years in 1925 to 55.2 in 1939, a gain of 8.9 in fifteen years. Today the chances of reaching 65 are as great as were the chances for 50 in 1910.

The Federal Census in 1940 showed that there were were 33 per cent more people aged 65 and over than in the same age-group in 1930, as compared with an increase of only 3 per cent during the same decade in the general population. The number of persons in this country over 65 years of age increased from 6,633,805 in 1930 to 8,945,206 in 1940, an increase of 2,322,401 in ten years. In 1930, 5.7 per cent of white people were 65 and over; in 1940, 7.0 per cent. Both the number and proportion of aged are increasing rapidly.

In middle age, the average child of today will have twice as many aged relatives as his parents and three times as many as his grandparents had.

Other reasons for the increase in the proportion of the aged include: declining birth-rate, decrease in infant mortality, reduced immigration of the young, reduced mortality during productive years, lowering of production age, and lengthening of life by control of diseases by prevention, medicine, and surgery.

Owing to the efficiency of the medical profession, the number and proportion of aged people will continue to grow. The strength of the movements for old age pensions is an evidence of present achievements. The skill of the doctors has mutliplied the number of people

The residents in our homes for aged are happy, cheerful and content. In these homes, they have opportunity for Christian fellowship with an interest in others of their own age.

who confront the problems of old age, just when apartments and houses are being built without guest-rooms.

Our people are quickly growing older, both collectively and individually, and we can not escape the obligations imposed by the ever-increasing proportions of the elderly in our populations.

The fact that many of our churches are planning homes for the aged is evidence that the church as such is conscious of its growing responsibility in this regard, and those who are active in the promotion of these projects should be given every encouragement that we might all fulfill our God-given responsibility to our aged to whom we owe so much.

It is an interesting and encouraging observation that the residents in our homes for aged are happy, cheerful, and content. In these homes, they have opportunity for Christian fellowship with and interest in others of their own age. They do not sit idly by but demonstrate an active interest in all that goes on. Their varied experiences, their mature thinking, and their seasoned judgments can be most valuable.

"Come, grow old along with me,
The best is yet to be—
The last of life for which the first was made!
Our times are in His hands
Who saith, 'A whole I planned.'
See all, trust God, nor be afraid."

Letter from the P. J. Boehrs

(The following is a letter written by Rev. and Mrs. P. J. Boehr March 17 from the new mission in Paoki, Shensi, China.)

Dear Friends in the Home Churches,

Greetings in the Name of our Living Lord, and from troubled China!

It is now a little over three and a half months that we are in this new field, which we call the Shensi-Kanus field; and what a joy it was to have our first coworkers from the homeland to come to us on February 6 of this year, Miss Fast and the Lester Wuthrichs. Before and since they arrived we have been living in "One-Room" apartments, where we eat, sleep, cook, study and receive guests. And now we have five C. I. M. missionary guests with us, and "eat and sleep" them in the quarters we have,—the Wuthrichs with one room like ours, and Miss Fast with a smaller room, all in the Pentecostal Bible School, not far from and on the same street as the Jen Ho Hospital, where we were guests for the first two months of our stay here. Since the coworkers coming we all eat together, and we've also begun with regular Sunday morning services with our own small group. Beginning with the New Year we began with regular "open-air" services at various places in this city. We are now also going to a Home for the Needy, or Poor, and find that the Gospel preaching finds response in the hearts of those poor boys and girls, and the old and the blind. One blind man there is a strong testimony for the Gospel among the poor with whom he must live. He teaches Bible verses to a group, and also helps other blind people to learn to read the the Braille Scriptures.

We have begun with building operations on two four-roomed houses, intended for Chinese workers, for the residence of missionaries for the present. A well also has been in the "digging," but at eighty feet the well-diggers have not yet found water. At first we had planned, together with our lately returned coworkers, to erect three missionary dwelling here in this city on the one-and-a-half acre plot bought early this year. We have lately decided to erect only one for the present. We had hoped that when we would come to a new field, we could rent quarters for dwelling and for a chapel. It hardly had entered into our thinking to go into an extensive building program, and we were praying and working to the end that we might get fairly suitable rental property; but that became increasingly impossible as our two Chinese brethren Wang and Ts'ao went around in search for quarters day in and day out for weeks. Not only was the renting of property seemingly impossible, but we tried and tried to purchase, and also that was a real problem. But the Lord had a Christian Chinese friend for us in Mr. Mu (called Moo), who had gotten a first touch with us through hearing us preach in the independent church near which we lived as guests in the hospital. Since then this brother has not only been instrumental in helping us to procure the building lots we have purchased, but he and his friendly Christian wife feel themselves drawn to our Gospel fellowship. Mr. Mu is a construction engineer and surveyor, and gives much of his time to planning the laying out of the plot and the drawing of the house-sketches.

We have had about ten days of rainy weather, and have had snow also the last days, but the sun tries to break through this afternoon. Such weather has been a real test for our forty thousand large mudbricks, which are for our building work; in fact most of the house building will be of earth, but we hope to have wooden floors in the missionary dwellings, and of course doors and windows of wood. In this area there is plenty of building lumber, which we buy in logs and planks ready cut in the nearby mountains.

Prices of goods of all kinds continue to rise, and the United States dollar, we hear, has brought as much as more than $400,000 Chinese dollars on the Shanghai market. Even with such a high dollar exchange we cannot catch up with commodity prices. But there is no scarcity of goods or foodstuffs, except metals, so that we can hardly buy a Chinese made stove, and galvanized buckets are unobtainable. The region here is very different from our Hopei field, for we have no dust storms, which are so plentiful in Hopei and Honan provinces.

Because of Communist advances in northeast China and pressure by them in the northern part of this province and in west Honan, and disturbing rumors even here, we need much prayer that we may have wisdom in meeting any situation. We are a considerable distance from the troubles for the present, but the overall picture is not very encouraging.

Our
Colleges and Seminary

CANADIAN MENNONITE BIBLE COLLEGE

On the tenth the students of the Mennonite Brethren College gave a return program in our College. Special numbers were brought by the ladies trio and radio ensemble. As a part of their program they presented a skit depicting the relief work of the M.C.C. in Europe and the tremendous challenge that our Mennonite people have in this common endeavor. After the program all students were invited to the basement for refreshments and some games. A very warm spirit of fellowship was experienced by all.

Rev. Herman Epp, a recent Canadian immigrant formerly from Danzig, and for three years a refugee in Denmark, was a guest speaker in our chapel Wednesday. He gave a very interesting report on conditions in Europe and told of his personal experiences as a refugee fleeing from his home.

BETHEL COLLEGE

The Senior class play, Karel Capek's "R.U.R.", has been scheduled for May 7, at 8 P. M. in Memorial Hall. Erna Schmidt and Orville Voth have been chosen to play the leading roles in this sociological drama which deals with the problem of man's destiny in a mechanistic and greedy civilization. Mildred Claassen has been elected president of the Beta Kappas for the next year. As a special project the organization recently installed a water cooler in the Memorial Hall basement. The new president of the International Relations Club is Stanley Voth, and Harold Schmidt has been chosen to head the Future Teachers Association. The prize for the best ten-minute skit among the eight presented at this year's Farcity Review was awarded for the second consecutive year to the "Campus Kids." Helga Kemnitzer, a German student of Mennonite background from the Frankfort area, arrived on the campus recently to enroll at Bethel.

FREEMAN JUNIOR COLLEGE

Tuesday was Campus Clean-Up Day. This is an annual event. Students and teachers came dressed for the occasion. Everyone met in chapel. After a period of devotions all went to the assigned work. Both the planning and cooperation were fine, so a lot was accomplished. Among the projects carried on were some of the following: siding barracks, constructing a sidewalk to the barracks, making cinder paths around the gym, trimming trees and digging around them, raking leaves, cleaning cisterns, hauling away ashes, leaves, etc., Various small paint jobs, taking inventory of library books, cleaning the museum and various other projects. Everyone worked until 2:30 when the Foods Class served a delicious meal to a tired and very hungry group.

BLUFFTON COLLEGE

The Women's Gospel Team gave programs at the Dalton and Sugarcreek, Ohio, churches Sunday, April 18. On the evening of the eighteenth the Men's Gospel Team had charge of the service at the Ebenezer Mennonite Church near Bluffton. Several faculty members attended the Middle District Conference at Wayland, Iowa, April 22-25. President Fox, of Findlay College, spoke in the chapel service April 15. Burton Yost, ministerial student of Lansdale, Pennsylvania, has been elected president of the Men's Gospel Team for next year. This past year he has been head of the YMCA. The relief committee of the college sponsored a collection of shoes recently. Students led a discussion of Conscription in the light of Christian teaching and a positive program of voluntary service at the First Mennonite Church, Bluffton, Sunday evening, April 11. The choir gave a concert in the St. John church Sunday evening, April 11.

MENNONITE BIBLICAL SEMINARY

The major emphasis in chapel this week was evangelism. Dean William Beahm referred to a week of evangelistic meetings which he conducted at the Brethren church of Greensburg, Pennsylvania. During this week forty-six people accepted Christ. He explained that back of this remarkable record was an outstanding pastoral evangelist. This man was a moving preacher, a very energetic visitor who averaged about thirty calls a day, a great man of prayer, and in general a very effective Christian worker. Therefore one of the keys for effective evangelistic meetings is pastoral preparation.

Another moving address on this subject was by Dr. Jesse Bader of New York City. He showed how many of the larger denominations of the country are making great strides in terms of lay visitation evangelism where workers go out two by two.

In an address concerning the service program of the Church of the Brethren, W. Harold Row referred to various German pastors who spoke to him recently indicating how their whole conception of the gospel has been broadened by coming into the contact with the ministry of love as carried on by the Peace Church Service Committee.

President S. F. Pannabecker will represent the Seminary at the Middle District Conference in Wayland, Iowa, April 22-25. He will go from there to Newton, Kansas, to attend the Inter-School Committee of the General Conference Board of Education.

The rising tide of concern against selective service and military training here was expressed by the selection of Arnold Nickel of Mountain Lake, Minnesota, to represent the school in the campaign being conducted by the Young People's Union of the General Conference. Arnold Nickel will go to Washington next week to speak directly to representatives and senators there concerning the witness of the Mennonite students and young people of America.

Dr. Floyd Filson of McCormick Theological Seminary will present his lectures on "The Theology of the Resurrection" April 26 to April 30. On April 30 Muriel Lester will conduct a school of prayer here at Woodlawn headquarters. Regretfully the Seminary has had to announce that Dr. G. H. C. Mcgregor has had to cancel his engagement with the Seminary.

FOUR ASHRAMS THIS YEAR

The places and dates for the four 1948 Ashrams are as follows: Bynden Wood Camp, Wernersville, Pennsylvania, July 6-16; Geneva Point Camp, Lake Winnipesaukee, New Hampshire, July 19-29; Bible Institute Grounds, Green Lake, Wisconsin, August 2-12; Camp Sierra, 55 miles east of Fresno, California, August 16-26.

An exceptionally strong faculty will instruct, challenge and inspire those in attendance this year. One of the leaders will be Dr. E. Stanley Jones, who will return from India to participate in all four Ashrams.

M.C.C. News Notes

Refugee Group Awaits Sailing Date

The Mennonite refugees who are to be included in the group going to Paraguay aboard the "Prince David", had until recently been scattered in temporary homes and on farms in the British Zone of Germany. About April 1 they were gathered in Gronau, the MCC refugee camp in the British Zone, to be processed for migration to Paraguay. In a few days their necessary papers were completed, baggage was packed for travel and they were about to board a special train to go from Gronau to Bremerhaven for embarkation.

Their departure had to be delayed, however, because the ship, in coming to the harbor, burst a water jacket, and therefore had to be repaired. The sailing of the ship was thus postponed until after April 15. In the meantime his group of 740 refugees is being housed in a school building in Gronau.

Legislation on Admission of Displaced Persons

The Senate plans to discuss within the next two weeks the Wiley Bill, which provides for the admission to the United States of 50,000 displaced persons annually. A bipartisan group concerned with this problem has proposed amendments to increase the number admitted to 100,000 and to remove some of the restrictions as to occupational, geographic, and other preferences.

Relief Director From Europe Visits Akron

On April 9 Dr. Eugene Gerstenmaier, Director of Evangelisches Hilfswerk, made a short visit at the Akron MCC headquarters. He expressed very deep appreciation for the relief that has been given to the people of Germany by the Mennonites of the United States and Canada. He emphasized that relief from a Christian group means more than merely food and clothing—a witness of faith in God and love to suffering fellowmen. When asked whether the present relief program is giving an evangelical witness, he stated that an effective witness is definitely being given, for a gift "In the Name of Christ" is a more powerful testimony to people who are hungry and cold than a sermon.

Evangelisches Hilfswerk, which was established through the efforts of Dr. Gerstenmaier, is a Protestant organization in Germany which is active in the distribution of material aid which relief agencies send to Germany.

The MCC assists this organization by supplying certain amounts of food and clothing for their distribution. The MCC also has its own direct relief distribution work in the British and French zones of Germany, and works through Christenpflicht, the German Mennonite agency in the American Zone.

Apple Butter for Relief

A unique contribution to the relief program was made recently by the Mennonites in the Columbiana-Salem-Orrville area of Ohio. The J. N. Smucker company offered to make apple butter for relief at cost if local churches would furnish the apples and pay for the actual cost of processing. Under this arrangement 233,290 pounds of apples were contributed, from which 27,366 No. 10 cans or 205,245 pounds of apple butter was made. The cost of the processing amounted to $10,421.92. all of which is being paid by contributions from the churches of this area.

This shipment of apple butter for relief was to have left port on April 13. The shipment was divided into two portions: 136,800 pounds was sent to MCC relief projects in the British Zone of Germany, and 68,445 pounds was sent to the MCC relief projects in the French Zone.

Appear before House Armed Services Committee

The MCC Peace Section again has opportunity to express to government officials the position of Mennonites regarding military training. The House Armed Services Committee has opened hearings on this question, and the Mennonite delegation is scheduled to appear on April 17. It is planned that in this testimony there will be a restatement of our readiness to do constructive service for peace in lieu of military training and service.

Headquarters Needs Workers

Most workers who come to the Akron Office give one or two years of service. Therefore, replacements are needed periodically. At present there is a serious shortage in the Business Office. **Bookkeepers** and **accountants** are needed immediately. We trust also that there will be others making themselves available as secretaries, housekeeping assistants, and clerical workers. For more information write Mennonite Central Committee, Akron, Pennsylvania.

Authorship Unknown

Many a great hymn which we have learned to love has had to have above it a tragic phrase, "Authorship unknown," which, like the expression during the first world War. "**Spurloss verzenkt,**" marked the end of inquiry when a ship was lost at sea.

Take, for example, that great Mennonite chorale, "**Grosser Gott wir loben Dich.**" In previous editions of hymnbooks this song has come down, edition after edition, under the heading, "Authorship unknown."

But now, it appears that, "Thy best, thy heavenly friend, through thorny ways leads to a joyful end."

Recently, in picking up a Dutch hymn book, Lester Hostetler, author of the new HANDBOOK TO THE MENNONITE HYMNARY, paging through the leaves of that book, suddenly saw that tune, "**Grosser Gott wir loben Dich.**"

He almost jumped out of his chair. Could it be that here was the very same melody used in the MENNONITE HYMNARY, showing the composer as Ignaz Franz?

This opened up an entirely new trail. Checking the name, Ignaz Franz, through other musical sourcebooks, he was able to establish without question the fact that Ignaz Franz was the one who was responsible for the popular German metrical version of the **Te Deum** which we know as "Grosser Gott wir loben Dich" and which has come down to us from the third or fourth centuries.

Incidentally, there is an interesting story in connection with the **Te Deum** ("Song of Praise") Tradition has it that when Ambrose was baptized by St. Augustine, Ambrose and St. Augustine antiphonally sang the various phrases to each other during the process. Of course, this is only tradition, but it is a beautful tradition, and it might have been true.

Our point, of course, is this. If you love these songs in the MENNONITE HYMNARY, you will not want to be without your copy—your individual copy—of the HANDBOOK TO THE MENNONITE HYMNARY, which is to appear early this summer. The stories back of some of these songs are stranger than fiction—and yet they are true. We assure you, you will sing with understanding, once you read these wonderful stories.

—To win and train 100 children for the cause of Christ is the new goal of our Colombian missionaries in South America. At the present twenty-five children are under the care of our missionaries.

LARGE GATHERING OF C.P.S. MEN

by Austin Regier

On Sunday, April 18, approximately four hundred men, together with their families and friends, met in Memorial Hall, North Newton, Kansas. In some respects these men had very little in common. But they did have in common a philosophy which was not too popular during the war—all had refused to kill when their government had told them that it was necessary to do so.

These men of Civilian Public Service were from Brethren, Friends and Mennonite units. These meetings served as a reunion in which many men visited with others whom they hadn't seen since the times they dug ditches for Uncle Sam. This reunion brought back many memories of forest fires, dams, privies, hospitals, sugar beets, and Colonel Kosch.

Speakers at the meetings included Don. Smucker, Harold Wilke (Chaplain at Winters General Hospital, Topeka), Paul Goering, J. H. Elrod, Albert Gaeddert, and others. Subjects discussed included mental health, legislation being considered in Washington, and the witness of the pacifist at the present time. Group leaders organized so that future efforts of pacifists in this area might be better integrated than has been possible heretofore.

W. C. VOTH AND ELISABETH GOERTZ ARRIVE SAFELY

Word has been received that Elisabeth D. Goertz and Wm. C. Voth arrived in Shanghai, China after eighteen days of smooth sailing with mild weather. Rev. Brown met them at ship's landing. He had arranged for quarters at the Assembly of God Missionary Home. With train service re-established recently, the Brethren Brown and Voth made a trip, April 8-9, by train to Kaifeng to help in the re-organizing of the church work among refugees at Kaifeng of the General Conference Mission in South Hopei. They expected to stay about a week.

After their return to Shanghai the plan is to load the Mission Dodge truck and travel by Yangtze River steamer to Chungching and from there drive by truck to the new field in Shensi and Kansu. The prayers of mission friends are solicited for this venture of faith.

NORTHERN DISTRICT CONFERENCE, JUNE 5-9

The Northern District Conference will meet in the Bethel Church, Wolf Point, Montana, June 5-9. The pastor of the host church is Rev. B. J. Nickel. The main theme of the conference is, "The Moral Attributes of God." The main scriptural text is found in Isaiah 6:1-8. Wednesday, June 9, is designated as Young People's Day, and a communion service will be observed by both old and young in the morning.—Hugo J. Mierau, in behalf of the Business Committee.

SEEKS RELATIVES BY NAME OF DETTWEILER

Karl Dettweiler, Am Haeusel 211, Pirmasens/Palatinat, French Zone, Germany, wants to know about relatives in America. The grandfather of the writer's father was known as Peter Dettweiler, and was born in Mittelbach on March 1, 1856. He later moved to Zweibruecken, where he served as a pharmacist. He was there known as "Amme-Peter." Two of his brothers came to America, but it seems that they have heard nothing of them since they came to the States. Anyone who can give information to Karl Dettweiler, may write to him at the address given above.

LESTER HOSTETLER JOINS PEACE MISSION

Rev. Lester Hostetler left Newton on April 20 for Chicago, where he was to join the World Brotherhood Peace Mission stopping off in that city en route to Washington, D. C. The Peace Mission is a group of volunteer church people from all parts of the country who wish to present their concerns to congressmen and officials in the nation's capital and representatives in the United Nations. The first group was to gather in California and proceed by train to Chicago, where they will be met by missioners from the Midwest. They will remain in Chicago several days for further clarification of plans and purposes. From Chicago they will go to New York and Philadelphia. The Peace Mission idea was suggested at a Church of the Brethren conference in California. Represntatives from Wichita and McPherson are among those from this area who planned to join. Rev. Hostetler expects to be gone for several weeks.—Richard Blosser, Bethel College Church, Corr.

—**Married man wanted** for general farm work near Elbing, Kansas. Interested parties may obtain particulars from the Mutual Aid Board, North Newton, Kansas.

Jottings

Rev. J. P. Glanzer, writes from Dinuba, California, that they are spending several weeks in Dinuba where they have three married children. The Glanzers have sold all of their household belongings and plan to move to Madrid, Nebraska, where they have accepted a call from the First Mennonite Church. They hope to get to Madrid by April 25.

—**Mount Olivet Church, Huron, South Dakota:** Students of Grace Bible Institute assisted in our Holy Week Services. Rev. Isaac Duerksen also took part. The Fairfield Church participated with special music. A Youth for Christ rally was held on April 3, with Rev. Fred Julius, of Minneapolis, as the speaker. The Wessington Spring College A Cappella Choir gave the special music.—Anna E. Hofer, Corr.

—**Zion Mennonite Church, Souderton, Pennsylvania:** The young people are considering a visit to the Home for Epileptics at Skillman Village, New Jersey. Dr. Melvin Gingerich recently spoke on the topic, "The Christian Community." Rev. Ellis Graber, pastor, recently spoke to the Kiawanis Club on "World Peace through International Understanding and Cooperation." A religious film, "The Heart of India," was shown on a recent Sunday evening. It is a sound film in color.

—**Saron Church, Orienta, Oklahoma:** With the help of the South Mennonite Brethren Church, North Mennonite Brethren Church, Church of God in Christ Mennonite, our church recently canned 3,652 cans of beef for relief. Our pastor, Rev. H. P. Fast, recently spent three weeks at the Indian mission stations in Arizona. He was invited by the Missionaries to conduct a series of meetings. He is planning to give a report with slides of the work there in different churches. The mixed chorus of the O. B. Academy rendered an Easter cantata on Good Friday in the city auditorium at Fairview, Oklahoma.—Corr. E. Voth

—**Hoffnungsau Church, Inman, Kansas:** The building committee has been very busy with the plans for our church building. They have engaged Mr. Glenn H. Thomas of Wichita as the architect. He is drawing the blueprint and as soon as the needed materials are available, work will begin. The church will be built of light brick veneer and it will be a L-shaped building. The committee has engaged Mr. W. P. Wiens of Newton as the contractor.—Mrs. Wilbur Schmidt, Corr.

—**First Church, Geary, Oklahoma:** Our church cooperated with the Methodist and Christian churches of this town in a series of Union Easter services. A group of men got together on April 6 and 7 with their tractors and trucks and hauled around 30 loads of dirt to the grounds of the new parsonage and leveled it; then they planted grass. The Ladies' Aid are planning another clothing drive for Relief. The young people of the church have purchased a slide projector, and a kind member of the church gave a screen to the young people's organization, thus many things may be enjoyed with the eye, instead of only the ear. At Easter it made the suffering and resurrection more realistic and emphatic.—Corr.

—**Deep Run, Pa., Church:** Brother Abram M. Wiebe of Lancaster, Pa., gave a series of four messages during Passion Week. The Young People's Chorus accompanied Rev. Herbert Fretz to Skillman, New Jersey, where they sang hymns for the patients and M.C.C Unit at the State Village for Epileptics. Last Sunday morning our new Allen electronic organ was dedicated in memory of Allen M. Fretz, and in the evening Amos Heacock, Philadelphia organist, gave a concert to filled houses. Two more quilts were quilted by our ladies of the Women Missionary Society at an

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The Washington Scene

BY PAUL GOERING

April 21. Secretary Forrestal wants to draft men but doubts whether industry should be drafted.

When a member of the House Armed Services Committee urged government control of industry for defense production Forrestal warned that we might force upon ourselves the evil which we are supposed to be fighting. The congressman asked why he argued for regimentation of manpower (Selective Service and UMT) but against industrial mobilization. Forrestal said that he was in business before becoming Secretary of Defense and "knows the attitude of industry well."

The Administration hopes that the heavy demands of rearmament and the European Cooperation Administration will hold up the economy and postpone the depression at least until after the elections. Republican leaders, while complaining that the Administration's policy has led to the present breakdown in international relations (although they were partners in the bipartisan foreign policy), now feel compelled to go along with the military demands for bigger air power and Selective Service instead of leading the people away from the suicidal arms race.

all-day sewing. Delegates were elected Sunday morning for the Eastern District Conference which will be held at Lansdale, Pa., April 29—May 2.—Mae Gross, Corr.

—Eden Church, Moundridge, Kansas: The Young Men's Chorus will be leaving April 18 for Freeman, South Dakota, where they will give a program that evening. They will stop at Henderson on the way to give a short program during the forenoon, and Monday evening en route home they will stop at Beatrice for a program. The Bethel College choir gave us a program of sacred music on April 4. The record attendance of the year at the morning services was on Easter with an attendance in Sunday School of 874. On April 25 we are expecting the men's choir of the Hoffnungsau Church to be with us for an evening's service.—R.H.K., Corr.

—Zion Church, Arena, North Dakota: Albert Neufeldt, student from Grace Bible Institute, held meetings here from March 23 through Easter. His main topic was "Come See the Place." Our Mission Society, sent 255 pounds of clothing for relief. They made two large and two small comforters. Sunday school has not been held regularly this winter because of very bad roads.—Mrs. David Buller, Corr.

—Rev. S. T. Moyer writes that his address for April to May 22 or so will be 18 W. Third Street, Lansdale, Pa.

—Rev. John H. Epp writes that they have just moved into their new home in 130 West 25th Street, Hutchinson, Kansas. Rev. and Mrs. Epp formerly served a church at Kingman.

—Ebenezer Church, Bluffton, Ohio: Rev. Walter McDowell, of the Calvary Mennonite Church, Mechanics Grove, Pennsylvania, was the guest speaker at the recent twelfth annual youth conference. He gave four messages on the theme of, "Witnessing for Christ." Wallace Turner, a student at Bluffton College, was the song leader. Many attended the fellowship dinner on Saturday. On April 18 we dedicated our new organ with Mrs. Embler, of the Berne Mennonite Church, as guest organist.— Anona Landes, Corr.

—Flatland Church, Pa.; Rev. Walter J. Dick of Philadelphia, spoke to us on, "The Cross," in a series of meetings April 4-8. On April 11, our pastor, Rev. A. J. Neuenschwander, and Rev. Wesley Ewert, of the First Church, Philadelphia, exchanged pulpits.—Corr.

—Mennonite Bible Mission, Chicago, Illinois: Rev. John T. Neufeld, pastor of the Mission, and Mrs. Russell Schnell, of the Congo Inland Mission, were the speakers at the twenty-fifth anniversary of the Ladies Ever Faithful Aid Society. Miss Grace Lieu, of the Seminary, sang several selections in Chinese. Two charter members were present. —Corr.

—Walton Church, Walton, Kansas: Sunday afternoon, April 11, the Men's Chorus and a girls' trio gave a program of sacred music at the Emmaus church near Whitewater. Sunday evening the student body of the Berean Academy gave a program in the Walton Church.—Ella Voth, Corr.

—First Church, Burns, Kansas: Missionary and Mrs. Frank Manning visited our church April 16. Rev. Manning gave us a sermon. Mrs. Manning talked about their work in Africa and also showed slides. Mr. and Mrs. Ben Decker announce the marriage of their daughter Betty to Mr. Bill Murry of Neodesha. Our Women's Mission Society sewed some sheets out of flour bags for relief. —Mrs. Fred Gehring, Corr.

—Salem Mennonite Church, Dalton, Ohio: In memory of Levi Gerber, Dan S. Amstutz, and Alfred Jenny, our Women's Missionary Society sent a memorial gift to Bluffton College. The College Girls' Gospel Team, composed of Mary Gallagher, Esther Guthrie, Mildred Rosenberger, and Carol Hooley as the singers, Jean Wismer as the speaker, and Rev. Paul Shelly as the advisor, emphasized more complete and honest consecration to God in their program Sunday morning, April 18. Sunday evening we enjoyed another hymn sing. A male quartet from Kidron Mennonite Church were our welcome contributors, in addition to some of our own special numbers.—Corr.

—First Church, Hutchinson, Kans.: On Sunday evening, April 11, Rev. and Mrs Frank Manning told of their work in Africa. The mixed choir of the Lorraine Avenue Church, Wichita, presented a musical program here the following Sunday evening. The rear of the church is being remodeled to provide for a mothers' room and more vestibule space.—Mrs. V. Sawatzky, Corr.

—Bethel Mennonite, Lancaster, Pa. Ours is one of the youngest churches in the Eastern District and General Conference. Membership has increased slowly but steadily to fifty-two since organization of the church two years ago. Rev. Abe M. Wiebe has been serving as our pastor since Rev. Don Smucker left.

Calendar of Coming Events

April 29-May 2. Eastern District Conference, Lansdale Church. A. E. Kreider, lecturer.

April 30. Bethel College Booster Program. Karl A. Menninger speaker.

May 2 Mennonite Song Festival. Memorial Hall, North Newton, Kansas

May 2-9. National Family Week.

May 31 Eastern District Annual C. E. Convention.

June 4-13. Institute of International Relations, Friends University, Wichita. Speakers: Eddy Asirvatham, Maynard Kreuger, Louis Dolivet, Bert Mitchell, etc.

June 5-9 Northern District Conference. Bethel Church, Wolf Point, Montana.

June 14-20. All-Mennonite Retreat for grade school and high school young people, Camp Mack, Milford, Indiana.

July 1-4. The All-Mennonite Young Adult Retreat, Mennonite Biblical Seminary, Chicago.

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

Rev. Wiebe also serves part-time at the Mennonite Central Committee Headquarters, directing the work of Menno Travel Service. The Youth Fellowship sponsored an interesting and helpful Easter Sunday evening program, using colored slides of famous paintings of Holy Week. The Ladies Choir of MCC Headquarters rendered the music interpretation of the scenes portrayed.

—**First Church, Madrid, Nebraska.** Rev. and Mrs. John G. Unruh left today for Turpin, Oklahoma where he has accepted the pastorate of the Turpin Church. Rev. J. P. Glanzer of Winton, California is expected to take charge of the First Mennonite Church of Madrid, by April 25. A western district all Mennonite Sunday School Convention of western Nebraska will take place in Paxton. Rev. Edward Diener of Roseland, Nebraska will be the guest speaker. We are expecting a program of sacred music by the a cappella choir of Bethel College on June 2.—P. A. Regier, Corr.

—**Zion Church, Elbing, Kansas:** The ladies of the First Mennonite Church of Burns were guests at a meeting sponsored by our Sewing Society on Wednesday afternoon, April 14. Mrs. Henry Buller of North Newton was the speaker. She spoke on relief work in Europe. The triple trio of Berean Academy favored us with special music. In the evening both Mr. and Mrs. Buller shared their experiences in relief work with our entire congregation. —Dorothea Dyck, Corr.

—**Mrs. Walter H. Dyck,** of Newton, Kansas, is reported to be very seriously ill at the time of this writing, April 21, after having been in the hospital for over a week.

—**Bethel College Church, North Newton, Kansas:** Preliminary plans for the new church building have been drawn up and are now being studied by the various church committees. The church choir joined with the choir of the Christian Church, Newton, for renditions of "The Holy City" on April 11 and 18, David H. Suderman directing. Plans are being made for the Vacation Church School held annually in June.—Richard Blosser, Corr.

—**Salem Zion Church, Freeman, South Dakota:** Brother Erwin Schrag left the States on April 18 for the mission field of India. Miss Anna Quiring, missionary to Africa, will speak and show slides on April 20, The Young Men's Choir of the Eden Church, Moundridge, Kansas, rendered a musical program for us on April 18. The Mennonites of Sioux Falls, South Dakota will meet for worship, in the Union Gospel Mission of that city, for the first time on April 25. The Evangelization Committee of the Northern District Conference has provided this place of worship for them and also is in charge of these services. It is hoped that this small group will soon grown into a strong congregation.

Book Notes

THE FINE ART OF LIVING TOGETHER by A. W. Beaven, Harpers.

This is a book on marriage for young people and some not so young. Unlike other books on marriage it deals with religious values and motives in producing satisfactory home relationships.

"Some homes have small chance for happiness when they begin, because of the wrong foundation laid in the ideals of the two people even before they thought seriously of love."

With this beginning Dr. Beaven speaks of those things which are important before the wedding. He mentions the importance of early friendships. He points out that true love is the real key, that courtship is serious. He makes suggestions on what it takes to qualify as a good husband or as a wife. This section alone is worth the price of the book.

In the second part of the book "The wedding day and after," he treats various aspects of married life; what if there is a difference of opinion, shall they argue? Shall little courtesies be observed? What shall be done with faults discovered after marriage? What shall be done with the "in-laws"? How shall money be handled? Can love die?

This is a delightful book to be read by youth and old age.—D. C. Wedel

(This book may be ordered through any one of our conference books stores.)

Another Step Forward

by Harold Ratzlaff

Five years ago when we took over the evangelistic work in Champa, it was Kripadan, the head evangelist of the area, who escorted me on my first tour of the Champa district. It was he who introduced me to the Christians, the villages, to the roads, and to many of the problems. Side by side we cycled along on the first of many such trips we took together. Kripadan was ordained as an elder not long afterward, and so throughout our three years in Champa, he remained my righthand man.

Recently, a couple days after Christmas, Kripadan and I were out on our cycles together once again. But this time it was I who was escorting him on his first tour of the Eden District Church. At the request of the Elders Committee, Kripadan had come down here to the Jagdeeshpur area to become the first Indian pastor of this church. For two years I had been the pastor of this district church, but because of many other duties, the pastoral work had often been neglected. Now I was turning over these duties to my fellow elder, Pastor Kripadan. It was with thankfulness to God that I could do this, for it was another step forward in the growth of the Church in India. Pray for Pastor Kripadan as he takes over his first pastorate. He will have difficulties, we know, for the people of this area do not have the same background that he does, and yet we feel with God's help he is capable of doing much in the work of the Master here.

Day of Prayer on Hopi Field

by Leonard Wiebe

Every month, if possible, the missionaries to the Hopis come together with Hopi Christians for a day of prayer. These missionaries and Hopis are not the Mennonites only but also the Baptists. The Baptists have three stations like the Mennonites do. The distance from the farthest Baptist mission to Moencopi is approximately eighty miles over a dirt, sand, gumbo, washboard road.

We usually gather about 10 A.M., with an address in the morning and also one in the afternoon. Sometimes both addresses are in English and the gist given in Hopi, or one message English and the other in Hopi, being interpreted into English. There are usually two prayer periods, one before noon and the other at the close of the afternoon address. Each station is given an opportunity to mention their prayer requests and then we pray for each particular need. We always receive a great blessing from these prayer days.

The lunch at noon is potluck, and there is always a fine time of fellowship.

Prayer day is usually the first Monday of the month, but since Rev. Nyce would be visiting the field on the second Monday, February 9, we postponed it for that day. Karl Johnson, a Hopi Christian from Oraibi, spoke in the forenoon on the words from Hebrews 4:16, "Let us therefore come boldly unto the throne of grace." In the afternoon Rev. Nyce used the passage in Ephesians 3:20, "Now unto him that is able to do exceeding abundantly above all that we ask or think."

We were very glad that Rev. Nyce could visit the field and that we could discuss our problems with him.

We request our mission friends to remember us in prayer March 9-25 when Rev. H. P. Fast of Orienta, Oklahoma, will conduct a series of meetings at the three stations. Pray that Christians may be strengthened and sinners converted.

GERMAN VETERAN SHOWS HIGH REGARD FOR MENNONITES

A German veteran, by the name of Otto Weis, has opened correspondence with Rev. Walter H. Dyck, Executive-Secretary of the General Conference. Here is an excerpt from a letter by Weis:

" . . . it is the Christians of the whole world who remind themselves first of all that we are all 'brethren.' They clasp hands across the seas. They help to relieve suffering and clothe the naked. Based upon the deeds of this little flock of true Christians, many a one takes new courage and trusts in God, rouses himself out of his lethargy and tries to build his house anew . . . .Out of darkness and confusion a ray of hope comes to us. Representatives of the Mennonites come to us, right where we are, to see how and where to help. They are a little flock of true Christians, who neither know hypocrisy nor Pharisaism, who still believe that Christianity is not obsolete."

TESTIMONIES BY READERS

Mrs. J. V. Lehrman, Route 1, Box 229, Brooks, Oregon, n. d., received January 12, 1948.—"No paper like the MENNONITE. Hope we don't miss a paper."

Mrs. Edwin K. Stoneback, 314 Erie Avenue, Quakertown, Pennsylvania, January, 12, 1948.—"I would not want to be without our 'Mennonite'. I like the cover so much, and also what is inside."

Miss Martha E. Augspurger, Box 11, Woodburn, Indiana, January 12, 1948.—"Always enjoy the paper."

Bethesda Sunday School, Arnold Tiahrt, Marion, South Dakota, January 26, 1948: "Our Sunday School has decided to contribute $25 per quarter for publications."

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

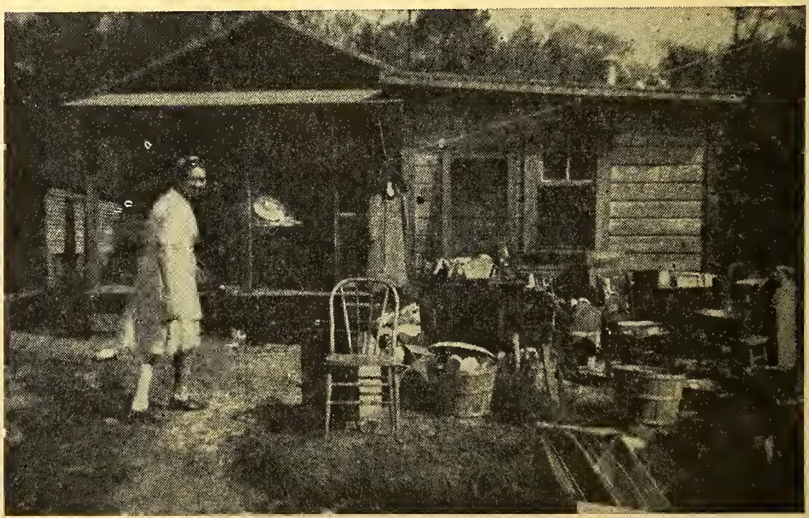
Experiences in Voluntary Service

Quietly seating ourselves on the front benches of the church, joining in congregational hymns, silently listening to the words of the minister, bowing in prayer—these are not the total fulfillment of the Christian's obligations. Such privileges only increase our responsibility: "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

"But what can we do?" dozens of young people reply. "I haven't been trained for Christian service." "Not everyone can be a foreign missionary." "I'm busy studying for my life work." "My parents need me on the farm most of the year." These instantaneous responses which at first appear to be handicaps or excuses really helped motivate the Voluntary Service Program.

Voluntary service provides a channel of service for young people who are free to devote only a short period of time to service outside their home community. This article deals only with the M. C. C. service projects. Some of the Mennonite groups individually and the Mennonite and Brethren in Christ groups together are providing channels for various types of service. These are not substitutes for mission work, but aspects of it, or supplementary to it. Through the talents of young people who volunteer, M. C. C. Voluntary Service attempts to meet vital unmet human needs and to bring relief to areas of need, tension, and confusion. Serving our fellow men in the name of Christ is the major purpose of voluntary service, with the ultimate aim of all such service as the spiritual enrichment of those who are served.

A group of young summer Bible school students



Aiding a destitute family in the South

It is also an experience of interneship in Christian service. This interneship is a gateway to a life of greater usefulness in the home community, a chosen vocation, or in service for the church. Having compassion on humanity—witnessing urgent want and ignorance—awakens within a compelling consciousness of man's dire spiritual need. This contact with the world's suffering and darkness will cause many to be constrained by the love of Christ to commit their whole life to the ministry or to the mission field.

Voluntary service is also planned for those who will find their place of service in the home, in the factory, or in the schoolroom. Those of us engaged in these usual tasks are tempted to think that only full-time church work demands total consecration. Consecrated Christian living embraces more than that. Even Christ spent most of His life in a carpenter shop. Sometimes it is more difficult to represent Christ while doing menial or monotonous tasks than it is when we are telling others of Him by word of mouth. But it is no less important. To always exemplify patience and cheerfulness, to be truly honest, to be humble, to think first of your fellow laborer, to love him as yourself; these are the standards Christ has set for our daily lives! Do we live them? Do we even **try** or **want** to live them? Voluntary service is a challenge to make Christ known while serving on a regular job, perhaps doing a servile or unpleasant task; to live a life of Chirstlike love morning, noon, night, and in between.

Units Last Summer

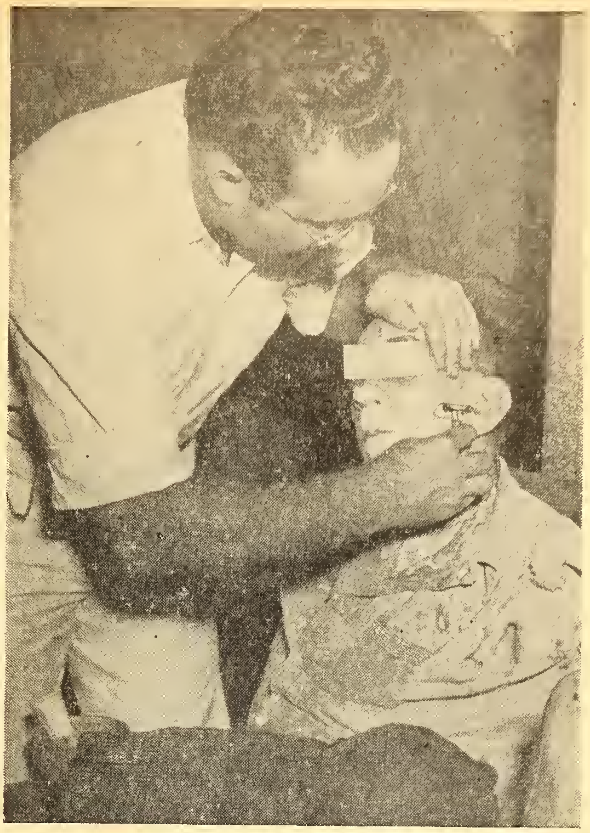
Last summer six units were sponsored by the M. C. C. with ninty-two members participating in them. These young people came from five of the church groups represented in the M. C. C. In addition there were six unit members from other denominations. Five countries, seventeen states, and three provinces were represented. The average age was considerably higher than last year, with ages ranging from eighteen to forty-four.

Two units were located in mental hospitals, one in a village for epileptics, another at the M. C. C. Headquarters, one in the South, and one in Mexico.

The first visit to the Wards of the Colorado State Hospital was a new experience for most of the twenty enthusiastic volunteers who arrived at Pueblo in June. They found attitudes of fear, doubt, and suspicion toward the patients giving way to feelings of love, kindness, and understanding as they began to work with them day after day. As recreational therapists, the unit members centered their efforts on making patients happier and their lives more meaningful and pleasant. With the patients they played croquet, ball games, catch, went for walks, played dominoes, admired the handwork of patients, and lent a helping hand of suggestion wherever possible. These manifestations of love "to the least of these" brought expressions of gratitude and appreciation from the patients as unit members prepared to leave. Pueblo's scenic surroundings were enjoyed on days off. Pikes Peak, the Garden of the Gods, Cave of the Winds, and other of nature's crowning beauties were close at hand. Coming home from one of these excursions the unit enjoyed a most inspiring worship period as they spontaneously began to sing praises to the God of this glorious creation.

Why Was I Born Black?

"Why did I have to be born black? a colored child n Gulfport asked his summer Bible school teacher. Many equally challenging situations faced our Gulfport unit as they were brought face to face with the actual intensity of race prejudice in the South. They witnessed hate, poverty and need, ignorance, disease, filth. With prayerfulness and humility they approached the thrilling and sobering responsibility of teaching those who knew not of Him about Christ in both colored and white Bible schools. On crudely equipped playgrounds they enthusiastically played games with colored boys and girls. Homes were visited, and houses cleaned, sanitary privies were built, sewing classes taught, and a Sunday school conducted. Proof of the community's welcome and gratitude was evidenced when, following one Bible school program, the colored mothers served cake and ice cream to surprised white teachers while a whole audience looked hungrily and happily on.



Shaving a man in a mental hospital

Cleveland Mental Hospital

In Cleveland, Ohio, sixteen girls and four fellows worked as regular attendants on various wards of the state mental hospital. Cleveland members won my admiration—especially those spending the summer on Pellow, the most untidy ward in the hospital. Theirs was not a martyr complex nor an air of enduring. They learned to love their patients; a love which manifested itself in a warm concern for the patient, a love unbiased by personal likes or dislikes; free from sentimentalism or emotionalism. They loved the patients. not because they always had lovable qualities, but because they represented a soul and spirit that are

(Testimony before the Senate Armed Services Committee)

"The policy which the Administration has proposed is being recommended today for one major purpose — to prevent war . . . . Nearly all wars have been preceded by precisely some act intended to be a preventive show of force. Such an act may also accelerate the coming of war. Even if it should seem temporarily to work in the sense in which an angry man is temporarily cowed rather than persuaded, the trouble is likely to break out again, perhaps in more devious ways, and to store up worse dangers for the future."

— Henry J. Cadbury

priceless in God's eyes. As regular attendants the members mopped and scrubbed, bathed, dressed and fed their charges, combed and trimmed nails. The cheery "Good Morning!," words of comfort or assurance or just pausing to listen to the most recent joy or sorrow of a patient was often rewarded by love and gratitude from these hungry hearts.

Skillman Village for Epileptics

Patients at Skillman ranged in ages from five to ninety; men, women, and children; colored and white, who have one thing in common—all have a type of epilepsy. Many epileptics live relatively normal lives in society. It is the mentally ill, the feeble-minded, and those who have for some reason failed to adjust themselves to normal living that need hospital care. Since the beginning of the war the labor situation at Skillman has been acute. The need, the favorable and considerate attitude of the administration, and the summer unit's ringing testimony of blessings experienced while serving in this area of need, led us to open a year-round unit at Skillman State Village for Epileptics this fall. Members will serve as regular attendants in the cottages, and may serve any season of the year. The minimum period of service is ten weeks. This unit is intended primarily to accommodate those young people who are busy during the summer but like to serve another part of the year.

Akron, Pa.

Six girls reinforced the ranks of the regular Akron staff this summer. Two of the workers on part of their time conducted a very successful playground and craft department for the Akron children. The unit became an integral part of the M.C.C. family here at Akron. The girls testified to spiritual revitalization through the Christian fellowship they met and enjoyed. It was also a means for their becoming acquainted with the work of the Mennonite Central Committee at home and abroad.

Mexico

This summer, Voluntary Service reached out to begin service in one of Mexico's needy areas. In Chihuahua unit members served in a general hospital, taught English classes, and tended a nursery. Throughout the coming year the work will be continued in Mexico. Our immediate concern is to help the Mexicans and Old Colony Mennonites in Cuauhtemoc meet their health needs.

Katie Andres
4614 Woodlawn Ave
Chicago Illinois

The Santos Girls from Puerto Rico

[The two Santos girls are studying at Bethel College preparatory to serving their people. They are two of the four young people sponsored by the Missionary Education Fund of the Young People's Union.]

I was born at Comerio, a small town in the heart of Puerto Rico. This happened on December 25, 1927, in a humble house where the family was giving thanks unto the Lord for the creature that was born.

I received my early education at Comerio, where I spent eleven years of my life. From there we moved to El Salto where my family had a small farm. Being away from school my parents decided to move to La Plata, so that my two brothers and I could go to the Second Unit (name given to school). In La Plata I got my diploma from Junior High School. I continued my education in the High School of Aibonito which is a town about five miles from the valley of La Plata. Every morning at six o'clock I had to walk three kilometers to get to the highway where I could get the bus. This kind of transportation was slow but inexpensive.

My senior year was not as hard as the last two. By that time there was a "guaguita" that used to take us every morning. This made a change in our life, making it more pleasant.

Classes were held in the morning from 7:30 to 12:30. In the afternoon I worked in a dentist's office. The work did not bother me in my studies, for I enjoyed it.

My plans are not very definite. I am taking a Home Economics major and I am planning to go into dietetics. But all this depends upon God's help, for He shall prepare my way.

—Fransisca Santos

I come from a small town in the heart of the island of Puerto Rico. I came to the States with the purpose of studying Home Economics. I am also interested in Bible study. I want to go back home and teach if I possibly can. I am planning to teach in a Baptist Academy when I get through college. I am interested in teaching there because they also teach Bible, and I want to teach it. I think this is a very good opportunity of helping people, as there are so many students in Puerto Rico who want to learn and go to school.

—Lydia Santos

The Mennonite

Volume 63 — **May 4, 1948** — **Number 18**

Beatitudes of the Married Life

by Glenn Clark

Marriage is but a symbol of that far vaster unity of the souls of all mankind which can never be experienced in its perfection save in heaven. Finding no other way of showing to man what heaven was like, God invented marriage.

To bring the spirit of heaven into the home and to keep it there is to carry out one of the most precious purposes of our Father who is in heaven. Moses gave ten commandments to help people avoid going to hell. I shall here give ten beatitudes showing how married people can enter into heaven.

I. BLESSED are those married ones who strive, first of all, to make their helpmates happy rather than to make them good. To make ourselves good is indeed one of the first laws of heaven, but to make others happy is actually to bring heaven with all its glory and all its goodness, right down here among us here and now.

II. BLESSED are those married ones who love their helpmates not in spite of their frailties and idiosyncrasies but actually because of them. "For every one is a little queer in this world except thee and me, and sometimes thee is just a little queer."

III. BLESSED are those married ones who are not lulled into self-complacency and self-conceit because of the other's toleration of their frailties, but who work steadily to eradicate the faults and weaknesses while their weaknesses are still little lest they might some day grow into large burdock bushes and go to seed.

IV. BLESSED are the married ones who don't think it is **always** necessary to argue a thing through to a final conclusion but who know when to drop argument and trust to love and prayer. Discussions are beautiful in a home only so long as they are conducted with LIGHT and not with HEAT. Coal, oil, gas and sunshine can furnish all the heat needed to warm any home. The little tongue has set many homes on fire when it was used as a lighted torch and not as an incandescent light bulb.

V. BLESSED are the married ones who never get mad at the same time. Verily, verily upon this commandment hangeth all the law and the prophets. When your partner elects to fume and spout, reserve your fuming and spouting till a later date. Two geysers going at the same time may make a nice Yellowstone Park but they make a wretched home.

VI. BLESSED are the married ones who never get blue at the same time. Every woman has a right to be temperamental once in a while. Every man may be excused for being temperamental once in a while, provided he selects a time which his wife has not selected before him. Reservations for this luxury should always be made in advance.

VII. BLESSED are the married ones who remember they are different halves of the same whole, and not the same halves of different wholes. "Better be a nettel in the side of your friend than his echo," said Emerson. Let your helpmate adventure into new philosophies or creeds occasionally where you do not care to follow him in the hope that he may bring back flowers to garnish your table.

VIII. BLESSED are the married ones who, when allowed to make such a journey, do not get stuck in the mud along the way. No one has any business making such a venture unless he keeps travelling, and is sure to get safely back home. The world is round, and if we travel far enough we shall always meet again.

IX. BLESSED are the ones who realize that their wedded state does not cease with the outer symbolism of marriage and who travel either by the same or by different roads, until they find that ultimate and perfect unity which is the UNITY OF THE SPIRIT. Falling into ruts together makes of marriage a monotonoy; falling into ruts separately makes a marriage a hell. But they who go beyond the half-way stations to the greater unities make of marriage not a monotony but a place of freedom, not a hell but a heaven.

X. FINALLY MY BROTHERS AND SISTERS: LOVE ONE ANOTHER.

"Though I speak with the tongues of men and of angels and have not love, I am become a sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith so as to remove mountains, and have not love I am nothing. Love suffereth long and is kind, love envieth not, love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." And now in marriage as in all things, abideth faith, hope and love, these three; "but the greatest of these is LOVE."

(The above can be secured in tract form for two cents each or fifty for one dollar from the Macalester Park Publishing Co. Bookstore, 1571 Grand Avenue, St. Paul 5, Minnesota.)

EDITORIALS

THE THREAT OF ATOMIC DOOM hangs over mankind. What should be our response to it? Should we complacently go on our way hoping against hope that we will be permitted to engage uninterrupted in our vocations, in our family life, in community affairs, in education, etc. in the next several years, or should we shoulder a more difficult course of action than that? Is it not generally true that those who take it easy shall mourn and those who mourn shall in the end rejoice? Jesus said that his yoke was easy and his burden light, but nevertheless his way of life entails a yoke and a burden. What does this mean for us in our day? What is the individual responsibility of each one of us? Perhaps, most of us are agreed that something ought to be done. Are we agreed on the fact that we cannot possibly go to war and that only in that course is there any hope for mankind? If we are agreed that men must determine to worship the Prince of Peace and not violence if mankind is to avert doom, then we must win others to that faith. This may take various forms. Perhaps, most important is faithfulness in the little opportunities which come to us. Nevertheless, one wonders whether not one expression of such a program should be a campaign of witnessing similar to that of the early disciples when they went from place to place and spoke to those who would listen. If there could be enough evangelists of the Gospel of Love to visit each church in America, then we might expect the leaven of peace-making to become more evident in the Christian Church. Maybe the fields are riper unto harvest than we think. Should we have workers? If so where are they?

The Mennonite Editor, Reynold Weinbrenner
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TRAFFIC ACCIDENTS took the lives of 32,500 Americans in 1947, according to figures released by The Travellers Insurance Companies. According to a report in the **Gospel Messenger,** 72 per cent of the collisions occurring on our highways result from liquor consumed either by the pedestrians or by the drivers involved in the accident. The relation between drink and death in auto accidents is close. It seems increasingly clear that people drink because they want to get away from their troubles and because of boredom with life. Needed instead is a stimulating realization of God's great purpose of fatherliness and creativity. People need something for which to live. They need faith. Once given that, it will be easier to leave drinking alone. What shall be the strategy of the Christian Church in this? Is it unrealistic to believe that Christians with a vital faith could so creatively interact with a family which believes in drink that finally this family might have more to live for and would be won away from drink? The way it is now, any conventional approach would be found to be unnatural. However, could Christian neighbors of such families or Christian associates in work make it a point to be genuinely interested in those who believe in drinking, then perhaps the whole approach would be taken more naturally, the relationship would be sounder and more lasting, and it would also undoubtedly be more productive of results. We may not know who the people are who go into the drink parlors and liquor stores in our town, but some Christian must know somebody who does. Such a Christian has a responsibility towards the one who drinks. Perhaps the question or problem is how to help. Perhaps there has been too much condemnation in the whole prohibition movement and insufficient understanding of those who need to be helped. Those who drink need fellowship with somebody who loves, and who has a great purpose in life. If those who drink do not receive this fellowship, then it is the business of some Christian to give it.

—**Eduardo Quiñones,** Eighteen, a convert of our Colombian mission work and a very promising young man, has joined our Colombian staff as a national worker. Besides helping much in the work with the children he uses most of his time selling gospels on the many trains that pass through Cachipay. After he has gained practical experience in selling gospels, he hopes to attend seminary for more specialized training.

Growing into a Happy Marriage

by Mrs. E. L Harshbarger

To every man there cometh
A highway and a low
And every man decideth
The way his life should go.

In a recent magazine, the story was told of a man who was illiterate at fifteen and who had to do his studying in secret, but at twenty-three he was a professor in a southern university and he became a medical doctor soon after. His environment was completely unfavorable, but his response was of such quality that he became an outstanding success.

In no area of life is the manner in which one responds so important as it is in the personal relationships. It has been pointed out that marriage is a union of two personalities, each with a background and history. How one has learned to respond to people and situations is immensely important to success and failure in marriage. The tragic truth is that too many people blunder through these early experiences, making unconscious choices which may later cause havoc in their lives. Enlightenment is needed as to the significance of their choices.

The general outline of one's affectional response is laid down in childhood.

The young child first begins to discover himself. He plays with his hands, his toes, and other parts of his body; his chief occupation is looking for satisfaction for himself. He loves those people who give him satisfactions—principally his mother, who feeds him, keeps him warm and dry, and cuddles and caresses him. As he grows and develops, he notices and begins to have affection for other members of the family who play with him, caress him, and in other ways give him the satisfaction of response and recognition. If at this stage, demonstration of effection is missing or inadequate, the person may go through life with a haunting feeling of loss, seeking a love which cannot be found.

The young pre-school child needs a continuance of this family affection, but he also needs two or three companions with whom he can learn to do things, exchange toys, etc. This, too, is an important step in learning to get along with others. As he matures to school age, he begins to prefer playmates of his own sex, he learns to share in cooperative ventures, he becomes part of a group.

As he goes on into adolescence, he begins to enjoy association with members of the opposite sex, to prefer strongly his own age group as companions.

These stages are important to the individual and to those responsible for him because if his needs are not adequately met, there is possiblity of fixation on any one of these levels, none of which is favorable to mature heterosexual love. All of us are familiar with persons in the infantile stage of love—the person incapable of giving much in love and whose chief concern is the satisfaction he receives; or the person who can work beside but not with anyone else and seems incapable of more than a mild affection for more than two or three. Then there is the person who has never progressed beyond the homosexual stage—finding his satisfaction with those of his own sex. Or again, we may find an individual who is satisfied with the generalized affection typical of the adolescent for the opposite sex but who seems unable to achieve the deep, absorbing love which results in a marriage characterized by devotion, loyalty, and fidelity.

We need love and demonstration of love in each stage of development. It is the sunshine and rain of personality growth. Love will help to give one a sense of personal worth without which there is no real happiness. If the child's first responses are accepted and reciprocated, he becomes increasingly skilful in loving and being loved. If he is rejected and repulsed, he may withdraw into himself or lash out in tantrums or other exhibitions of himself in order to attract the attention he craves.

The poor adolescent is in a precarious position. He is too big to be cuddled as the small child is: he is not old enough to have the satisfactions and response of married adults. He is trying to cut loose from the affectional ties of home and step out with uncertain footsteps into the larger world. At a time when he needs the security of love deeply, he may be singularly unattractive—big nose, big feet, gangly, awkward, uncertain, unadept in conversation, unpredictable in mood. With puberty come new urges and stimuli which may be difficult to control. Some young people become fearful and withdraw. Others may put on a bravado role of "wolf" and pretend a sophistication they do not possess, for example, going to excess in petting to hide their inexperience. These experiences may leave deep wounds on the personality which may affect the marital relationship strongly.

Dating is an intermediate step, a part of the learning process. When and how it begins depends on many factors—the age at which one matures physically, the customs of his particular community, the attitude of parents, his ordinal position in the family, how friendly a person he has learned to be. It usually begins with group dates of various kinds, shifting to fleeting affinities or temporary try-outs. Next comes the "going-together" stage which in some communities is unfortunately identified with "going steady." A great emphasis by the community in this stage and a too early entrance into the final stages of courtship may result in some unfortunate alliances merely because the community

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Mrs. E. L. Harshbarger is Dean of Women at Bethel College and also teaches courses in child guidance and the family.

expects them to continue, whereas they themselves have started dating purely as experimentation.

In too many Mennonite communities there is inadequate provision for young people to mix socially and to engage in wholesome activities while dating. There has been wholesale condemnation of commecialized recreation and social dancing and at the same time a complacent acceptance of courtship patterns which may be far more dangerous, such as "petting parties from seven to two" as one young Mennonite girl described the custom in her community. The best one can say for this type of "recreation" is that it is less promiscuous than dancing but certainly no one with any knowledge of physiology and psychology would say that it is less stimulating. Every young person should understand clearly what petting is. It is a result and continuance of the urge of sexual approach and its goal is the consummation of the sex urge.

It might be described as a chain reaction—one slight intimacy leading to another of greater intimacy until with time, opportunity, and sufficient stimulation all inhibitions may be forgotten in the rush of feeling. The tragic result of pre-marital relations is that they so frequently leave psychological wounds of various kinds—suspicion, fear, disappointment, disillusion. And if one is hurt in the love relationship he may develop a revengeful, exploitative attitude toward others which will ruin his own chances for happiness as well as blighting those with whom he comes in contact.

The engagement period is one of exploration and experimentation. Many questions should be discussed, such as attitude towards money, children, management, religion. These should have entered into the decision of both before engagement, but they should be clarified during this period. The length of engagement should depend on how long and how well the couple have known each other before their promising of marriage.

We tend to marry people like ourselves. In fact, marriage unity depends upon and develops a pair-unity which in turn develops with the formation of a common language and a common goal. Characteristics and attributes which contribute to a satisfactory marriage are, first of all, the ability to love and be loved. Closely linked with that is the habit of happiness. More specifically, those people who come from similar religious backgrounds, who attend church regularly, who have attended Sunday school until nineteen or more, who are mature (that is, independent, dependable, able to give *and* to take), those who have learned how to stand up to life, understanding its problems and accepting them, who have a sense of personal worth, yet sympathy with and empathy for others, those who have a wholesome attitude toward sex and who desire children—these are fit candidates for happy marriage. As one studies objectively the characteristics essential to happiness in marriage, one is struck forcibly by their similarity to the concept of what constitutes a vital, growing Christian.

The precepts of Christ are precepts for a happy love relationship:

"It is more blessed to give than to receive."
"Thou shalt love thy neighbor as thyself."
"Give and it shall be given unto you."

Family TIES

by Leland Foster Wood

The Apostle Paul in his most inspiring words used Christ's love as an example of what married love ought to mean. What does it mean to love as Christ loved? (1) It denotes an appreciative love. Christ saw the good in persons more than any other ever did, and more than they themselves could see it. Because of this they became more as he wanted them to be. (2) As Christ loves means to love unselfishly, giving not seeking, and at the same time inspiring others to be their best. (3) Christ's love was patient. He saw people as they could become. He depended upon growth as the farmer does, first the blade, then the ear, then the full grain. (4) Christ's love was understanding. He even understood the misunderstood. Understanding that can prevent misunderstanding is one of the greatest needs. (5) Christ's love was forgiving. Many marriages become blighted by a hard unforgiving spirit. But this never comes into a family if Christ is the center of its life. (6) To love as Christ loved means to love in an eternal set of values, to love God with all the heart, to love one's neighbor as one's self, and to love one's mate and children more than one's self.

As we think more deeply of the meaning of family ties we understand all other families better—families of other nations and races, families in need of food, shelter and also understanding. We sense the need of all families for peace and world fellowship to make the good life possible.

All good things under God, have their roots in the family, but they do not become ingrown, they bear fruit for all of life. As we build familities, families will build us and the world. As we realize that the family ties which mean so much to us are precious to others also we have one of the most fertile roots of world understanding and fellow feeling.

Revival

by Marie Ruth Wall

> **". . . somewhere along the way a certain sense of honor and responsibility was lost to some institutions, or homes, or children."**

A lot of us have experienced the poignant pleasure-pain of reminiscence as a result of the current practice of reviving popular songs of years gone by. These "revivals" are heartily welcomed because of their ability to arouse memories and momentarily make them live.

In the field of education, however, whether it be home or church or school, it is not at all popular to look back. Standards for educational policies and practices in these days are always new and those proposed by forward-looking educators. This is all very well, for in order to make progress movement must be forward; yet there is one ancient precept that might well be retained throughout the evolutionary struggles and triumphs of education on its way toward its worthy goals. It is the admonition to the young to give respect where respect is due. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20:12)

Recent admirable trends in education have encouraged freedom of expression and individual liberties entirely in keeping with the fundamental Mennonite philosophy of interpreting the will of God according to the honest dictates of one's conscience; but somewhere along the way a certain sense of honor and responsibility was lost to some institutions, or homes, or children. As a result children have honored their homes less, and have grown into adults lacking proper respect for their own homes; hence the tragic increase in divorce and broken, unhappy, unsuccessful homes. Children as a consequence have lacked respect for property, hence delinquency. Perhaps even some of the existing class struggles may be attributed to a basic lack of respect where respect is due.

By all means education must step forward boldly, often with practices that may seem as revolutionary as Christ's unprecedented tactics with scribes and Pharisees and publicans, but one "revival" is in order— "Honor thy father and thy mother."

M. C. C. Appears before Armed Services Committees of House and Senate

by Albert Gaeddert

On March 31, at 4:50 P.M. a delegation of seven people representing the Mennonite groups in the United States were granted a hearing before the Senate Armed Services Committee on the question of universal military training and probable draft legislation. Again on April 17, the same privilege was granted to appear before the House Armed Services Committee. Any group wanting to be heard and wanting the privilege to appear before a congressional committee needs to file such request in writing, and we were alerted to do so by members of our National Service Board in Washington.

Both Committees received us courteously. The Senate Armed Services Committee seemed somewhat more passive in the hearings, especially when opponents of the bill testified. The Brethren Service Committee, the National Service Board for Religious Objectors, and the Mennonite Central Committee testified the same afternoon and followed one another in the above named sequence. No questions were asked either of these groups, either during the reading of the prepared statenent or following. An interesting feature on the afterioon of March 31 was the presence of a large number of Mennonite and Brethren in Christ folks in the aulience of the Committee Room. Letters had been writen to pastors of churches in the Washington neighboriood telling our people of the hearings and stating that n the afternoon of March 31 the MCC delegation would estify. Rev. Don. E. Smucker served as spokesman for he MCC delegation, and before giving his statement he alled attention to the large number of "Plain People" n the audience who were there because of their concern or pending legislation.

On Saturday, April 17, at 10 A.M. we appeared gain, and this time before the House Armed Services Committee. An atmosphere of a somewhat more leisurey consideration was evident before this group. Quesions were asked following the presentation of our statenent, and even after adjournment Congressmen stayed o talk and to ask questions. One provision of the House ill provided for deferment of conscientious objectors. Chairman Andrews asked for our reaction to this provision. The MCC Peace Section had not been able to learn how the constituent groups felt about deferment, consequently we asked that we might register our official reaction at a later date. We enquired of the Armed Services Committee whether the deferment clause represented a new trend in dealing with conscientious objectors; but Chairman Andrews merely answered that the final writing of the bill was not yet made and he did not know what such a bill would contain.

Both of our statements were directed toward opposing universal military training, Selective Service draft provisions, or any military training service. Our concerns were expressed being based upon our faith in Christ and upon our own experience as a people. The statement used March 31 was prepared by Rev. Don. Smucker; this same statement with a few revisions and a few additions was again used on April 17. The statement appears elsewhere in this issue of the MENNONITE; this is the one used March 31, and the particular additions made for the April 17 hearing contained a brief story of our relief activities and our voluntary service program.

It is difficult to estimate just what impressions are made by our statements. The only remark heard from any of the Committee members was that made by Chairman Andrews on April 17, when he remarked following the reading of the statement: "A very good testimony." It needs to be pointed out that this is a privilege granted by our government, for which we should be grateful; it is to be counted a privilege to be able to register in this personal manner the concerns of a people.

The impressions one gathered were that universal military training has a very limited chance of passing, at least during this session of Congress. At the same time, it appears that there is more then a 50-50 chance for some kind of Selective Draft legislation to be enacted. The whole matter is, however, still in the hands of our Congressmen, and the time is very ripe for letters, personal visits, and delegations to congressmen to express our deep concerns regarding pending legislation. The Christian also has the avenue of prayer open.

A Statement of Position to the Armed Services Committee of the United States Senate Concerning Peacetime Conscription and the Christian Conscience against War

Presented to this committee at the public hearing, March 31, 1948, Washington, D. C., on behalf of the Mennonite Central Committee, Akron, Pennsylvania.

I am Rev. Don. E. Smucker of Chicago, Ill., a teacher in the Mennonite Biblical Seminary. I am the duly authorized representative of the Mennonite Central Committee whose supporting churches number over 125,000 baptized members in the United States.

It is with a heavy heart that our organization makes this witness to the elected representatives of the United States. This is true because we share the concern of our fellow-citizens over the dangers of this disturbed era; this time of wars and rumors of wars. We have been here before in other moments testifying to the nature of the Gospel as we understand it. And, also testifying to our experience in many different situations. Today's testimony is part of an unbroken witness since coming to America in 1685; a witness extending back to the days of the Reformation in Holland and Switzerland when the church was started.

Few Christians have known the sting of war and the crushing effects of conscription better than the various groups of Mennonites. Since Reformation days we have been refugees from bitter persecution of ruthless governments and intolerant religious movements.

In more recent times the most perfect illustration of our witness has been the situation in Russia. The Mennonites of South Russia were of original Dutch stock, coming to Russia by way of Prussia where they had not liked German militarism. When the Czars withdrew military exemption in 1874, 10,000 came to Kansas, Nebraska, the Dakotas and Minnesota. Under the Communist regimes thousands perished. Later, in the years 1923—30, 25,000 of our people left the Soviet Union, going to Canada, Mexico and Paraguay. Finally, in one of the thrilling yet sorrowful stories of the second World War, 30,000 Mennonites were able to leave Russia in 1943. Of these 20,000 have disappeared. 10,000 are accounted for in refugee camps in Denmark and in new migrations to Paraguay. A very small number have come here to the U.S.A. Indeed, the Mennonites knew the meaning of brutality, war, conscription and dictatorship throughout Europe but particularly under the Czars and Communists of Russia.

II

For the above reasons we are in no mood to deny the seriousness of the crisis; not to underestimate the precious reality of freedom of conscience. On the other hand, throughout our history we have not permitted political and military circumstances to alter the unchanging commandments of Jesus Christ as we have read them in the New Testament. As a matter of fact. Christ, Himself, did not base His work for us on our reaction to Him. The Apostle Paul observed this fact when he wrote: "*But God commended His love toward us in that while we were yet sinners, Christ died for us.*" The Apostle John declares that "*God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.*" Thus God's motive in sending Christ was love.

And it is precisely this principle which is basic in the Christian life. We, too, are called to forgive our enemies, to go the second mile, be long-suffering, love our neighbors as ourselves, forgive seventy times seven, overcome evil with good, to embark on a ministry of reconciliation through Christ beyond racial, class and national barriers and to obey God rather than man.

III

All this is not in conflict with good citizenship but is necessary for it. Our own experience as a Christian community has shown that disaster results whenever nations ignore these basic Christian teachings. All over the world nations have perished by disobeying God and flaunting the Christian law of love. Today the teachings of Jesus Christ and over 400 years experience with war and conscription recall us to the urgency of these lessons of faith and painful experience.

Conscription for war we consider unChristian. And what is wrong is dangerous and suicidal.

Various nations have always thought they could be exempt from God's judgment. They believed they could avoid reaping chaos from the seed of militarism. Whatever the short-term situation, the long-term answer is clear: "*they that take the sword perish by the sword.*" Therefore, this great nation dare not seek exception from this terrible moral fact. The Gospel suggests no exceptions. History offers no exceptions. America has had a special cup of blessings because it sought its destiny apart from brutality, conscription, dictatorship and the suppression of liberties.

We are deeply sympathetic with the profound dilemmas and agonizing challenges which men of state are facing. Surely now is not the time for glibness since the peril is real and the problem baffling. As we face these issues today people are fearful; people are developing deep despair and bitterness as they think of a third world war in such a short time after the second costly global bleeding.

Yet the Mennonite churches believe that God is using this crisis to force a decision. Jesus said: "*Ye cannot serve God and mammon.*" (Matt. 6:24) This choice is the supreme issue of our time. No answer including Christ's answer is easy or safe. But the safest place in the world is the doing of God's will as revealed in the Lord Jesus Christ.

Therefore we respectfully declare that further extension of the power of the state over the lives of men through military training is not desirable; that government control of immature young people is undesirable; that God does have a way of dealing with evil doers through forgiving love and moral judgment; that history is a clear warning against this policy. This hearing is taking place three days after Easter . . . . This reveals that Christ is more powerful than death itself. Mr. Chairman, we, therefore, are opposed to both selective service and universal military training as unChristian and dangerous in the light of history. Constantly in our prayers and now with our direct testimony, we ask you not to employ evil as an answer to evil.

During the second World War we appreciated the goodwill of government officials toward our leaders and our young people facing the draft. The attached statement contains the relevent parts of our testimony to the President's Advisory Commission on Universal Training, April 10, 1947. It will clarify our reaction to this experience under conscription. Finally, we are attaching a statement made to the House Select Committee on Post-War Military Policy, June 11, 1945 to reveal the continuity of our testimony in Washington. Mr. Chairman, while registering our resolute convictions we want to affirm our goodwill toward the United States government and our desire to be loyal, useful citizens as we maintain our allegience to the supreme law of Christian love.

Report from Italy

by Boyd H. Nelson

[The following report from Italy was written by Boyd Nelson, M. C. C. worker. This is the first of what we hope will be a series of reports from various parts of the world, written by relief workers. The report was written before the elections but predicts their outcome.]

Two years ago when I arrived in Bari, the situation in Italy was very different from that now. There was insufficient food, whether rationed or free market. In that southern Italian town young black marketeers from eight years on up ranged all over, hawking all types of wares — money, tobacco, their sisters, etc. All these sources of income were necessary to help a family get its meager income. Figures quoted indicate some two million still unemployed, and we know that inflation has cut the worker's buying power considerably, however, public transportation facilities are now nearly back to normal, there is enough sugar over and above the ration to distribute at almost the ration price, and same is true of pasta, the Italian taple equivalent to our potatoes. There are hardly many families without someone working.

Italy's immense progress is due primarily to the good job which UNRRA and Aid of the U. S. A. have done. These programs have been unprecedentedly ffectual as official programs go. Naturally, the oficial American aid has been a large factor in the ampaign which closes with the voting April 18. The Christian Democrats, or Catholic party, claim this aid as a direct result of the love of the American people for the Pope, while the Communists insist that it is just another form of American imperialism. Obviously, needing some effectual force to back and finding only the Catholic party ready and able, the American aid has given it a strong boost. If it wins the election, it will not be because Italy wants the "Democristiani," but because they were more afraid of Communism.

It seems clear that in next Sunday's voting, the Democristiani will win. Then what? Will the Italian people be saddled with a government they don't want simply because American aid is backing it? Can they change their party in power and still keep American help? These are questions which almost certainly will face the U. S. government after the elections in case of a leftist defeat.

Those are political questions. As the Christian observes the situation, he comes to realize that econnomic aid and political action can't bring about peace within or between nations. The physical needs of the Italian people, through American help and a good social security system, are being increasingly better met. Of course, there are still poor and needy in Italy, but nearly everyone is better off than two years ago. Yet the Italian people are less satisfied now. Along with other things, this means to me that it is not what a people have which determines their happiness, but how nearly what they have approximates what they want. With a materialistic and secular civilization the world over, material goods and sensualities which appear to give satisfaction will be increasingly in demand and will untimately lead to the break in the peace, if and when it comes.—Boyd H. Nelson, MCC—Italy Unit

(**NOTE:** The Mennonite Central Committee program in Italy has been nearly closed out with the exception of a few cooperative projects of a religious nature with the Waldensians. The next report from Italy will describe the life of the evangelical churches in the midst of a strong Catholic majority. Another will describe the Mennonite Committee program and its goals in relation to the life of the evangelical churches.)

TESTIMONIAL

"It may be of interest to you and perhaps to others. The MENNONITE is going to a home in P. She is a member of our church. He is not—a Catholic. Yesterday I was told by her mother that her daughter and husband read the MENNONITE from 'civer to civer' and enjoy it very much. But that is not all. In the apartment house there is another couple—Jews. On the day the MENNONITE is to arrive this Jewish woman waits for the mailman and if possible takes the MENNONITE out of the people's mail box and reads it with much interest and appreciation. I am happy for this. The printed word reaches many more people than we may realize.

Our
Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

Paul L. Goering, of the National Service Board in Washington, was on the campus Saturday completing the arrangements for the caravan of Mennonite students who intend to go to Washington this week. The Bethel College Delegation will be met here in Chicago to be joined by Arnold Nickel of the Seminary Student Body. Then in Bluffton, Ohio, these people will meet William Keeney, and from there go to Washington to present the concern of our own church and school.

Don. E. Smucker served as chairman with the local arrangement in connection with the very dramatic Church of the Brethren Peace and Brotherhood Mission. This mission started in California and arrived here on Friday. Following its arrival there were to be two days of spiritual preparation before these people started for Lake Success and Washington, where they hope to see President Truman and other leaders of the nation. En route from the west coast these men held prayer meetings on their train and as the train pulled into the station they joined hands and sang, "Blest Be the Tie that Binds." Among those who will accompany this large delegation to Washington to oppose the forces of war and violence is Rev. Lester Hostetler, of the Bethel College Church, North Newton, Kansas, representing the Western District Peace Committee.

On Friday, April 23, the thousands of Jews in Chicago started their observance of Passover, the greatest of all Jewish holidays.

BETHEL COLLEGE

The Music Department is presenting five Seniors in graduation recitals during the spring quarter — Meribeth Haury, piano, March 11; Hugo Reimer, tenor, April 27; Rosella Reimer, soprano, May 3; Elbert Pankratz, bass, May 11; Mabel Warkentin, piano, May 20; and Rosella Reimer will also be presented in organ on May 17, assisted by Rupert Hohmann, violinist. Leo Goertz, baritone, assisted by Mrs. Goertz, church organist, gave a Vesper program on April 25, and ten other music students will appear in recital during May. Group recitals for the many piano pupils of Mrs. Ferd Voth and assistants were arranged for April 22, 26, 28. The spring concert of the College Orchestra is scheduled for May 23, and the A Cappella Choir will be sponsored in a home concert by the Women's Association on Baccalaureate Sunday, May 30. The choir, with graduating voice students as soloists, will also sing the **Saint Cecilia Mass** by Gounod on Sunday afternoon, May 16, at three o'clock in the College chapel.

FREEMAN JUNIOR COLLEGE

President-elect Miller spent several days on the campus. He and Dean Gross worked out plans for the next school year. John J. Ewert, Avon, South Dakota, will become Director of the Normal Training Department with the opening of the new school year. Mr. Ewert graduated both from the Academy and Junior College of Freeman and holds a B. S. and a Master's Degree from the University of South Dakota. He has had a total of fifteen years of teaching experience as teacher, principal and superintendent of schools in Iowa and South Dakota. Esther Bohn, Bluffton, Ohio, is to assist in the English Department and teach Art. Miss Bohn holds a Bachelor of Arts Degree from Bluffton College (1947) and has a year of teaching experience at Wauseon, Ohio. Miss Bohn's coming will make it possible for the College to offer more work in Art—an area long neglected here. It will also relieve Miss Kaufman, who has divided her time between Speech and English.

CANADIAN MENNONITE BIBLE COLLEGE

During the past three weeks the Manitoba Music Festival was held here in the city of Winnipeg. Three adjudicators from England were secured to judge the various classes. To hear their criticisms and comments of encouragements was very interesting and educational. Classes ranged from kindergarten age groups to church choirs. The larger classes naturally were made up of instrumental and vocal solo groups.

Sidney Zimmerman, a twelve-year-old violinist and a student of Mr. J. Conrad, won the highest individual reward. He played as his number, Kreisler's "Siciliene and Rigandon" to win the advanced violin solo class.

THE MILITARIZATION OF AMERICA

(Reviewed by J. P. Baehr)

A report issued by Albert Einstein, Dorothy Canfield Fisher, Reuben Gustavson, William J. Millor, S. J., Arthur Morgan, Ray Lyman Wilbur, and fifteen others.

It is almost unbelievable that such a story of militarism in our country can be told. The situation is indeed alarming! The report closes with these significant words:

> Our most insistent and devastating criticism of pre-war Japan was that the Army, bypassing the civilian government, controlled the Emperor and thus national policy. The same pattern already exists in large measure in our own land today. It was this same trend

in Germany, together with the apathy of the people and the failure of the church, labor, and educational groups to speak out, which permitted the rise of the militarized fascist state.

It is because of this danger that such a pamphlet as this should be on the literature table of all our churches, all our schools, and all our homes.

Copies are available, 10c each, 12 for $1, from the National Council Against Conscription, 1013 Eighteenth Street, Washington, 6, D. C.

Peace Institute at Freeman Junior College

Reported by Orlando Goering

Freeman, South Dakota.—Two outside speakers high-lighted the Peace Institute held at Freeman by the Mennonite churches of that area. In addition to several local speakers and discussion periods, Mr. Paul Goering of the NSBRO at Washington and Dr. Guy F. Hershberger of Goshen College each spoke twice.

Mr. Goering emphasized Biblical non-resistance as the only position for the Christian since it is rooted in our conception of God as love, since that way of life is attested by the physical and moral universe; i. e., personal peace and health obtained only when love and good-will instead of hate and resentment is practiced by the individual; since the Scriptures and Christ plainly teach this way of life and Jesus Himself practiced it.

Mr. Goering also refuted the stock arguments against the pacifist position, especially the one declaring "this to be a holy war" by pointing out that Christianity was never dependent on any political organization for its vitality or preservation. He discussed the weakness and strength of the C. P. S. program and new proposals in the event of another draft. Among the changes is basic G. I. pay for all in C.P.S. by the agency receiving the benefit of C.P.S. services. This relieves the government of the embarrassment of slave labor. Mr. Goering expressed great alarm at the growing militarization of our national administration and urged the group to prayer and letter writing to our Washington representatives.

Among the latest developments in Washington is the proposed deferrment of CO's in a limited draft. This Mr. Goering believes will not hold in case of UMT or a wartime draft.

Dr. Hershberger suggested that the Christians face a hostile world as they always have faced it with love, non-resistance, confidence and courage. The way for the Mennonite Church is the way that conforms to the moral law of God; the way of true discipleship; the way that keeps faith with the great heros that have conformed to the moral law and true discipleship.

From the Bulletin of the Lorraine Church, Wichita

THERE STILL ARE PEOPLE LIKE THAT!

The following letter postmarked Newton, Kansas, 5 P. M. April 6, 1948, and addressed Rev. J. H. Langenwalter, Lorraine Street, Mennonite Church, Wichita, Kansas, arrived Wednesday:

Dear Friends:

I have noticed with pleasure the growing of the Mennonite Church in Wichita and am positive the stamp of God's approval has helped make it so.

Recently I was told that some of the members are growing a bit discouraged because "The last mile needs the hardest pull."

So I have decided to do without a new dress and hat and am sending you the enclosed amount (3 ten dollar bills). May God continue to bless your undertaking.—A friend.

There is no known clue to the identity of the writer, but there is deep gratitude for the encouragement. Enough friends of the type of our unknown friend nine months ago would have made it possible to meet our growing opportunities without the serious difficulties which we have had to face because the building work has had to cease. The completion of the building would also have cost a great deal less than it will because of the delay.

The work which a relatively small number of people are trying to do here, is of increasing importance to the Conference as a whole. If in doubt, come and see!

Thank you, our good, unknown friend!

Russian Pen Pals

It was a little French girl who wrote these words to a prospective American pen pal: "Would the big people mind if the little people were friends?"

Many Brethren have expressed a desire to write to the "little people of Russia—and thus cultivate a friendly understanding that transcends our political differences. Those who want such Russian pen pals may write to:

The Antifascist Committee of Soviet Youth
10 Kropotkin Street
Moscow, U. S. S. R.

State your age, place of work or study, the organizations to which you belong, and the things which interest you most. Your letter will be translated and sent to someone who shares your interests.

The Church of the Brethren does not advocate the principles and practices of Communism. But any church must insist that we, as Christians and as human beings, must grasp every opportunity to multiply goodwill among all members of the human race.—"The Gospel Messenger"

M.C.C. News Notes

Akron, Pa. April 23.—A delegation representing Mennonite Central Committee constituent groups again gave testimony in Washington on the issue of military training legislation. In this hearing before the House Armed Services Committee on April 17, Albert M. Gaeddert served as spokeman, with Amos S. Horst, C. N. Hostetter, Jr., and Ernest W. Lehman accompanying. Our position of nonresistant Christians was again emphasized, with reference also to the fact that in the past Mennonites have borne great persecution at the hands of nations which pursued the way of militarism and conscription. A similar testimony had been given on March 31 before the Senate Armed Services Committee.

Construct Building in Devastated City

The building, which is to be used as a Mennonite church as well as a community center at Heilbronn, in the American Zone of Germany, is nearing completion. The material for this prefabricated structure was imported from Sweden, and local Mennonites have been cooperating in the work by providing an architect, carpenters, and other skilled workers.

The city of Heilbronn was very severely damaged during the war, and materials for building are extremely difficult to secure. This building will provide a house of worship and also a center where various kinds of relief and rehabiliation work can be carried on, including a sewing room, shoe repair shop, reading room, youth activities program, etc.

Two Mennonite Refugee Mothers to U. S.

Two Mennonite refugee mothers are en route to the United States where they will join their sons. Katherina Mierau left from Paraguay on April 22 and should arrive on April 24 in the United States, where she will meet her son, David Mierau, of Reedley, California. She had been one of the colonists in Paraguay prior to the coming of the recent refugee groups. Susanna Braun left on April 19 from Germany, to come to the United States where her son Frank Brown, of Ephrata, Pennsylvania has lived since he came from Russia just after World War I as one of a group of sixty Mennonite refugees.

Relief Shipments

The following relief shipments left port from March 15 to April 15, 1948:

TO MCC PROJECTS, FRENCH ZONE OF GERMANY: 31 tons miscellaneous foods, 13¾ tons bedding, clothing, shoes and soap. TO MCC PROJECTS, BRITISH ZONE OF GERMANY: 73 tons flour, 95 tons miscellaneous foods. TO CHRISTENPFLICHT, AMERICAN ZONE OF GERMANY: 34½ tons miscellaneous food. TO ETHIOPIA: one case medical supplies. TO JAVA: 9½ tons beef.

PANEL DISCUSSION ON U. M. T.

Salem Church, Freeman, South Dakota—The combined Christian Endeavor societies sponsored a panel discussion on UMT and the effect's that it's possible passage might have on members of our faith. Leading the discussion was the pastor, Rev. Claassen. Report on a recent committee meeting at Chicago was given by Mr. E. J. Waltner, member of the Peace Committee. Other members taking part in the discussion were Dr. J. D. Unruh, Milton Unruh, attorney J. C. Graber and Adolph L. Waltner. Each speaker was given opportunity for a five-minute discussion, setting forth his views on the subject, following which questions by the members were put to each other and answered. Opportunity was also given for question from the floor. It was generally felt that the Church of our faith should take a more positive and constructive attitude towards the question than has been done in the past, and that something to substitute for it should be offered rather than just taking a totally negative stand. It is agreed that the non-resistant stand, generally taken by members of our faith, should be more openly and generally discussed and emphasized especially among the young people, if this important Mennonite principle is not to be lost. The discussion was well received by the unusually large audience and the general feeling seemed to be that there should be more of such discussions.—Corr.

"Mennonitisches Jahrbuch" Now Ready

The MENNONITISCHES JAHRBUCH, formerly the BUNDESBOTE KALENDER, is now printed and is being mailed from this office. The price is 25 cents per copy—and the book, chock-full of pictures and interesting materials— the best that has appeared in Mennonite literature during 1947—will give hours and hours of inspiration, information, and enjoyment.

Order a copy for yourself, and, say, half a dozen or so for refugees in Europe who need good reading, as well as good food and clothing. Mennonite Publication Office, 722, Newton, Kansas.

A Mid-Year Special

Did you forget to buy a Sunday School lessons commentary? Or a Daily Reading Calendar? And maybe just never did get around to it? Here's an opportunity to still buy these, and save money too. While they last, we offer

HIGLEY'S S. S. COMMENTARY for 1948	.75
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Mennonite Book Concern
Berne, Indiana

Mennonite Book Store
710 Main Street
Newton, Kansas

The Washington Scene

BY PAUL GOERING

April 26. Both the Senate and House Armed Services Committee are trying to work out a compromise bill which will get enough votes from opposing elements of the single package UMT—Selective Service proposal to assure passage of some kind of draft with a modified UMT program.

The air force controversy in the defense department has prolonged the adoption of a bill and weakened the chances for both UMT and Selective Service although a draft still appears probable. Congressmen favor some kind of stand-by draft which won't hurt them politically, and although the military isn't sure of what they want they don't stop short of asking for billions.

The military now suggests that the government restrict civilian production in order to arm ourselves. Despite the short supply and high cost of consumer goods Secretary Forrestal was reported in today's **New York Times** to have told the Senate Armed Services Committee that "you cannot have a big military program unless you cease the making of motor cars, washing machines and refrigerators."

EVACUATE CHINA MISSIONARIES

The following telegram was received at General Conference Headquarters on April 30. "GROUP EVACUATED CABLE THOUSAND DOLLARS BOEHR INLAND MISSION CHENGTU." Evidently the General Conference missionaries have been evacuated from the new mission field because of the civil war.

Jottings

—**Bergtal Church, Pawnee Rock, Kansas:** The C. E. gave a program in the Hanston Church on April 18. On April 4 the Bethel College A Cappella Choir gave a concert in our church. The women have made comforts and packed clothing for relief and have sent men's clothing for Indians in Arizona to use—Daisy Rudiger, Corr.

—**Frieda Regier Entz,** suffering from a heart attack, was taken to the Bethel Hospital on April 29.

—**First Church, Geary, Oklahoma:** Dr. R. C. Kauffman of Bethel College was guest at our monthly brotherhood luncheon. Sunday morning he spoke to us on the subject, "Christ and the Crowd." For the evening service the Christian and Methodist Churches joined us, and Dr. Kauffman used "Mental Health" as his subject.—Corr.

—**Calvary Mennonite Church, Mechanics Grove, Pa.** Our pastor, Walter McDowell has just returned from speaking at the Ebenezer Church in Ohio and at the City of Lima Youth for Christ meeting. He also spent a week with the students and faculty of Bluffton College. The Gideons had charge of the services while he was gone.—R. L.

—**First Church Sugarcreek, Ohio:** The Girl's Gospel Team of Bluffton College presented a program here April 18. We are anticipating having the Seminary Quartet with us on April 25. Irvin Richert, who served us as assistant pastor last summer, will be with the Quartet.—Wiley McDowell, Corr.

—**Butterfield Mennonite Church, Butterfield, Minnesota:** A musical group from Northwestern Bible School gave a program here on April 18. On April 20, Rev. Josef I. Herschkowitz represented the work of the American Board of Missions to the Jews when he spoke in our church. Once a Jewish atheist prisoner of the Nazis, he was converted to Christianity through the kindness and testimony of the American Board. John Kintzi, eighty-one, passed away on April 15. He was a carpenter for a great many years.—Mrs. Ted Linscheid, Corr.

—**Immanuel Church, Los Angeles, California:** Our annual Missionary Conference will be held May 9—16. Dr. A. E. Kreider will be the principal speaker. Also featured on the program will be the Far Eastern Broadcasting Co., Gospel Recordings, and Moody Institute of Science, presenting avaition and its use in missionary work. Mrs. Alfred Habegger gave us an illustrated message of their work on a recent Sunday evening.—Mrs. Harold Burkholder, Corr.

—**Rev. Arnold Regier,** head of the Mennonite Bible College, Winnipeg, Manitoba, Canada, arrived in Newton on April 23 to participate in a meeting of the Inter-School Committee of the Board of Education.

—**Rev. Orlo Kaufman,** leader of the Gulfport, Mississippi, Voluntary Service Unit, recently visited with friends and relatives in Kansas.

—**Bethesda Church, Marion, South Dakota:** Miss A. Quiring, a missionary from Africa, spoke and showed pictures in our church on April 18.—Corr.

—Another issue of **Mennonite Life** is off the press. This particular number centers around music, to a large extent. Copies may be had at the Mennonite Book Store, Newton.

—**A Mennonite academy** is being proposed by church members from the Burrton, Inman, Hutchinson community. Rev. Arnold Epp, of Burrton, is the chairman of the movement which is considering the academy. Others in the group are David Pauls, elder of the Zoar Church, Inman, Kansas; P. T. Neufeld, Pastor of the Bethel Church, Inman; Rev. Victor Sawatzky, Pastor of the First Mennonite Church, Hutchinson; Rev. H. E. Miller, Pastor of the Bethany Church, Kingman, Kansas; and Rev. P. P. Tschetter. All except the first named are members of the Constitution Committee. At least about three meetings have been held to consider plans for the new school. It is proposed that the soda-ash plant at east Hutchinson be purchased, that is, the large brick building of this plant. This would also include some land, and would not be far removed from the bus line.

—**Zion Church, Souderton, Pennsylvania:** The Young People's Fellowship recently collected 4,535 pairs of shoes in their relief drive. Of these, 341 pairs were new shoes. Donations are still coming in. The young

Calendar of Coming Events

May 2-9. National Family Week.

May 31 Eastern District Annual C. E. Convention.

June 4-13. Institute of International Relations, Friends University, Wichita. Speakers: Eddy Asirvatham, Maynard Kreuger, Louis Dolivet, Bert Mitchell, etc.

June 5-9 Northern District Conference. Bethel Church, Wolf Point, Montana.

June 14-20. All-Mennonite Retreat for grade school and high school young people, Camp Mack, Milford, Indiana.

July 1-4. The All-Mennonite Young Adult Retreat, Mennonite Biblical Seminary, Chicago.

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

people sorted and packed all these contributions. Missionary Sunday will be observed on May 2, with Puran Banwar, worker from our mission field in India, who is now attending Bethel College, as the guest speaker. The religious film, "The Heart of India," was shown on April 18. A petition against UMT with eighty signatures was personally presented in Washington, D. C., on April 18.

—**Boynton Mennonite Church, Hopedale, Illinois:** This church joined with the Groveland Mennonite Church for a missionary rally, held April 23-25. The Mennonite young people of the Central Conference recently had the use of the roller rink in Bloomington for an evening of fun and fellowship.

—**First Church, Beatrice, Nebraska:** Our board of trustees sent six telegrams to congressman stating their opposition to U.M.T. and the proposed draft Recently Dr. J. Winfield Fretz spoke in our church on "Mennonite Mutual Aid." He said the benefits of Mutual Aid would be threefold: 1. There would be opportunity for Christian witnessing in a secular world. 2. It would strengthen the small Christian churches. 3. Our young people would benefit from a responsibility which we owe them. April 25. Rev. Waldo Harder and a group of singers from the Berean Bible Academy, Elbing, Kansas, were with us and took part in our morning worship service.—Mrs. John J. Wiebe, Corr.

—**Walton Church, Walton, Kansas:** April 25, the Student Volunteer group from Bethel College presented a missionary program. The major part of the program consisted of a missionary drama, "Two Masters." —Ella Voth, Corr.

—**Salem Church, Dalton, Ohio:** April 25, Joe Weaver, Irvin Richert, Alvin Franz, and David Habegger, under the leadership of Marvin Dirks, representing the Seminary at Chicago, emphasized in word and song God's call to everyone to witness for Christ wherever he is and at whatever work he does, be he layman or full-time worker. Our congregation enjoyed having this group very much. Our Christian Endeavor joined the County Convention at Smithville Brethren Church Sunday afternoon and evening April 25.—Corr., Mrs. Ivan Badertscher.

—**A new work** is being started by our Colombian missionaries in a small town near Cachipay called La Florida. Prayers are requested toward the end that God may prosper these efforts in our efforts to bring the Gospel to those in darkness.

Book Notes

JERUSALEM THE GOLDEN by Arthur Wentworth Hewitt. (Abingdon Cokesbury.)

Rev. Arthur Wentworth Hewitt, the author of **The Shepherdess** has written a book on immortality which is likely to live on as a classic on the subject. He wrote **Jerusalem the Golden** with a sense of revelation. He says that the days when he wrote "were days of joy — thrilling, holy, supreme. I seemed to be living in wave after wave on clear, jubilant light." For him immortality is a very blessed reality. He fairly shouts, "It can be proved by trying it on. It fits." The basis for his unshakable faith in life everlasting is a mystical union with Christ. "If a man shall do his will, he shall know." He pictures the life after death as the inexpressible joy of being with Christ. As for the lost he pictures the tragedy of eternity as eternal separation from God. He holds himself closely to the teachings of the Bible all along. "No one can read the Bible, judging the book by its own language and not by his prejudices, without knowing that vividly and undeniably it teaches a terrible doctrine of eternal hell." No one will read this book and speak lightly of hell punishment. The author speaks of heaven as one who knows whereof he speaks. He says, "We know more of heaven now than we know of any place whatever on earth." All through the book one senses the author's heart longing that his readers might live so that they might come to inherit the life everlasting. All the logic, literary ability and spiritual insight that he can muster he employs to make heaven a blessed hope and reality for the believer. The book will be a valuable addition to anyone's library. It may be ordered from Abingdon-Cokesbury, Nashville, Tennessee, for $1.50. or from any of our Conference book stores.—W. F. Unruh

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

Western District Retreat Grounds a Reality

by Ronald von Riesen

A glimpse of the dam located on the newly purchased Western District Retreat Grounds

On April 12, 1948, the Young People's Christian Endeavor Fellowship of the Western District Conference took into their possession an eighty-acre farm near Murdock, Kansas, for the purpose of developing our own retreat grounds.

For almost three years the Retreat Grounds Committee was active in investigating possible sites for this purpose in accord with the resolution which was passed at the 1945 C. E. convention at North Newton, Kansas, authorizing the Executive Committee to enter into negotiations for the same if a suitable site were found.

The above site was first brought to the attention of the committee by Mr. E. W. Graber, a retired farmer of Pretty Prarie, Kansas, who felt that it had possibilities for retreat ground purposes. The committee contacted the owners, and after considerable investigation and consultation with other interested people, it was felt that we had finally found the type of place we were looking for. Negotiations were entered into with the owners, Mrs. Cora M. Cole and her husband, Samuel Cole, for the purchase price of $10,000, with the privilege of remaining on the place as tenants for an indefinite period. Of this amount, a down payment of $3,000 is to be paid by May 15, the balance to be paid at not less than $1,000 each year, plus interest at the rate of 4 per cent per annum.

Approximately $2,750 have come into our retreat grounds fund during the past two years from local societies and interested individuals. Of this amount, $1,082 will be needed to purchase 150 double bunk beds and mattresses which were secured from army surplus material.

Plans are under way to secure some army barracks from the Pratt air base, which is approximately thirty miles away. It is hoped that one or more of these may be erected this summer, so that the grounds may be ready for use by the summer of 1949. The beds and mattresses are being stored at the

Western District Issue

General Conference Headquarters office until some other suitable storage space is located.

At the 1947 convention held at the Goesssel Mennonite Church, Goessel, Kansas, a resolution was passed asking all members of local Young People's groups to contribute five dollars per member for this purpose. A good number of societies have been active with various projects to try and raise their quota.

By May 15, another fifteen hundred dollars should come in so that we may cover our present obligations. We should like to encourage all local Christian Endeavors and young people's groups in the Western District to make a special effort to raise this amount by May 15. With over three thousand young people in our district between the ages of fifteen and thirty, this will mean only fifty cents per member— a sacrifice of one admission ticket to a high school play, or two malted milks. Won't you give this matter your serious consideration and see what encouragement you may give to your local group to support this project?

For many years young people and leaders in our District have been hoping and praying for our own grounds, where we would be free to carry on our own summer retreats without being hampered by the limitations of renting other camps.

With Nehemiah of old, we are determined to "Rise up and Build"!

At last the time has come! May we respond to this opportunity, and consider it a sacred trust to our Heavenly Father and to young people of our District—who are the church of tomorrow!

Use Character Bonds

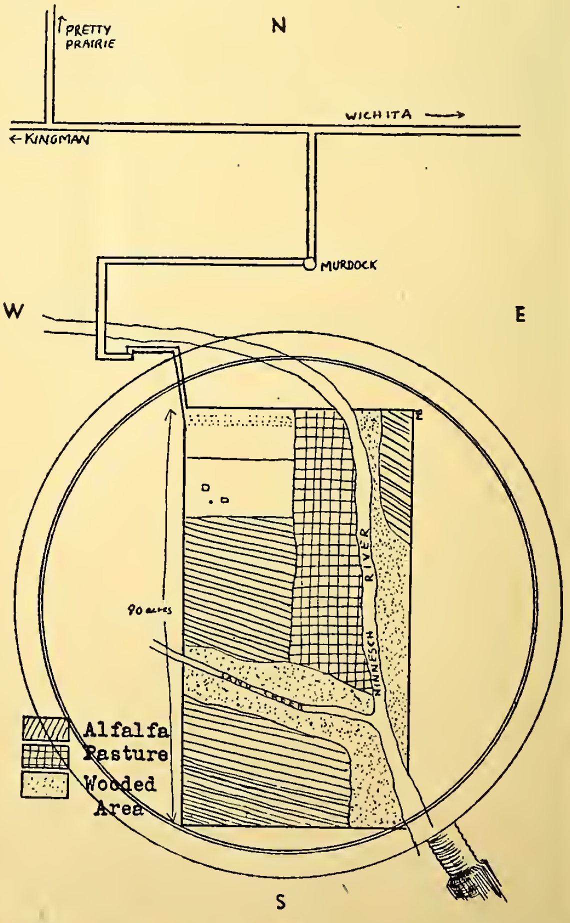
by Erwin Goering

Our young people of the Western District have taken the first two steps towards obtaining a retreat ground of their own: first, they considered it wise to work toward ownership of a place of their own. Having made this first decision, they launched a campaign of "seeking out" a desirable location. Having found a location with what was considered a suitable setting, they took the second step, that of arranging to buy the location. The third step must now follow—that of providing funds to pay for the location.

At the last Western District C. E. Convention there was considerable discussion on this point. Questions were asked as to methods of raising funds, amounts which might be raised by individual societies, and suggestions were made regarding per member quotas. A number of representatives of societies were confident that five dollars per member could be raised annually by their C. E. group. Others knew of individuals with financial means who were interested and would be happy to contribute larger sums. All in all, there was present in that meeting a spirit of courage and confidence which becomes young Christian people. There was expressed a faith in the willingness of Christian young people to give of their energies and their material good for this project, which is meant to become a definite means towards developing the individual's Christian experience.

At last year's Intermediate and Young People's retreats the retreaters raised a nice fund for retreat grounds. This contribution was made voluntarily and happily out of their own resources. They bought Christian Character Bonds, which were printed with this specific purpose in mind.

Have you wondered what help you could get in terms of methods to make your all-membership canvass? Why not try the Character Bond method? See the young people of your church; see those who are older but young enough in spirit to want to help along. The retreat program can grow to include all interested age groups if enough interest is widened.



Sketch giving location of Western District Retreat Grounds

Make your investment work for Christian people and the cause of Christ. If young and old alike

MENNONITE

WESTERN DISTRICT RETREAT

YOUNG PEOPLE'S CHRISTIAN CHARACTER BOND

SECURITY UNQUESTIONED

Our stock is ALL young people everywhere working together for Christ and His Kingdom to the end that the youth of the world may know Him and the Abundant Life He came to give.

This Witnesseth that the purchaser of this Bond

Name ______________________________

Has paid $______________ Date ______________

to the Western District Retreat Committee for Young People's Christian Character Bonds. The obligation of the committee is to assist the Youth of the Church to an increased sense of personal responsibility for the Kingdom of God on Earth.

THE WESTERN DISTRICT RETREAT COMMITTEE

Bonds in denominations of One Dollar and up

DIVIDENDS UNLIMITED

1. A Christian Retreat Program for all age groups, at our own retreat grounds.
2. Christian leadership training.
3. A world-wide fellowship.

are to be "United in Christ" they must learn how to work, study, play, and grow in a spirit of Christian brotherhood and fellowship. At retreats we have the opportunity to refresh our spirit, mind and body—to become refreshed and enriched toward more effective service in the community and church at home.

How much are you interested in this cause? Think it over and act accordingly.

Attend Manchester Retreat Conference

by Helen Mueller, Oswald Goering, Erwin Goering

When the Church of the Brethren invited the Mennonites to attend their Camp Planning Conference at Manchester College, North Manchester, Indiana, during the Christmas holidays, three of us took advantage of the opportunity to learn something new about retreat programs and objectives. Since our Mennonite Seminary is working in cooperation with the seminary of the Brethren, we feel closely bound to them, and we appreciated this period of getting better acquainted with them and this particular phase of their Christian education program.

At Manchester we were reminded anew that leaders have a real responsibility to give young people a religious experience and philosophy they can live by and die by, to challenge them in summer camps or retreats to give themselves in fulltime service to Christ and His Kingdom, and to encourage them to make commitments they will be willing to pay for with their lives.

Some of the highlights which made particular impressions on us were these: Religion includes the whole of life. We need "specialists" for planning and for carrying out a spiritually significant camping program for our young people. The camp experience should give to the camper an awareness that he has something to contribute and **that someone else believes that he has something to contribute.** The need for repentance and conversion was stressed, and the responsibility of camp leaders to help young people to this experience. The place of the church in helping to direct the recreational life of young people was emphasized by one of the conference leaders who stated that probably "more young people are lost to Jesus Christ because of their leisure time activities than for any other one reason." There was born in us a new awareness that it is imperative for our denomination to recognize the significance of retreating or camping in the educational program of the Church.

Altogether, this camp conference showed us spots in which our own retreat program may be revitalized and presented some definite methods that can be used to make church camp genuinely Christian in every area.

Retreat Program Objectives

The retreat program is to supplement in a vital way the Christian training and inspiration which the child and young person receives in the home, the church and the school. Here, for a brief period, the individual lives more closely to God's great out of doors to refresh the spirit, stimulate the mind and relax the body.

When retreaters come to camp, they live near to nature, God's handiwork. This provides opportunities to see God through His wonderful creation.

In camp, retreaters live with young people from other communities. With proper guidance this can and should become an experience in Christian brotherhood where campers learn, amid the give-and-take of daily life, to live together happily, helping, democratically, as Christians should.

Guidance needs to come from the leaders. These need to be sincerely dedicated to give of their best in Christian service. Camper problems must become leaders' opportunities.

More specifically, what are some of the objectives of the home, the church and the church school? Are their objectives not also basically our camp and retreat objectives? Each has similar objectives and may use varied approaches to achieve them. Here are vital goals which a good retreat experience should help accomplish for the retreaters:

1. To grow in knowing God as Creator, Father and Friend.
2. Those who have not yet made a commitment, to accept Jesus Christ as Savior and Lord.
3. To strengthen Christian living in all relationships.
4. To develop a greater knowledge, understanding and appreciation of the Bible as the Book of Life.
5. To promote active and intelligent loyalty to the church through a study of its functions and organization.
6. To help each person to know and share more fully the world missionary task of the church.
7. To help make the teachings of Jesus a pattern for Christian living.
8. To develop a wholesome balance in life between the spiritual, mental, social and physical.

The Retreater at Retreat

Dr. J. H. Langenwalter

Too many people in the world today look upon a retreat as a sign of coming defeat. War has given us that idea. Fortunately there is another meaning which grows out of the richness of life due to the Love of God for us.

Any withdrawal in the latter sense means leaving some position or occupation for the time being in order to withdraw to a position or occupation more worth while for the time being at least. This may apply to individuals or to groups.

Such a retreat affords opportunities of many variations. In the light of this fact the retreater needs to be prepared to make proper choices. He cannot make his plans in detail beforehand because he does not know all of the possibilities. He can be helped by those in charge, but the important thing is that he approaches the possibilities of the retreat he plans to join in the proper frame of mind and with right and helpful attitudes. Among these the following are worthy of careful study.

1. The retreater is a guest. Others have worked that he might find joy, greater insight needed for the real values of life and something of those deeper and more abiding satisfactions of life which are necessary to help one to keep going when the going becomes hard.

People who have provided such opportunities deserve the respect due to hosts. Those who profit by their sacrifical contributions will get the most out of the retreat when they have the attitude of grateful and courteous guests.

2. The retreater is a learner. The attitude of the learner is to find out what new and greater things he can discover. A fine old Scot used to say to younger people: "Jesus was always a teasin' men to think. That is why He made such a great contribution to the well-being of the wor-r-r-rld!" That statement, and the kind of man who made it, has meant more than they can tell to those who had the good fortune of knowing this unusual man.

Unless we wonder and think and learn we become bored with the finest opportunities which God or man can give us.

3. A retreater is a worker and a co-worker. If it is true that "All work and no play makes Jack a dull boy," then it is also true that all play and no work makes Jack a shirk.

At a real retreat there are better definitions for work and for play. They both belong to a retreat and they both succeed when there is proper co-operation.

Opinions may differ and respect for individual freedom is recognized at any good retreat, and any good retreater, worthy of the opportunities granted him will show appreciation for the opportunities given him by going into action with right good will.

4. In order to achieve the purpose of a retreat the retreater must have an objective beyond the immediate moment. That objective is usually suggested to him by the hosts who make the opportunities of the retreat possible for him. It is proper, however, that he have a personal objective which may make his stay during during the time of the retreat valuable to others as well as himself. Everybody at a good retreat makes some contributions which makes both leaders and fellow retreaters grateful for his presence.

5. A retreater is grateful. That adds zest to his work and his play. That will help him to find the best in his associates and to give of his best to them in a normal and a wholesome way. That will also help him to think more clearly and to see farther into the reasons for a retreat and into his possibilities for more gratifying service to the many people whom he may meet in his life.

The foregoing suggestions have all been the result of a frequent study of the life of Jesus who was the greatest Retreater whom the world has ever known. It is interesting to read the reports of Matthew, Mark, Luke and John on the life of Jesus just to see how many suggestions and examples we find there for helpful and wholesome "reatreating."

Appoint Two District Officers

Miss Maurine Siemens, Newton, Kansas, was recently appointed to the position of secretary-treasurer of the Western District Y.P.C.E. Fellowship. Maurine, a Junior at Bethel College, fills the vacancy left by the resignation of Miss Delsie Tieszen who was elected at the last annual convention in August but felt compelled to resign because of other responsibilities. Mrs. Helen Hiebert Mueller, who has served as temporary secretary since Delsie's resignation, continues to serve as corresponding secretary for the Fellowship Executive Committee.

Maurine Siemens and Evelyn Goering

Maurine is a major in home economics. She is active in many extra-curricular activites, particularly the Student Christian Association where she has served on the cabinet as committee chairman, vice- president and now district representative. Maurine also finds time to sing in the Bethel College A cappella Choir. During the summer of 1946 she was a member of the M.C.C. mental hospital unit at Norristown, Pennsylvania.

Miss Evelyn Goering, North Newton, Kansas, was recently appointed to the position of district news reporter to the Youth Section of **The Mennonite.**

Evelyn is also a Junior at Bethel College where she is majoring in music. Evelyn sings in the Ladies Trio and in the A cappella Choir. Much of her journalism experience was gained while writing for the **Bethel Collegian.** In addition Evelyn is a member of the Student Council and the Student Christian Association Cabinet.

Both Maurine and Evelyn attended the Y.W., Y.M., S.C.A. Conference at Estes Park, Colorado, in June, 1947, and also the Y.P.U. Council meeting in Chicago on February 12, 13 and 14. With this background of experience and their interest and enthusiasm for young people's activities they are a big help in the work of the Western District Y.P.C.E. Fellowship.

Local C.E.'s Sponsor Projects

by Evelyn Goering

At the Annual Western District C. E. Convention held August 3, 1947, the Retreat Grounds Committee made a special recommendation pertaining to projects for the coming year, which would help all C. E. members contribute five dollars for retreat grounds during this year.

The young people of the Zion Mennonite Church at Elbing, Kansas, have demonstrated an honest effort to fulfill their obligation to the above recommendation. As a C. E. they have planted approximately an acre of potatoes, all the proceeds of which will go to the fund for our retreat grounds.

Another area in which these young people need to be commended is that of recreation. They have elected a sponsor for their group, who is also in charge of planning and directing the social life of the young people. These socials are held periodically and consist of an evening of games and other entertainment, besides light refreshments.

The C. E. in this church also publishes their church paper besides their regular C. E. projects, and are responsible for sending copies to absentee members, sick members or others interested.

The Burrton Mennonite Church C. E. has experimented with a unique idea for a program which has also been quite successful. They presented what might be called a family talent program. Each family contributed some number to the program, making a varied and interesting evening for those who attended and participated.

These young people also prepared and presented a short play, "The Lonesome Bibles," which attempted to show how we neglect our Bible today.

A Prayer

Amid the turmoil of the tempest's din
When systems shake and nations rent in twain
Become a holocaust of fear and sin,
Lord, let me hear Thy still small voice again.
A glorious company of sainted souls
Have stood in every age alone with Thee
To wrest from earthquakes havoc and the coals
A new world and a nobler destiny.
I hear Thee, Lord, above the sound of strife,
More gleaming in Thy greatness than the fire;
Let my small voice in stillness speak Thy life,
Its whisper blending in Thy mighty choir;
And from unstirred quiesence grant release,
That through the noise and fire may come Thy peace.

—Georgia Harkness

District Institutes and Youth Rallies

We have observed within the past several months the tremendous value of institutes and youth rallies in the young people's work of our conference. Although the idea is comparatively new to us, we feel the idea has been very well supported. No doubt, you have either read, heard or perhaps attended one of the four youth rallies which were held at various churches of our Western District. The first of these rallies was held in northwestern Kansas for the churches in that area; the second was held in connection with the Western District Conference at Enid, Oklahoma; the third was sponsored by the churches in southwestern Kansas, plus one Oklahoma and one Texas church; and the fourth was held in the central part of Kansas.

Besides these rallies, which were planned primarily for all the young people of our conference, three of our leaders attended the Camp Planning Conference or Institute held at North Manchester, Indiana, and sponsored by the Church of the Brethren. Following are the reports of the four rallies and the Manchester conference. These should be informative to those of you who found it impossible to attend any of them. May we encourage any of you who would like to have a rally in your area to contact some member of the Executive Committee, so that plans could proceed in that way. One of these reports has been carefully detailed for the particular purpose of giving you, who are contemplating rallies in your area, an idea of their nature.

Hold Rally at Pawnee Rock

Our first young People's Fellowship Institute of the Western District Conference was held October 5, 1947, at the Bergthal Mennonite Church, Pawnee Rock, Kansas. The young people of the following churches also participated: First Mennonite Church at Ransom, Kansas, Einseidel Mennonite Church at Hanston, Kansas, and Meadow Mennonite Church at Colby, Kansas. Three subjects were discussed in round table form: "Sunday School—The Biblical Basis for Sunday School Teaching," which was led by Rev. Herbert Miller: "The Needs of Mennonite Youth in General," led by William Juhnke, and a free discussion on the Young People's Fellowship. In the evening the closing address was given by Rev. Erwin Goering.

Notes on Enid Youth Rally

In connection with the Western District Conference held in Enid, Oklahoma, in October, 1947, the district Young People's Fellowship held a rally dinner. Two hundred young people and pastors attended the dinner and brief program at the cafeteria. Roland Goering, Ed Stucky, Abe Peters and Elbert Koontz told the group of what local fellowship groups are doing and presented the challenge of the district work. Ronald von Riesen gave a short inspirational message. After the dinner program the entire group attended the young people's program at which time Rev. A. E. Kreider gave a challenging address, urging youth to commit their lives to God and to consecrate themselves to His service.

Youth Meet at Alexanderwohl

The large Alexanderwohl Church near Goessel, Kansas, was the place for the Western District Young People's rally on Sunday evening, February 8.

The program which had been arranged by the district program committee began at 5:30 with a luncheon, served by the women of the Alexanderwohl church. This was followed by a general introduction of the evening's program by Rev. P. W. Goering of Lehigh, acting toastmaster. After general singing, a discussion of the C. E. problems was led by Rev. Goering, with Rev. Ronald von Riesen, Rev. H. B. Schmidt and Mrs. Roland Dirksen participating. Music was presented by the Tabor church and the Bethel College Ladies' Trio.

The evening program began at 7:45, and after special musical numbers a film, "The Voice Crying in the Wilderness" was shown. This film depicted the life of John the Baptist, and in particular emphasized his consecration to the work of the One Who was greater then he. The evening closed with a consecration service, led by Rev. Walter Dyck.

LIST OF OFFICERS AND COMMITTEES OF THE WESTERN DISTRICT Y.P.C.E. FELLOWSHIP

EXECUTIVE COMMITTEE:

President—Ronald von Riesen, Newton, Kansas

Vice President—Loris Habegger, Halstead, Kansas

Treasurer—Maurine Siemens, Newton, Kansas

Y.P.U. Rep.—Roland Goering, McPherson, Kansas

Advisor—J. H. Langenwalter, Wichita, Kansas (appointed by the Education Committee of the Western District Conference)

Corresponding Sec.—Mrs. Helen Hiebert Mueller (appointed)

RETREAT COMMITTEE

Elected by Convention

'49 Chairman—Erwin C. Goering, North Newton Kansas

'49 Sophie Schmidt, Buhler, Kansas

'48 Arnold Epp (appointed to fill vacancy left by the resignation of Bennie Bargen)

'48 Louis Goossen (appointed to fill vacancy left by the resignation of Roland Bartel)

MEMBERS OF THE RETREAT COMMITTEE by virtue of their office in the Fellowship and in the Conference.

Ronald von Riesen, Newton, Kansas
Roland Goering, McPherson, Kansas
Henry Hege, Corn, Oklahoma
J. H. Langenwalter, Wichita, Kansas
Corresponding Sec. for Comm.—Mrs. Helen Hiebert Mueller (appointed)

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Southwestern Church Youth Meet at Kismet

The Rally for the Southwestern Kansas churches vas held at the Pleasant Valley Mennonite Church ıear Kismet, Kansas, on November 2, 1947. Other :hurches represented: Friedensfeld Church of Turpin,)klahoma; Ebenfeld Church of Plains, Kansas; Bethel Church of Waka, Texas; and the Mennonite Church of Meade, Kansas.

The day's program was arranged jointly by the Vestern District Sunday School Convention and he Western District Christian Endeavor Fellowship. The morning session was in charge of the Sunday School Convention. A panel discussion was held durng the Sunday School hour discussing the problems ınd needs of Sunday School work as it is related to the 'arious groups in the Sunday School. Rev. Ronald von Riesen delivered the morning message.

The afternoon and evening session were in charge ›f the Western District Christian Endeavor Fellowhip. Rev. Roland R. Goering acted as chairman for he afternoon program. After the opening devotions ed by Rev. Dennis Smith of Meade, Kansas, and a pecial number of music by the Men's chorus of 'urpin, Oklahoma, the rest of the afternoon was pent in a panel discussion, discussing the problems ›f C. E. Work. Four people gathered around the ›anel table and presented certain areas and phases ›f C. E. Work which were then discussed by the ;roup and the members of the audience. The topics ›resented and discussed were the following:

1. Mr. Schmidt presented some of the problems aced by the young people of Western Kansas and Vestern Oklahoma churches as they try to carry out heir young people's work. He stated that the greatest lifficulties which they face is the scarcity of young ›eople in their churches and the great distance that eparates these few.

During the discussion it was suggested that the 'oung people of the five churches represented there night decide to have quarterly meetings, fellowships, ›r programs together. Such joint meetings would make the group large enough for very inspirational fellowships. The distance in this case would not be too great a handicap either since these meetings would be held only once each quarter.

2. Mr. William Juhnke presented the topic: "What Are the Needs of the Mennonite Young People in General, and How Are They Similar to or Different from Mennonite Young People in Western Kansas or Western Oklahoma?"

Mr. Juhnke pointed out that the great need of young people is to maintain and adhere to the principles and teachings and ideals of our Mennonite faith and heritage. Consequently we must incorporate measures into our youth programs that will uphold these ideals. To do this is more difficult in isolated churches where the influence of the outside upon the individual is greater than in a community that is almost entirely Mennonite. Consequently, these isolated churches should do all they possibly can to teach and inform themselves of the Mennonite principles.

3. Miss Melva Goering presented the topic on "Socials and Recreation That Might Be Sponsored for Young People and That Would Be Appropriate for Church Groups."

Socials and fellowships if they are properly conducted and of the proper nature, it was pointed out, will do much to knit the young people together, to maintain their interest, to win their cooperation, and to take care of some of their spare time which might and often would otherwise be spent in unchristian channels and ways.

Church fellowships that might be held would include youth banquets, group sings, out-door picnics, and various socials and entertainment held throughout the year. These socials and fellowships might again be held jointly with neighboring churches if the local congregation is too small.

4. Rev. Ronald von Riesen, chairman of the Western District Christian Endeavor Fellowship, then presented the project adopted by the Western District

C. E. Fellowship at its last session and also the projects of the Young People's Union of the General Conference. He encouraged the churches to participate in these projects. He also presented materials and folders for Christian Endeavor programs.

The afternoon session was closed by Rev. Homer Sperling, who summed up the conclusion of the afternoon discussions.

The message of the evening service was delivered by Rev. Roland R. Goering who spoke on the topic: "What Do You Look For in the Christian Religion?"

About two hundred people attended the day's program. Dinner was served by the ladies of the churches between sessions—at noon and again in the evening. The program of the day was an inspiration to all who attended and everyone left feeling that they had received a blessing from it.

CONSTITUTION OF THE CHRISTIAN ENDEAVOR CONVENTION OF THE MENNONITE WESTERN DISTRICT CONFERENCE

Aritcle I: Name

This organization shall be called "The Young People's Christian Endeavor Fellowship of the Western District Conference of the Mennonite Church of North America."

Article II: Relationship to Other Organizations

A. Relation to Western District Conference: This organization is an auxiliary organization of the Western District Conference.

B. Relation to Young People's Union: This organization is a member of the Young People's Union of the General Conference of the Mennonite Church of North America.

Aritcle III: Purpose

The purpose of this organization shall be: (a) to foster a spirit of union among the societies of the Western District Conference; (b) to strengthen the work of the individual Endeavor societies wherever possible; (c) to furnish the means for united action in retreats, rallies, conventions, institutes, and wherever else desired; (d) to promote the ideals of true Christian Endeavor as expressed in the life and teaching of Christ.

Aritcle IV: Membership

All Christian Endeavor Societies within the Western District Conference of the Mennonite Church of North America shall be considered as members.

All societies shall be represented by delegates, one delegate for every twenty members or fraction thereof. Each delegate is entitled to one vote.

Article V: Officers

The officers of this organization shall consist of the president, vice-president, secretary-treasurer, and Y.P.U. representatives.

A vice-president shall be elected each year and shall serve in the following successive position; the first year as vice-president, the second year as president, and the third year as Y.P.U. representative.

The secretary-treasurer shall be elected in even years.

Additional offices may be created as needed.

Article VI: Duties of Officers

The president of this organization shall preside at all business meetings. He shall appoint and see to it that the various committees perform their respective functions. He is by virtue of his office a member of the Retreat Committee.

Katie Andres
4614 Woodlawn Ave
Chicago Illinois

The vice-president shall preside in the absence of the president and shall be the chairman of the program committee.

The secretary-treasurer shall keep a record of all the business of the convention and of the executive committee. He shall be responsible for the publication of the place and date of meeting and of the program. The minutes of the convention and the treasurer's report shall be published by the secretary-treasurer.

The young people's representative shall represent this organization at the Y.P.U board meetings. He is by virtue of his office a member of the retreat Committee.

Aritcle VII: Trustees

The Board of trustees shall consist of eight members, six to be elected by the Young People's Christian Endeavor Fellowship and two members to represent the Board of Trustees of the Western District Conference.

At every regular session of the Young People's Christian Endeavor Fellowship two trustees shall be elected to serve a term of three years.

It shall be the duty of the trustees to receive donations and bequests of real and personal property and to see to it that all necessary legal documents are properly executed and kept in a fire proof vault at Newton, Kansas, the legal place of business of the Conference.

The trustees shall have custody of the funds that are at the disposal of the Young People's Christian Endeavor Fellowship for the purchase of retreat grounds, their maintenance, and development.

Article VIII. Committees

The executive committee shall consist of the president, vice-president, secretary-treasurer, and Young People's Union representative. A member of the Education Committee, to be designated by that committee, shall serve in an advisory capacity.

The program committee shall consist of the vice-president plus two members, one to be elected each year for a term of two years. The vice-president shall serve as chairman of this committee.

The retreat committee shall consist of seven members, two to be elected each year for a term of two years. The President of the C. E. Fellowship and the Y.P.U. representative and the President of the Western District Conference, by virtue of their respective offices shall be members of the retreat committee.

A counselor appointed by the Education Committee of the Western District Conference shall act as advisor to the retreat committee.

The executive committee of the C. E. Fellowship shall meet annually with the retreat committee.

Aritcle IX: Meetings

An annual inspirational meeting of this organization shall be held at the time and place of the Western District Conference. The annual business meeting of the Young People's C. E. Fellowship shall be held, if possible, the last Sunday of July.

The place of meeting shall be decided by the program committee.

All committees shall make an annual report as well as an audited treasurer's report to this meeting.

Aritcle X: Amendments

Changes in the constitution and amendments may be made with the consent of two-thirds of the delegates present at the convention and should be available to the delegates one month previous to the annual meeting.

The Mennonite

Volume 63 — May 11, 1948 — Number 19

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RACING TOWARD WAR

by Kirby Page

The race of armaments between Russia and the United States is speeding up. The nations are now headed straight for war. Something must be done about this race toward death.

It is imperative that the people of the United States understand the reasons for this suicidal race. Why is Soviet Russia spending such vast sums of money on preparedness for war? Why is the military budget of the United States so high? Because the Soviet Union is in the grip of the Communist mind and because the United States is in the grip of the military mind.

The 180 million people living in Russia are governed by a ruthless dictatorship by the Communist Party. Therefore we must seek to understand the basic ideas of Communism if we are to understand the foreign policy of Russia. First of all we must realize that Communists are really convinced that their system is a better one than Capitalism, as strange as this belief seems to us. Their leaders have risked their lives many times for their cause. This zeal for their cause reaches the degree of fanaticism. They want to strengthen Communism and they desire to see it expand. Thus their policy is one of aggressiveness and constitutes a threat to other nations.

This aggressiveness is made more extreme by the philosophy of life accepted by Communists. They call it scientific materialism. They say that the universe itself is so constructed that the only reality is material, the only real force is material. Therefore they feel that they must rely upon brute force, upon military power for the protection of their nation and for the extension of their cause. For this reason they are putting forth every effort to increase the military power of Russia.

Another reason for Russia's aggressiveness must be considered, and that is the fear of Communist leaders. They are afraid for three reasons. First, they believe that there is an irreconcilable conflict between Communism and Capitalism. They say that these two systems differ so substantially that there is bound to be trouble. Therefore they conclude that they must constantly be on the defensive if they are to be able to defend themselves. Then they say their experience during the past thirty years proves that their theory is sound. They maintain that the capitalist nations have tried to destroy their government in Moscow. They call attention to the armed invasion of Russia by troops from seven capitalist countries including France, Great Britain and the United States. This occurred at the end of the First World War.

In the early days Bolshevist Russia was ostracized by other nations. The United States did not give diplomatic recognition to Russia for sixteen years. The Soviet Union was not invited to join the League of Nations for many years. For three decades the press of the outside world has been hostile to Russia and to Communism. The attacks in the press on Mussolini and the Japanese war lords and Adolf Hitler were not more extreme than those launched against Lenin, Trotsky, Stalin and other Communist leaders.

The third reason they are afraid is found in the American atomic bombs. We Americans have a feeling of self-righteousness and we cannot understand why anybody should be afraid of us. It is difficult for us to realize that the Russian leaders are constantly saying that we are the kind of people that manufacture atomic bombs and then use them in the indiscriminate destruction of men, women and children in other lands. They say that we Americans are the only people who are cruel enough to use atomic bombs on vast centers of human beings.

Thus we see that Russia's aggressiveness is due to the enthusiasm of Communists for their cause, to their philosophy of life with its reliance upon material force, and to their fear of attack by capitalist nations. For these reasons they are endeavoring to make Russia as mighty as they. (See next page).

> **"The nations are now headed straight for war. Something must be done about this race toward death."**

Kirby Page is one man who has given his life to "peace-making." For thirty years he has written and spoken on the subject. A non-Mennonite minister recently declared to the editor that he thought that Kirby Page had the best answer to U. S.-Russian relations. Dr. Page is a man of a deep personal salvation experience and believes that the experience of personal salvation must be extended in one's relationship to all the peoples of the world. He is the author of many books, one of the latest being, **Now Is the Time To Prevent a Third World War.** We are happy to announce that Dr. Page has consented to write a number of articles for **The Mennonite.**

In Washington our own political leaders likewise place their trust in military power. They maintain that the only way a nation can be safe is to be adequately prepared for war. They believe that if a nation is sufficiently well armed, it will be safe, and that if it falls behind in armaments it will be in extreme danger of invasion. This idea is accepted by a big majority of all the American people. Thus our country is in the grip of the military mind.

The military argument is that a nation must be ready to use all the weapons likely to be used by the enemy and that it must have at its disposal more of these weapons. Thus our military leaders are committed to the idea that the end justifies the means. When considering national defense the supreme law is the doctrine of military necessity. They insist that whatever is necessary is right.

A vivid illustration is found in the use of the atomic bomb on Hiroshima. The military men were convinced that the use of the new weapon was necessary in order to bring the war to a speedy end and thereby save the lives of American soldiers. So they concluded that it was right to use the atomic bomb. The conclusion that it was right to kill 100,000 men, women and children, and to destroy a big city was based solely upon the doctrine of military necessity. No effort was made to prove from the Bible, or by reference to the mind of Christ, or by citing moral codes or ethical principles that this mass slaughter was right. The idea was accepted that whatever appears necessary is right.

That this idea is still accepted by leaders of our government is demonstrated by our preparations for war. The military mind assumes that it is right for us to manufacture and be ready to use all the most destructive weapons of warfare. For this reason we are manufacturing atomic bombs which General MacArthur tells us are a thousand times more destructive than the ones we used. Albert Einstein and other atomic scientists inform us that it is now possible to manufacture these super-atomic bombs in great quantities. Our government is likewise working on the control of bacteria and deadly disease germs as weapons of war with which to destroy growing crops and live stock in the land of the enemy and to produce plague and pestilence to wipe out the population. The justification used is that the Russian are planning to wage biological war and therefore it is necessary for us to be prepared to use these weapons of suicide.

If we are to understand the significance of this race of armaments, we must realize that there are two forms of atheism. Some atheists say there is no God and with their lips they deny the very existence of spiritual forces. Other individuals say with their lips that they believe in God, but behave in ways that prove that they really do not believe in God enough to do his will and to trust his way. The leaders of Soviet Russia say they do not believe in God. The military leaders of our nation frequently assert their belief in God, but they commit themselves to the doctrine of military necessity and maintain that whatever military action is necessary is right.

This race of armaments is leading us swiftly toward the brink of war. At the present rate of military appropriations, the peoples of the various nations are spending thirty billion dollars annually on preparations for mass suicide. If this race is continued by 1958 the nations will spend 300 billion dollars on armaments. This titanic sum will buy all the weapons needed to kill a substantial part of the human race and to destroy our civilization.

We Christians are called upon to take a resolute stand against the doctrine of military necessity and to do everything within our power to end the race of armaments. In the next issue of this magazine, I expect to discuss the question: "What Does God Want Us To Do About Russia?"

FROM DR. KIRBY PAGE'S COMING ARTICLE

"God knows that the aggressiveness of Russia constitutes a terrible threat to other nations.

"God's grief becomes all the more acute when he beholds the behaviour of the leaders of our own government in Washington. He hears them declaring solemnly that the only way a nation can be safe is to be adequately prepared for war."

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PENTECOSTAL POWER

AN EDITORIAL

The early church triumphed over the world because it out-thought, outlived, and out-died the world—so it is often said. However, it is not too much to say that any one of these or all three together would not have given the church the victory had it not also and supremely out-loved the world.

How many hundreds of thousands of sincere Christians have sought to duplicate or have duplicated in their lives or in their church another Pentecost. They have called it a "second blessing," and that it indeed is for it brings into the life resources hitherto unknown. They have called it new freedom, and it does release the personality for more efficient service. They have called it "sanctification"; and, surely, it cannot be denied that they have found happy deliverance from besetting sins. They have called it new insight, for it is true that they "see" things in an altogether different light. They speak of this Pentecostal experience as a complete deliverance from fear—fear even of death itself; for death, the usual boundary between physical and spiritual life, has come to have no reality for them. In fact, the question may fairly be asked can any of these experiences be denied the Biblical account of Pentecost?

But having said all this, one factor that is dishearteningly evident about all the directions that various people and churches are given concerning the way to experience another Pentecost is their vagueness. The instructions are given. They are applied. There are no results. Then there are questions, and the only answer is, "It just can't be put into words; you have to experience it!" Thus a vicious circle is complete; one is no further than when he started. Can it be true that an essential, in fact, all-important ingredient was omitted in the giving of the recipe?

Love, as it was recently called to the attention of the writer, is that ingredient that has so often been omitted in the prescription. Love in the Pentecostal experience is the equivalent of baking powder to the cake or yeast to the bread. It seems so small, so common, so ordinary, and yet it is the difference between a flat empty, half-hearted and often compromising witness to Christ and a well rounded, dynamic Christian testimony. Love is, in fact, the key to the secret of Pentecostal power; it verily sets aflame our minds which we have sought to have filled with the minds of Christ, our wills which we have so painfully sought to bring under the subjection of the will of Christ—thus producing a single flame that takes the shape of a tongue of fire, a living witness like the Word from heaven or like John the Baptist, a "voice."

It is not enough, then, to be able to out-think the world. The mind by itself cannot duplicate Pentecost! All the neatly and carefully worked out formulas, charts, and creeds in themselves cannot make the fire of heaven burn anew in the hearts of men and women. It is even possible that those who excel in the matters of the mind, in matters of doctrine, may lead people astray. They may know "all mysteries and all knowledge," yet if they harbor a speck of hatred they are "nothing." The best minds are twisted by hatred, by jealousies, by envy, by bitterness so that they can no longer be trusted. The mind, however, that has been set aflame by the love of Christ is one that the world simply cannot match; for love of Christ alone can straighten out crooked thinking about life.

Likewise the greatest amount of self-sacrifice apart from the living flame of the love of Christ cannot reproduce a Pentecost. "If I bestow all my goods to feed the poor . . . . and have not love it profiteth me nothing." Clearly, the Christian life will be a disicplined sacrificial life! but that is not enough, for the world has plenty of that. Even the discipline to the point of fearlessness of death can be matched by the world. In fact, it is crystal-clear that the world uses such rigid selfless disciplines for the most satanic ends. Perhaps, that is why so much of the world has gotten into the Church. But just set that discipline and self-sacrifice aflame with the purifying love of Christ and there is set up an eternal flame that can cancel out the hatreds of millions. The world simply has no match for a consecrated life burning with the love of Christ.

Love is the neglected element in the teaching of the Church concerning Pentecostal power. When the church will again fully recognize that love alone can give her complete control of all her gifts and make her supremely efficient in the use of them, then and then only will she once more rise victorious over the world. But until then individuals will still be groping in the dark for certain kinds of experiences—yes even the church itself will vainly be trying to reproduce Pentecost without the one element which is most powerful in the spiritual realm, the one element that more than any other characterizes the nature of God himself—self-giving and self forgetting redemptive LOVE.

Religious News Service reports from Rome that the Mennonite Central Committee has made available two scholarships to Italian evangelical nurses. Scholarships which offer finishing courses to be taken in the United States are aimed at training nurses who will become instructors at a proposed evangelical nurses' school to be erected in Turin.

The Issues for Amsterdam

(The following news release, written by Robert S. Bilheimer, tells of the great meeting of churches from all over the world that is to be held in Amsterdam, Holland, next summer.)

Next summer, in August, 450 people will gather together in Amsterdam, Holland. They will represent 134 churches. Many persons who are qualified to know, feel that this meeting in Amsterdam will be one of the most important events in the history of the mighty Christian Church. Surely the bare facts of the meeting will not call for such an opinion. The meeting is small, it will not vote huge sums of money; it will make no political rearrangements; it may to many hardly seem relevant to the great issues which plague mankind. Yet the judgment is justified, for if God has His way with this first Assembly of the World Council of Churches, vast parts of the Christian Church in the world will be renewed and unified.

One of the powerful contributing factors to the effectiveness of the Assembly is the process of preparatory study which has preceded it. Thirty-seven authors have been chosen, and four volumes have been prepared, but behind these facts stands a long period of intense consultation among the leading minds of the Protestant and Orthodox churches—a consultation which has clarified issues, brought persons closer together, and prepared a solid spiritual and intellectual foundation for genuine advance at the meeting of the Assembly at Amsterdam. This process has come to be known as that of ecumenical study: a kind of international school, carried on by conferences and correspondence, in which persons from different nations and churches advance a conviction, send it out in an article for criticism, and rewrite the original on the basis of constructive comments.

The ecumenical study leading up to the Assembly of the World Council of Churches has involved exactly this process, over a period of two years. Three meetings of leading Christian thinkers, drawn from different countries and churches, have been convened. First and second drafts, and in some cases third drafts, of the different chapters have been prepared, and subjected to the most intense criticism. In America alone, 500 people have been asked to comment,—laymen, clergy, educators, theologians, church executives alike, so that a representative cross section of opinion might be gained.

The whole is thus far more than an interchange among professional theologians. It represents a genuine meeting of minds, not always in agreement, indeed sometimes in the sharpest disagreement. It is part, and a fundamental part, of the painful process by which the disunity with which we are beset in the Body of Christ is fashioned out into a recognizable unity.

Moreover, the process has helped greatly to clarify issues, and in some cases to locate answers, on the great themes with which the Assembly will be dealing. The general subject of the meeting is "Man's Disorder and God's Design," and the theme of each volume is as follows:

The Universal Church in God's Design
God's Design and the Church's Witness
The Church and the Disorder of Society
The Church and International Affairs.

The first study—in which the participating Americans are Conrad Bergendoff, Clarence T. Craig, Bishop Angus Dun, Georgia Harkness, John A. Mackay, and H. Richard Niebuhr—goes directly to the Bible for the basis of our thinking about the Church; and though different interpretations appear, it is agreed that our unity is to be found in the Biblical message concerning the Church. Moreover, it is clear, especially through the remarkable chapter on new life in the Church, that there will be no unity without a great rebirth in the Church's life. Beyond this, the ecumenical movement, and its organizations, are treated in order to show their relationship to this renewal and this unity.

In the second volume, "God's Design and the Church's Witness," the subject of the evangelistic task of the Church is viewed for the first time on a comprehensive, world-wide basis. The unequivocal position of the book is that evangelism, that is, the work of bringing the Gospel to life in the hearts of men the world over, is the first task of the Church. The Commission is a representative one, in which the Americans are Robert S. Bilheimer, Robert L. Calhoun, Walter M. Horton and Kenneth S. Latourette, and there are different views as to how this Gospel should be stated; but on the question of the evangelistic duty of the Christian there is no doubt. An impressive survey of effective evangelism is at once encouraging and disheartening: there is universal evidence of the hunger of people for faith in God, and in many places people are joining the Church by thousands. Yet there is still to be discovered a really significant "break through" by the Church into the hardened secularism of our time, nor is there evidence that the Church is able to stem the tide of spiritual disintegration in Western society which is so ably analysed in one of the chapters.

The third study of "The Church and the Disorder of Society" is concerned almost exclusively with the prime problem of western society, namely the need to achieve a constructive balance between freedom and order or control in a society which has become almost wholly mechanized. Two brilliant analyses, one particularly indicating the consensus which exists among Christian and secular thinkers alike, states the problem clearly. How may the Christian Church contribute to the achievement of a truly responsible society, in which man is free, but in which the machine and all its benefits are controlled for the common good? A statement of the goal of Christians in this regard is followed by a statement of some of the strategies which may be followed by the church, the whole indicating the chief social issue which must continue to challenge the mind of the Church until the key answer is found. Those

A Parable

BY D. D. EITZEN

An egg can be ignored and left to spoil.

Carnal-minded man thinks of the egg in terms of a sandwich or an angel-food cake.

But the food value of an egg is purely incidental. (Under natural conditions a hen produces only enough eggs for two broods of from twelve to fifteen chicks per year.) The egg cell is too small to be seen without the aid of a magnifying glass. The rest of the egg is food for the development of new life within the egg.

The egg is the symbol of life—of new life. It is a unit of latent meaning—of astounding potentialities—the matrix (mother) of a new being.

But—creativity is a hidden and dormant force within the egg. It must be brooded over to perform its God-intended mission. It needs to be surrounded by warmth—the proper amount of warmth.

Deep and dormant in the heart of man is the image of God. The understanding and the all-including love of God is a hunger in the heart of man, but his day-by-day cares hide from him an awareness of his "high calling of God in Christ Jesus."

The Word of God is unmistakably clear that the warmth of Divine love is the miracle of rebirth. "God so loved the world that He gave His only begotten son. . . ." "The Lord is merciful and gracious. . . ." "In that he himself hath suffered being tempted, he is able to succour them that are tempted."

"There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given."

"Be ye merciful as your Father also is merciful . . ."

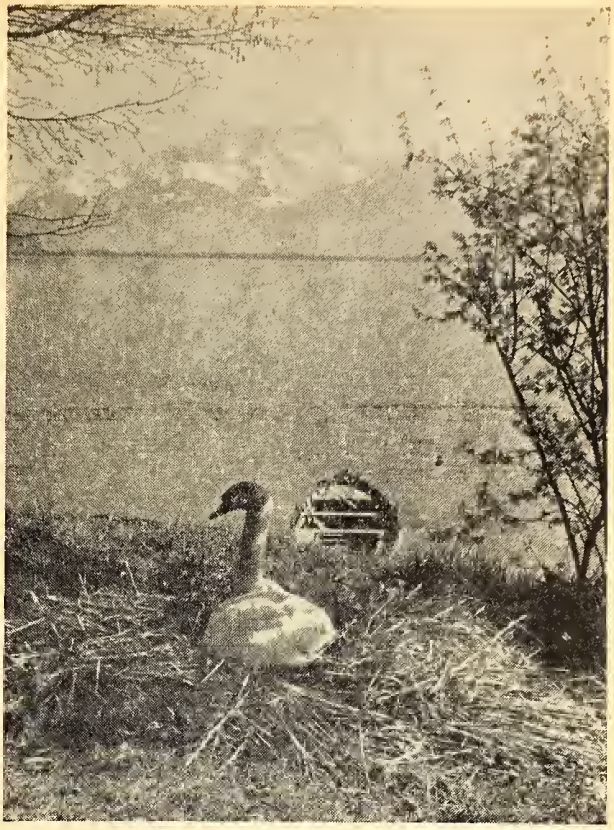
In the intimate interactions of the family, nothing is so productive of harmony as an acute sensitivity of the adults for the needs of the other members of the family. This is the supreme factor productive of emotional and spiritual maturity of the young.

Pastors, teachers, physicians and others whose vocational responsibility it is to minister to the wholeness of their fellowmen find that empathy is the warmth that hatches a creative faith.

The psychotherapist testifies that surrounding the emotionally disturbed person with an attitude of acceptance and an understanding of his fears and his defenses is the miracle that delivers the patient from the tomb of utter despair and lostness into a new life of gratitude and joyous dedication.

"Breathe on me, Breath of God,
Fill me with life anew,
That I may love what Thou doest love,
And do what Thou wouldst do."

Dr. D. D. Eitzen is Professor of Pastoral Counselling in the Graduate School of Religion of the University of Southern California.



A springtime idyll at Montreux, on the Lake of Geneva, Switzerland. Photo by B. Frasioli. Courtesy, Official Information Bureau of Switzerland.

> *"The psychotherapist testifies that surrounding the emotionally disturbed person with an attitude of acceptance and an understanding of his fears and his defenses is the miracle that delivers the patient from the tomb of utter despair and lostness into a new life of gratitude and joyous dedication."*

participating in the Commission from America are Reinhold Niebuhr, John C. Bennett, F. Ernest Johnson and Bishop William Scarlett.

The fourth study on "The Church and International Affairs" strikes at three points: the overwhelming tension between Russia and the United States; the fundamental importance of religious liberty, and the responsibility which the Church has for exerting its ministry of reconciliation within the struggle of international power politics. It is too early yet to indicate the way in which this volume will state the problem, or the recommendations which will stand out from it. More of the process of ecumenical study is needed: drafting, criticism from many nations, redrafting, before the volume is ready for publication. The forthright attack of leading lay-people and clergy—from America John Foster Dulles, O. Frederick Nolde, Reinhold Niebuhr, Bishop Ashton Oldham, Bishop G. Bromley Oxnam, F. W. Rennie and Mrs. Leslie E. Swain—on this problem however, particularly in an ecumenical setting, is a source of strong encouragement.

Even this cursory account of some of the major issues which have raised themselves in the total study, indicate that the recurring theme throughout the four books is the renewal and unity of the Church. In each book there is a vigorous criticism of the present thought and life of the Church; in each also repeated demand for radical renewal. This is undoubtedly the overarching question which the preparatory study will present to the Assembly: can that happen which will bring to the Church the new and vigorous life which God is ready to give us?

Pentecost—Event—Experience

by Harold Burkholder

Pentecost was an **event** as well as an **experience.** The Lord Jesus foretold the event (John 14:16, 26), as well as the experience (Acts 1:8), to His disciples. Pentecost, as a completed event, will never be repeated. However, God's redeemed children still experience its power as they are filled with the Spirit.

The coming of the Holy Spirit, like the coming of Christ, was a predicted Advent. The first Advent of Christ took place in God's "fullness of time" (Gal. 4:4). According to Acts 2:1, the Advent of the Spirit took place "when the day of Pentecost was fully come." God's "fullness of time" suggests a scheduled rather than an accidental appearance. Therefore, the Advent of the Spirit, as an event, was not dependent on mortal man, but on the plan of God.

Pentecost is also an **experience.** Jesus said, "Ye shall receive power after that the Holy Spirit is come upon you." (Acts 1:8) The waiting, praying disciples experienced Pentecost because they had met God's prescribed conditions. A Pentecostal experience is still limited to those who are willing to pay the price. Although every Christian is commanded to be "filled with the Spirit" (Eph. 5:18), he must first meet the conditions of infilling. Sin must be confessed, self must be crucified, and Christ must be exalted.

The power of the Holy Spirit is indispensable in our Christian service. Let us never substitute education or organization for what He alone can provide. It's "not by might, nor by power, but by my Spirit, saith the Lord." (Zech. 4:6)

Pentecost was an important **event**, but have you **experienced** its power? "Be not drunk with wine wherein is excess; but be filled with the Spirit." (Eph. 5:18) "Walk in the Spirit and ye shall not fulfill the lusts of the flesh." (Gal. 5:16)

PRIDE A MAJOR EVIL IN EUROPE

by Bertran D. Smucker

Vienna, Austria, April 26.—Evaluating conditions from this Eastern outpost of Central Europe from a theological point-of-view one is again impressed that the basic cause of the "cold war," which is going here and the continued misery of body, mind and soul, is the evil of pride. This may be seen on every hand among the governments represented here, and more directly manifested on every hand among the many people one learns to know from the different lands. Pride in the expanding Communist state in Russia gives that nation a sensitive self-consciousness which reacts instantaneously, unpredictably and sometimes violently. Pride prevents the now internationally responsible American government and Army from being as patient and understanding as it might be in some cases when its authority and ideology is challenged. Pride causes former Nazis here to keep their mind stubbornly in the same pattern without any sense of penitence for the evils which they wrought. Pride causes many Austrians to boast of their culture, and then to scoff at the Americans and Russians in varying degrees as being uncultivated. Yes, pride continues to breed mistrust in an already fertile hotbed of misunderstanding. We are thankful for those individuals among the occupying powers and among the Austrians whose hearts are set only on peace and view all peoples as potential friends. To have a real understanding and sympathy for all of the different peoples in this city of occupation and a lack of national and personal pride really takes the grace of God.

THE STILL SMALL VOICE

The Still Small Voice is an expression that suggests that maybe because it is so still and small, so shut away and yet so persistent, it is God speaking to us through our subconscious. As sinners we are sinful, self-willed, self-centered. We use our rational, conscious thought to further our selfish aims. But as God-created beings we are also sensitive to the Truth, to things as they really are. What do we do with these impressions? Do we not often suppress them into the dimness and darkness of the subconscious? Are we not tempted to "put them out of the way?" But the Truth cannot be put out of the way. We cannot escape from God. And God speaks to us. We keep it a Still Small Voice as we insist upon our sinfulness. But it is there. In this day we make much of reason, and it is a good gift of God. However, reason is so easily bend to our ends. Conscious thought needs to fellowship with the thought of the Still Small Voice if we are to be saved from going the way of self-will.

Our
Colleges
and
Seminary

CANADIAN MENNONITE BIBLE COLLEGE

The College Octet is planning a tour through the Saskatchewan churches during the first two weeks in May. Their schedule calls for programs both in the afternoons and evenings. We trust that the belated seeding time will not conflict too greatly. Because of blocked roads from Winnipeg to Saskatchewan the group was not able to make this tour earlier. Reports reach us that banks sixteen feet high have covered stalled cars along this road so that snowplows have not been able to keep it open during the last two months.

The Octet is composed of Mary Penner, Mildred Bartel, Grace Day, Lois Bartel, Bruno Epp, Henry Wiens, William Dick, and John Neufeld. Rev. Arnold J. Regier will accompany them on this trip.

FREEMAN JUNIOR COLLEGE

On Monday the men's chorus of the Mennonite Church of Pretty Prairie, Kansas, rendered a sacred concert during the chapel period. This is the second visiting church choir to present such concerts recently. School choirs often visit our churches, and return visits by church choirs are an excellent idea which we hope will be undertaken by more churches. Rev. Orlando Goering and the College Sociology Class visited the State Hospital at Yankton on Thursday. The Y.W.C.A. is collecting soap, thread, yard goods, patterns and other useful items for relief. Our foreign students, Ernest Hege and Jakob Friesen attended a meeting of foreign students attending Mennonite colleges in America. There were thirty-three in the group that met at Tabor College, Hillsboro, Kansas. Students from Holland, Italy, Spain, Brazil, Paraguay, France, Ethiopia, Germany and Switzerland were present. Also present were the college presidents of the Mennonite colleges. President Unruh and Professor Linscheid attended a meeting in Kansas the past week.

BLUFFTON COLLEGE

Rev. Harry Yoder attended the Eastern District Conference April 29—May 2. He preached at the Richfield Church April 25 and conducted solicitation work in that community. President Ramseyer spoke before the Lima Ministerial Association May 3 on **Education for Peace.** On May 4 he spoke at a meeting of Bluffton alumni living in Indiana at Fort Wayne YMCA. Miss Moon and Carl Smucker were speakers at an alumni gathering in Columbus May 6. William Keeney, '48, spent several days in Washington D. C. working against UMT and conscription. Students and student organizations contributed the expenses of the trip. He had some interesting experiences in contacting legislators. The college choir gave a program in the Central Church of Christ, Lima, Sunday evening, April 25. Alice Ruth Pannabecker, Joanne Bowen, and Robert Ramseyer gave a program on race relations in the Dalton Mennonite Church, Sunday evening, May 2. Helen Bohn, Pandora, Ohio, has been chosen as president of the Girls' Gospel Team for next year.

MENNONITE BIBLICAL SEMINARY

Muriel Lester, the saintly English Christian leader, greatly helped to give us a larger understanding of the life of prayer. Sessions were held on the meaning of prayer, different types of prayer, how not to pray, books on prayer, and great men of prayer in addition to actual sessions of prayer. Muriel Lester came here from Goshen where she had addressed the Goshen College assembly and participated in a larger city meeting. She also referred to her inspection of Mennonite relief work in Europe, and was particularly high in her praise of Peter Dyck and his leadership in connection with the exodus of Mennonites to Paraguay.

Arnold Nickel has returned from his interesting week in Washington with the Mennonite representatives. He will report to the student body on Monday.

Professor Marvin Dirks and Don. E. Smucker will lead the Northern Indiana Youth Rally to be held at the Silver Street Mennonite Church May 15 and 16 near Goshen, Indiana.

BETHEL COLLEGE

The seventeenth annual Booster reception and program, given by the College in appreciation of the support shown during the past year, was held on April 30. Dr. Karl A. Menninger, co-founder of the Menninger Foundation, director of the Winter Veteran Administration Hospital, and nationally famous psychiatrist, addressed over twelve hundred guests on the general subject of mental health, describing the work of his hospital and stressing "If We Can Love" as the key to its entire therapeutic program. Preceding the lecture and a thirty-minute orchestra concert, Miss Louise Duerksen, dietitian, supervised most efficiently the serving of a light lunch to the large crowd attending the reception in the Memorial Hall basement. Gifts of more than $60,000 have come in during this year, and cash on hand for the much-needed library is now $21,300. The plan was announced to lay the corner-stone on the sixtieth anniversary, October 12, the building to proceed on a pay-as-you-go basis. At their annual business meeting held earlier in the week, the Bethel College Women's Association reported $11,500 now on hand in earnings for their latest project, the raising of $50,000 toward a new girls' dormitory. Mrs. J. E. Entz was re-elected president for the coming year.

Middle Dist

Wayland, Iowa, April 25, 1948. Spurred by the challenge of Rev. Sam J. Goering's message under the theme "The Mission of the Church Today," the delegates of the Middle District Conference in their business sessions gave approval to the purchase of a retreat grounds and decided to proceed with the building of the First Mennonite Church of Lima, Ohio, a home mission project of the Middle District Conference. These and other decisions were made by some seventy-nine delegates representing 5,242 members of the nineteen churches of the Middle District Conference; they came from a distance of as much as six hundred miles from churches scattered in Ohio, Indiana, Illinois, Iowa, and Missouri to this little southeastern Iowa village of some 550 inhabitants—a village not far from the cradle of General Conference Mennonitism.

To Purchase Retreat Grounds

A picturesque partially built-up camp site on Ackley Lake in the area of Battle Creek, Michigan, was favorably passed on and William H. Stauffer, Sugarcreek, Ohio, Gordon Leichty, Berne, Indiana, and John T. Neufeld, Chicago, Illinois, were authorized to serve with representatives of the Central District in purchasing the site which is intended to make it possible to expand the program of the All Mennonite Retreat of the Central and Middle Districts.

To Erect Church

Fifteen thousand dollars was the amount set as a goal to be raised by the churches of this district in the next two years. This, together with some five thousand dollars now on hand, will be used in the completion of the Lima Church edfice. This congregation, under the leadership of Rev. Sylvan Lehman, has for a number of years been meeting in the basement, of the partially completed structure. Rev. Ervin A. Albrecht of Fortuna, Missouri, was elected to serve with R. H. Sprunger, Berne, and Rev. Frank S. Harder, Pandora, Ohio, on the Home Mission Committee.

Organize District Brotherhood

In line with a movement gathering momentum in the General Conference at large was the organization of a district brotherhood. Dr. J. S. Schultz, dean of Bluffton College, who has studied the prospect

The Wayland Mennonite Church, Wayland, Iowa, where the Middle District Conference was held, April 22-25.

A business session of the conference with Rev. Olin Krehbiel, president, in charge.

Young people's meeting in charge of John Swartzendruber, Pulaski, Iowa.

Officers elected to the newly organized Men's Brotherhood of the Middle District. The officers are (from left to right): Secretary, Palmer Moser, Berne, Indiana; Vice-president, Noah N. Soldner, Pandora, Ohio; President, J. S. Schultz, Bluffton, Ohio.

Thanks to Leland W. Gerber of the Neu-Art Studio of Bluffton, Ohio, for the excellent photos on the Middle District Conference.

onference Moves Forward

Reported by Jacob J. Enz

of brotherhoods in the General Conference quite extensively was elected president of the new organization at a special men's meeting during the conference. N. N. Soldner, insurance salesman of Pandora, Ohio, was elected vice-president, while Palmer Moser, manager of the Ford garage of Berne, was elected secretary.

Implement District Planning

September 18, 1948, was set aside as the tentative date for a meeting of all committees and officers of the conference to consider ways of integrating the executing conference work. The various committees—home missions, education and peace—were instructed to lay their plans for the new conference year and have them ready to present to this meeting patterned somewhat after the General Conference Council of Boards Meeting in its intent. The meeting is to be held at Bluffton College.

Encourage Institutional Giving for Schools

The conference responded to an appeal by Dr. S. F. Pannabecker, President of the Mennonite Biblical Seminary and Bible School, for regular giving toward the current expenses of the Seminary by going on record as follows: "that the conference approve the principle of providing current operating expenses for the Seminary through church budget appropriations."

Dr. L. L. Ramseyer, president of Bluffton College, had earlier pointed out the need and value of such support to Bluffton College, a school supported jointly by the Middle, Central and Eastern districts, in his report to the conference of the status of Bluffton College. From his report it was also noted that Bluffton College in the present year has its highest enrollment in history, that $133,476.25 of the goal of $250,000 has been raised toward the projects of erecting the auditorium-gymnasium on the Bluffton campus. Rev. J. N. Smucker, pastor of the First Church of Bluffton, was elected representative of the conference on the college board of trustees.

To Stress Leadership Training

"The Church Trains Her Leaders" is the objective adopted by the conference for the present year as suggested by the Education committee. The committee reported on the results of a program of youth conferences of the past year under the objective, "The Church Challenges Her Youth." Conferences were held at Bluffton during the Christmas vacation and at the Seminary, March 5-7, for high school and college age groups respectively; these were intended to present the challenge of the Christ in general and the need of personnell in Christian vocations in particular.

Included in the report of the education committee was the information that a separate retreat is being planned for college age and young adults, which will be held at the Seminary in Chicago over the July 4 week-end. This is in addition to the junior and senior retreats at Camp Mack.

Howard Raid, instructor at Bluffton College, was elected to serve on the education committee with Dr. J. S. Schultz, Bluffton, and Dr. S. F. Pannabecker of the Seminary.

Urge Sound Peace Teaching

Rev. Ernest Bohn, pastor of the Grace Church of Pandora, Ohio, reporting for the peace committee, stressed that in our emphasis upon our doctrine of peace and non-resistance care should be taken not to be guilty of making our peace teaching another gospel; rather, our peace teaching is an integral part of a broader Gospel in the setting of which the peace teaching should be presented. Dr. I. W. Bauman was elected to the peace committee.

Women's Organization Reports Gains

Sixteen conference women's groups reported a total of $8,366.65 in contributions, a gain of over $800 over the previous year. Almost six tons of used clothing for relief was sent by the societies. Mrs. Ira Sprunger of Berne was elected president; Mrs. I. W. Bauman, Bluffton, vice-president; Mrs. Oscar Dieffenbach, Pulaski, Iowa, program committee, and Mrs. Herbert, Sprunger, Berne, sewing supervisor.

Young People Expand Budget

A budget upwards of $1,845 was adopted by some thirty or forty delegates representing around 1,300 young people of the district to carry on their program for the coming year. Of this $1,000 is to go to Andrew Holliman in connection with the home mission project at Paint Rock, North Carolina; $645 is to go the General Conference Young People's Union as the portion for which this district is responsible; and the remainder goes to traveling expenses and other organizational expenses. Robert Amstutz, Bluffton, Ohio, was elected president for the coming year; Dean Niswander was elected vice-president; Phyliss Sprunger was elected to the program committee; Orlin Frey of the Eicher Immanuel Church of Noble, Iowa, and student at the Mennonite Biblical Seminary, was elected to the position of field secretary.

Conference Officers Elected

Rev. Olin Krehbiel of Berne was re-elected president. Rev. Ernest J. Bohn of Pandora was elected vice-president. Carl Lehman business manager at Bluffton College was elected secretary.

Conference statistics revealed the aggregate giving of the churches of the conference for all causes to be over $255,000. Highest giving of a single church was Berne with $108,698. Church with highest per capita giving was Nappanee with $97.

The conference accepted an invitation of the Grace church of Pandora, Ohio, to hold its sixtieth session there next year.

Rev. E. S. Mullett is the pastor of the Wayland Mennonite Church which entertained the conference. Musical groups from the neighboring churches at Noble, Donnellson, and Pulaski presented numbers in the course of the conference.

M.C.C. News Notes

Reedley Center to Close for Summer

The Mennonite Central Committee has decided to close the Relief Center at Reedley, California during the summer months. This action is being taken after consultation with the church representatives of the Reedley area. The center will close June 1 and re-open in the fall.

The closing of the center does not mean that there is no longer a need abroad. It is rather an attempt to keep operational costs at a minimum. We would encourage all of our people in this area to make plans to have clothing and other material ready for the opening of the center in the fall, so that they may be processed and shipped quickly at that time. Since the center will be closed on June 1 we urge everyone who has clothing to give before that time, to send them to the center by May 15 in order that everything be packed by the closing date.

Plans for MCC work in Holland

The continuation of the MCC Unit in Holland was approved in the April 24 MCC Executive Committee meeting. These plans for the Holland Unit have been made in view of the invitation of the Dutch Mennonites that such a channel be maintained through which Dutch and American Mennonites can keep in contact. The work there is to consist of the Heerewegen Children's Home with facilities for thirty children and with three American workers on the staff; an office at Koningslaan 58, Amsterdam; active encouragement and support of the Dutch Mennonite peace movement through MCC Peace Section channels, and other incidental services and contacts such as may be possible.

M. C. C. To Continue with I. R. O.

The Preparatory Commission of the International Refugee Organization will meet in Geneva, Switzerland, in the early part of May. It is expected that by that time the organization will be fully constituted, thus terminating the preparatory stage. The emphasis of the IRO during this year is the migration and re-settlement of displaced persons. The MCC hopes to continue working within the scope of this organization, since its shipping facilities and resources have made it possible for us to move a considerable number of our people thus far.

May Begin Leper Colony in Paraguay

For a number of years efforts have been made to establish a leper colony as a relief project in Paraguay. There is very definite need for such facilities to care for lepers (not among the Mennonites, but the Paraguayans). A decree law has recently been made by the government granting a tract of land between Concepcion and Horqueta for this purpose. This location happens to be the exact site where some years ago a Mennonite colony had been started, but was later moved elsewhere. Negotiations are being made for a definite and official agreement regarding the plans for developing this leper project.

MENNONITE CHURCH BORN IN SIOUX FALLS

by Alvin Nickel

April 25 was the birthday of a new Mennonite Church in Sioux Falls, South Dakota. The opening program was held in the Union Gospel Mission Building which we will use for Sunday morning services.

Rev. Jacob A. Tieszen of the Bethel Church opened the program with a season of prayer and an inspiring scripture lesson taken from Nehemiah 2:11-20.

The program which followed consisted of musical numbers by groups from various surrounding Mennonite churches and messages from the members of the Evangelization Committee, namely, Rev. M. M. Lehman, Rev. Edward Duerksen, and Rev. J. J. Regier.

A business meeting was held in the afternoon, and temporary officers were appointed by the Evangelization Committee.

Services are to be conducted by the ministers from Mennonite churches in the surrounding territory until further arrangements can be made for a permanent pastor.

The church has been organized for the convenience of Mennonites living in Sioux Falls and others who do not have a church home.

In spite of the fact that there are many churches in Sioux Falls, there are many souls who have to be reached with the Lord's work.

As a new church we will need your prayers to help us grow as a living spiritual group. We thank the Evangelization Committee and others who have given so much time and effort to this work.

WITH 33 PER CENT OF THE YEAR PASSED ONLY 20 PER CENT OF THE BUDGET HAS BEEN RAISED

With one-third of 1948 passed, only one-fifth of the adopted budget of about $950,000 has come in. The receipts of nearly $200,000 benefitted the work of the cooperating boards and committees variously. The percentages of the individual budgets raised are as follows:

Doctrine and Conduct	48%
Biblical Seminary	27%
Mutual Aid	26%
Home Missions	25%
Emergency Relief	20%
Foreign Missions	20%
Education	11%
Publication	10%
General Conference Treasury	10%
Peace Committee	10%
Young People's Union	6%

Individuals, Sunday Schools, young people's groups, and congregations will wish to consider more carefully their responsibility in this matter.

We must do our best in helping each of the above groups to carry out the assignments which the Lord has Lord has placed upon them.

"Let us not grow weary in well-doing, for in due season we shall reap if we do not lose heart."—Walter H. Dyck, Executive Secretary

The Washington Scene

By Paul Goering

May 3. With the defense department producing a new plan for Selective Service and UMT almost daily, the Senate Armed Services Committee trying to combine the two, and the House insisting on a draft only, and with the Army-Navy-Air forces fighting each other for more men and bigger appropriations, the general consensus of opinion here is that the military program is a confused mess.

Defeating an attempt to delay action until the Senate Committee decides on its bill the House Committee voted twenty-eight to five to report out the Andrews bill, H. R. 6401. The bill provides for drafting males nineteen through twenty-five for two years of service. C. O.'s will be deferred.

The testimony of General Evans of the Reserve Officers Association and Maj. General Reckord of the National Guard Association before the House Committee brings out the fact that the Army has studiously neglected the demands of the reserve organizations for assistance with funds and ignored the congressional directives for building up the reserves in order to force UMT on the country. For the full story get a copy of the hearings on April 22 from the House A. S. Committee.

Legislation for displaced persons was helped along when the House Judiciary voted out H. R. 6396 last week. This bill would admit two hundred thousand D. P.'s during the next two years and is regarded by interested groups as the broadest legislation to expect. Passage appears favorable. Action on both the House and Senate bills is expected this month.

Northern Dist. Conference, June 5-9

The Northern District Conference will be held June 5-9, at the Bethel Mennonite Church, Wolf Point, Montana. The theme will be "The Moral Attributes of God."

Saturday evening, 7:30: Message, "God Makes Himself Known," by Jacob B. Hofer. Message, "The Pastor in His Study of God," by B. J. Nickel.

The Sunday morning service will be arranged by the host church.

Sunday afternoon, 2:00 p. m.: Word of welcome by B. J. Nickel, host pastor. Conference sermon by J. A. Tieszen.

Sunday evening: Talk, "What Can the Young People of Our Northern District Conference Do To Support the Work of the Church and Conference?" by Carl Epp. Message by Dr. S. F. Pannabecker.

Monday morning service: Conference business, including report of the Educational Committee, the Executive Committee. Message, "I believe in God because of His Holinesss," by J. P. Suderman.

Monday afternoon, 1:30 p. m.: Business will be continued with the report of the Peace Committee, report of the Evangelization Committee, and other reports. Message, "I Believe in God Because of His Truth," by J. P. Glanzer.

Monday Evening service, 7:30 p. m.: The theme will be, "A God-centered Sunday School." Topic, "How Can We Obtain a Greater God-Consciousness Through Our Sunday School?" by Alvin D. Eitzen. Message, "I Believe in God Because of His Love," by Orlando Goering. Message, "What is involved in the Biblical Non-resistance Principle?" by Willard Claassen. The offering that evening will be for relief.

Tuesday morning service: Continuation of business. Message, "The Eternal Purposes of God with Man," by Edmund J. Miller.

Tuesday afternoon service, 2:00 p. m.: Message by Mrs. Alfred Habegger. Panel discussion on, "The Work and Activities of the Women's Missionary Societies," led by Mrs. George Dick.

Tuesday evening service, 7:30 p. m.: The theme will be: "God Speaks Through the Christian Endeavor." Message by Lee Miller, a ministerial student. Message, "I Believe in God Because of His Perfection," by L. R. Amstutz.

Wednesday will be Young People's Day, with "God's Purpose Through Youth," as the theme. The morning service will include a message by Orlando Waltner and a communion service. The communion sermon will be given by Alfred Habegger. The afternoon service will include reports of General Conference Voluntary Summer Service projects by several people who participated in this service last summer. After the business meeting, there will be a picnic and social sponsored by the Wolf Point Young People's Group. Orlando Waltner will give a message at the evening service.

The foregoing are only the main items taken from the program of the Northern District Conference.

UNITED SUNDAY SCHOOL CONVENTION, BETHEL LUSTRE CHURCH, LUSTRE, MONTANA, June 20, 9:30 a. m.

Two topics will be discussed during the morning meeting. The Bethel Church, Wolf Point is on for a topic on, "The Need of Consecrated Teachers." The E.M.B. Church will give a topic on, "The Importance and Advantages of Visual Aid in the Sunday School."

In the afternoon session there is a topic on "Challenge of Expanding Sunday School Work," by Rev. George Moir. The M. B. Church of Larslan, is on for an evangelistic message.

Besides these topics and messages there will be discussions, various numbers of music, two offerings, and some business.

PACIFIC DISTRICT CONFERENCE AT ABERDEEN

The Forty-Ninth Session of the Pacific District Conference will be held June 24-27 in Aberdeen, Idaho, at the First Mennonite Church.

We cordially invite all Mennonites and friends of the Pacific District and others to attend and be our guests.

Dr. A. E. Kreider, President of the Foreign Mission Board, will be our main Conference speaker.—H. N. Harder, Pastor; Alvin L. Funk, Secretary.

Calendar of Coming Events

May 28. Bluffton College Booster Concert, Ramseyer Chapel.

May 30. Bluffton College Baccalaureate Services, Ramseyer Chapel. "A More Excellent Way" (I Cor. 12:31) by Pres. Lloyd L. Ramseyer.

May 31. Bluffton College Commencement, First Mennonite Church. "Education in a Changing World," by Dr. C. C. Ellis.

May 31 Eastern District Annual C. E. Convention.

June 4-13. Institute of International Relations, Friends University, Wichita. Speakers: Eddy Asirvatham, Maynard Kreuger, Louis Dolivet, Bert Mitchell, etc.

June 5-9 Northern District Conference. Bethel Church, Wolf Point, Montana.

June 14-20. All-Mennonite Retreat for grade school and high school young people, Camp Mack, Milford, Indiana.

June 24-27. Pacific District Conference, Aberdeen, Idaho.

July 1-4. The All-Mennonite Young Adult Retreat, Mennonite Biblical Seminary, Chicago.

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

Jottings

—Annual Song Festival, held at Memorial Hall, North Newton, Kansas, on May 2, brought more cars to the college campus than any other event since the last Song Festival. An overflow audience filled the Memorial Hall.

—First Church, Caldwell, Idaho: Nearly one hundred people attended the dedication dinner on April 18. Rev. H. N. Harder, of Aberdeen, delivered the dedicatory sermon. That week Rev. J. J. Esau brought us a series of messages.—Mrs. Leonard Schmidt, Corr.

—Ebenezer Church, Gotebo, Oklahoma: Rev Don P. Shidler, of the Gospel Missionary Union showed pictures and told us of the work in Africa on April 25 and 26. The Corn Gospel Team gave us a program on April 4. —Mrs. Walter Goossen, Corr.

—Apostolic Church, Trenton, Ohio: While Rev. J. E. Amstutz was gone to the Middle District Conference, Professor Jones, of Miami University, gave an illustrated lecture on Christ and the Church.—Edna M. Kinsinger, Corr.

—Burrton Mennonite Church, Burrton, Kansas: The theme of the meetings held by Rev. Walter Gering from April 18-25, was, "The Christ of the Mount." On the evening of April 26 the congregation had a surprise shower and program to celebrate the fifth wedding anniversary of Rev. and Mrs. Mrs. Arnold Epp.—Corr.

—Zion Church, Souderton, Pa.: Ernest Kurkjian, Armenian by birth and formerly a divinity student, spoke on Russia on April 28. Mr. Kurkjian is working for the Peace Section of the American Friends Service Committee. Rev. S. T. Moyer preached on April 25. The Moyers plan to return to India this fall.

—Friedensfeld Church, Turpin, Oklahoma: Rev. Arnold Funk, of Hillsboro, Kansas, was the guest speaker at the installation of Rev. and Mrs. John Unruh here on April 18.—Mr. J. I. Koehn, Corr.

—Bethesda Church, Henderson, Nebraska: On April 18, farewell services were held for Rev. and Mrs. A. W. Friesen, who plan to go to South America to work among the Mennonite refugees there. On the forenoon of that day, the Moundridge male chorus presented a program. Rev. Arnold Nickel, a student at the Mennonite Biblical Seminary, will serve us as pastor during the summer months.—Clarence E. Friesen, Corr.

—First Church, Hillsboro, Kansas: Dr. L. L. Ramseyer spoke on "Overcoming Evil with Good" on April 25. The men are making rapid progress in remodeling the church. Our pastor suggested that we should not only remodel the building but also our life. Recently his theme was "Thirty Years Ago." At that time he was ordained into the ministry in the Alexanderwohl Church. In March the women served the father and son banquet. Other events for the woman were: the annual birthday party and a program on the Montana mission work.—Corr.

—Bethel Church, Hydro, Oklahoma: On the evening of May 2, Rev. and Mrs. Albert Jantzen, former missionaries to China, told us about their internment experiences during the last war.—Wilfred Ewy, Corr.

—Walton Mennonite Church, Walton, Kansas: Thursday evening, May 6, our church will have an Ascension service, at which service the baptismal candidates will have an opportunity to give their testimonies. **Correction:** The Men's Chorus gave the program at Emmaus Church on April 18, instead of April 11, as previously stated.—Ella Voth, Corr.

—Tabor Church, Newton, Kansas: Missionary Frank Mannings were guests one evening. Mrs. Manning spoke of the need to evangelize Africa. Mr. Manning showed slides. The local Ladies Aid presented them with a shower of useful gifts which they will need when they return to the field. Milford Brandt and Elvena Unruh were recently married.—D. S. Thiesen, Corr.

—Calvary Church, Barlow, Oregon: The Women's Missionary Society had as their guests the ladies from the Pratum Church, April 22. The remodeling of our church is almost completed.—Beverely Yoder, Corr.

—Ebenezer Church, Bluffton, Ohio: April 18, the Men's Gospel team of the college was the guest of the C. E. Society. Kenneth Bauman gave the messages. During the pastor's absence at district conference the pulpit was occupied both morning and evening by Dr. T. A. Lambie, medical missionary in Palestine. In the evening both Dr. and Mrs. Lambie spoke and showed beautiful color pictures of Palestine.—Anona Landes, Corr.

—Pratum Church, Pratum, Oregon: J. J. Esau was with us April 28. The church has been painted and decorated this spring. Shrubs have been planted around the parsonage. We are having a very late spring.—Corr.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
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by
Melvin
Funk

Melvin Funk, former Gulfport Director now heads Cuauhtemoc, Mexico, unit.

Upper: North Gulfport School which fell apart when moved to new location. Lower: Negro Methodist Church in North Gulfport used for school classrooms. Two teachers with four classes competed against each other in this building.

Gulfport in the South

People, Social Status, M. C. C. Voluntary Service

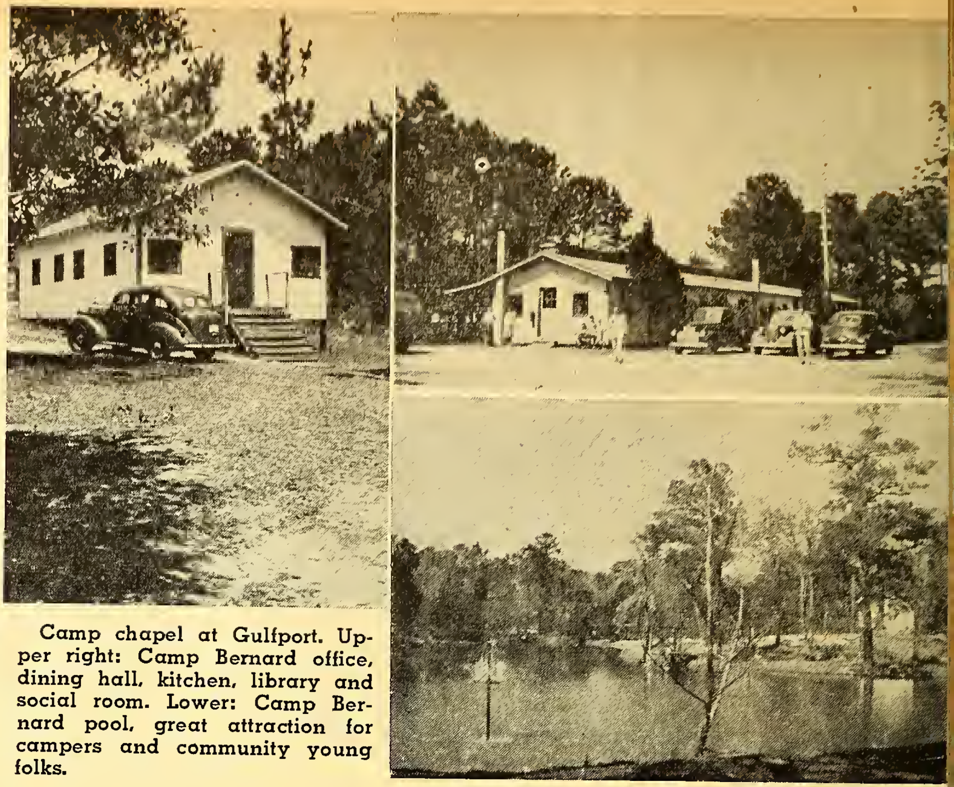
If you were traveling along the Gulf coast by car you would likely pass through Harrison County, Mississippi, on U.S. highway No. 90. As contrasted with the endless swamps interspersed with longleaf pine and live-oak groves along most of the coasts, your travel through Harrison County would be along a beautiful shoreline. Out of the Gulf of Mexico you would see countless fishing craft and pleasure boats. The shore, whose twenty-five miles are lined with a concrete sea wall to protect the roads and homes from high waves, is shallow and deepens gradually. Scores of piers are built out 1000 feet or less into the gulf to facilitate swimmers, boats, and allow for picnicking and vacationers.

Along the upper side of the road are many beautiful homes, some even from the colonial times when the French ruled the country. Here you find Beauvar, the home of the Confederate president, Jefferson Davis. Here Longfellow spent a winter while studying the Evangeline country in Louisiana, and here live people such as Dorothy Dix, writer of the column, Advice to the Lovelorn. Live oak trees with a spread up to one hundred and fifty feet shade the road, and many create a semi-twilight if they happen to be draped with the gray-green Spanish moss. In spring the azaleas look like heaps of beautiful pink blossoms rather than bushes with branches and leaves.

Yes, this view of Mississippi would make it seem a veritable paradise, however if you would turn inland at almost any point for several blocks you would discover many miserable hovels jammed together, housing large families of poor whites and Negroes. Missisippi is a land of contrasts.

The Southern Disposition

In order to understand the community of Gulfport, Miss., we need to know it is related to the South, which to many of us seems like a foreign country with its different racial composition, history, agriculture, and climate. In general, the South has a homogenous racial group with 99 per cent of its population American, and with the exception of the Negroes it is also 99 per cent Anglo-Saxon stock. In light of this common basis of customs, speech, and outlook on life the Southerner tends to accept strangers with less suspicion and on an equal basis, in contrast to the Northerner who often lives in a commuinity of his own racial or ethnic group and is suspicious of any outsider. It is this common denominator which is the basis for the well-known Southern hospitality. On the other hand it is the background of the Anglo-Saxon population that makes it hard for them to appreciate very different minority groups such as the Negro.


Camp chapel at Gulfport. Upper right: Camp Bernard office, dining hall, kitchen, library and social room. Lower: Camp Bernard pool, great attraction for campers and community young folks.

Mississippi Problems

The South has several pressing problems whose roots lie in the predominant agrarian economy, the large Negro minority which remains unassimilated since the Civil War, the subtropical climate Some of these problems include the rebuilding and preserving of eroded and exhausted lands, the unsatisfactory Negro-white relationships, low wage standards, absence of industry, poor health, and educational and religious opportunities. We shall look at these phases of human activity from the state and local point of view. Many people will pick Mississippi as the prime example of backwardness and reaction. While this is not always true there is reason for such assumptions, as we shall see.

Mississippi geography varies greatly and one must not assume that Gulfport is in the Black Belt of cotton raising that typifies central Mississippi, Alabama, and Georgia. First, in Northwestern Mississippi is the fertile delta area, a blessing of the Mississippi River, where there are many cotton plantations, thousands of acres in size which have scores of Negro huts dotting the flat landscape. Here are some counties with three Negroes to one white. Second, the northeastern and central part is the rolling hill country with small farms either owned by farmers or rented and which raise corn and cotton with the help of a mule and plow. Third, is the longleaf pine region of the south central part with lumbering primary. Fourth, is the coastal region, flat and swampy in spots, and least active in agriculture. The economic activity of this area in which Gulfport is, is shrimp and oyster fishing, the resort section of the coast, lumbering and agriculture, and some industry.

The Negro and Low Income

Two keys to Mississippi's welfare are the high proportion of Negro population and the comparatively low average income. "Of the 2,183,833 people living in Mississippi in 1940, 50.7 per cent were white, and 49.2 per cent were nonwhite. Of the total only, 5,988 were foreign born. It is well known that the whites

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Pen Pals Across the Sea

by Helga Kemnitzer

[The following article has been written by Miss Helga Kemnitzer German student recently arrived at Bethel College.]

Having been asked to write down some of my ideas concerning the correspondence with foreign students, I would like to say at the very beginning that my own experiences during many years have been the best.

German high-school youngsters used to write to American, English, French, Italian, Spanish, and other children before the war. They often visited each other during their holidays. To us it seems to be one of the most sensitive ways to learn to understand other nations.

The German youth has not had a chance to exchange ideas with young foreign people for many a year. They went almost only to the battlefield, and that certainly not to the right place.

Most of the young Germans of high-school and college age are very anxious to come in contact with the youth from other nations. Since it is impossible to travel they try to learn as much out of books as possible. But they would like to add real life to it. They would like to have somebody in a foreign country whom they could ask their questions, to whom they could write their own thoughts. They are interested in everything: in the countries and their population, in their towns and villages, in their politics, economics,

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are very largely of Anglo-Saxon racial stock." Practically, there is one Negro per one white and only .3 per cent of the people are foreign born. Georgia is second with 38 per cent of its people being Negro.

Low income, the second factor, was $379 in 1940 in contrast to national average per capita of $976. Thus the state capita income was three eighths the national average whereas the rural income was only one third. " . . . the income to farm people in Mississippi is among the lowest in the nation. Low income affects not only the pattern of life from the viewpoint of inadequate purchasing power, but institutional services are adversely affected as well, due to inability of the people to support such institutions. Consequently poor housing, poor health, malnutrition, and inadequate educational income result."

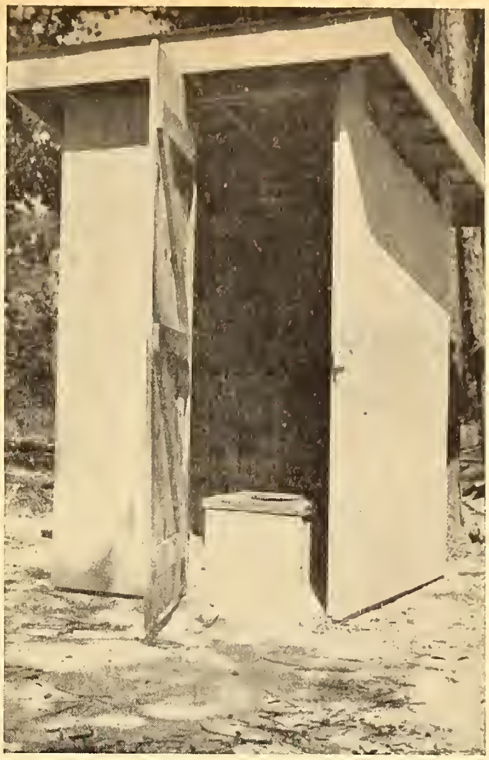
The above mentioned statistics take on meaning when one travels up and down Mississippi and sees the small huts perched on steep hillsides from which the tenant tries to scratch a living or the cabins in the woods of southern Mississippi where the families live by lumbering in an already cut-over area. Furthermore, this evidence of low income is further accentuated when you note the Negro communities whose conditions are usually worse, due to segregation and discrimination.

One inadequate institutional service is education. "Mississippi spends less per child in elementary and secondary schools then does any other state in the Union. She spent in 1930-40, $24 per child. This was less than one fifth of that spent in New York state. The average annual salary for teachers was lowest,$559, compared to a national average of well over $1,000." The obvious reasons for this situation are the low taxable income and the high proportion of school children per thousand adults, that is, 550 children per 1000 adults in comparison to the national average of 350.

Around Gulfport, schools operate for eight month sessions because of inadequate funds. The buildings are often in poor condition, with broken windows, unsanitary rest rooms, and poor equipment. Many teachers even in high school have but a partial college education. Although attendance is compulsory, the law requires attendance only four months of the year so that absences are high, especially in the rural areas. Most white schools are consolidated in contrast to Negro schools which are one-room structures. Near Orange Grove School, possibly the best white rural school in the county, is a little Negro school with about 40 children in attendance.

Mt. Calvary school is housed in a small wooden structure which is worn and shabby. When all the students are present they sit two in a seat and the overflow use orange crates which are stored away for such emergencies. Up to the time Camp Bernard built a small blackboard for them they had none in the building. Water was obtained with an old rusted tin pail from an open well partially filled with rotten boards and refuse. Books were scarce and any semblance of a library was missing. It is small wonder that children hate to attend school. Among the one million Negroes in the state, 100,000 were men with less than four years of school. Of the 22,000 men rejected at induction centers because of illiteracy 20,000 were Negroes. Furthermore, of the 3700 schools for Negroes, mostly of the one-room, inadequate type, almost 1500 of them are housed in cabins, churches, and other makeshift buildings. With such obstacles before them it is small wonder that the Negroes find it hard to prepare for responsible citizenship, a decent standard of living, and an equal cultural personality development.

The state is becoming aware of these situations and is giving subsidies for construction of Negro schools. The Jeannes' Foundation, founded by a wealthy Quaker widow of that name, has asked the Southern states to match funds to train able Negro educators to supervise circuits of Negro schools and help the teachers in improving sanitation in schools like the one mentioned, carrying on a recreational and crafts program, and in other ways, such as the using of health film, to promote an educational program.


The sanitary privy, a weapon against hookworm. Working with the Health Department of Harrison County, the M.C.C. Service Unit built hundreds of these privys.

The health problem in Mississippi is a vital one. Because of low income and ignorance of good diets there are still 4.000 pellagra cases in the state. "Among the communicable diseases, venereal diseases and tuberculosis head the list, with both of these diseases presenting a bigger problem among the Negroes than among white people. In the state today there are about 300,000 cases of syphilis and between 12,000 and 15,000 cases of tuberculosis." Draft induction records show that one out of ten whites and one out of four Negroes had syphilis. This alarming rate is food for thought about the adequacy of our moral, social, and religious forces in the community.

Hookworm is prevalent in the southern part of the state which is relatively frost free. In a survey of 2600 or 65 per cent the county's rural school children the C.P.S. camp found schools with 10 to

75 per cent of the children infected. Some 600 homes were visited and medicine with instructions delivered.

The most effective force in the community is the Health Department or Center. There is one in each for 75 per cent of the 85 counties in the state. The Gulfport center, housed in a modern $65,000 building with a personnel of 30 with a doctor trained in public health as director, is one of the best in the state and nation as well. The Center has a nursing staff to examine school children, visit homes, and advise in child and prenatal care, and conduct clinics. The sanitation division with which Camp Bernard has worked approaches hookworm, typhus, typhoid, and other diseases from the engineering standpoint. When it was found that 55 cases of typhus were reported in 1945 a vigorous campaign against rats reduced the cases to 13 in 1946. The venereal disease office, laboratory, X-ray service, dental clinic for underprivileged children, maternity clinics, and health education program to schools all are part of a big program to fight disease, and that quite effectively.

PEN PALS ACROSS THE SEA

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philosophy, in their thoughts about the future world, and especially in their everyday life. They are so eager to catch up with that which they missed during the years of isolation.

You all can help them in this one way to start a new life. You can help to re-educate them in telling them about your way of life, your families, colleges, vacations, your work, and so on. And you can give them hope, too, that there is a chance for the Germans to repair a place among the peaceful nations.

If You Want to Correspond

If you are interested in corresponding internationally you may contact either O'Ray Graber or Helen Tieszen, North Newton, Kansas, Co-secretaries of the International Correspondence Project of the Y.P.U. Some information you should include when writing to them is your name, address, age, a list of your interests and hobbies, and first and second choice of a nationality for correspondence.

Mrs Elizabeth Warkentine
4614 Woodlawn Avenue
Chicago 15 Illinois

Mt. Lake C. E. Mission Rally

El Doris Balzer

Listen! . . . . Is God calling you? With this challenge in bold letters across the front of our church and with this challenge, a prayer, within the heart of each member, we observed a C. E. Mission Rally Day. The Gospel and the First Mennonite Churches joined in the afternoon and the evening services. We had as our guest speaker the Reverend A. E. Kreider of Goshen, Indiana. He recently returned from visiting our mission fields. The programs of the morning, afternoon and evening were entirely i the hands of the young people. Highlights of th afternoon session were the testimonies of missionaries Mrs. Orlando Waltner, Rev. C. P. Klassen and th Rev. J. P. Suderman, followed by Rev. Kreider message: "The Urgency of Missions."

A buffet supper was served at 5:30 P. M. fo all young people, to give opportunity to meet Re Kreider personally. Following the meal there was short song service after which a good number share their Christian experiences, what Christ had done fo them, and what He now means to them.

A brief summary of Rev. Kreider's sermons follows:

Underlying all testimonies is a blameless lif expressed in word and deed. It is a challenge to a Christians, as to missionaries, to be at their bes wholly dedicated to Christ. A dedicated Churc makes possible dedicated workers; together the make manifest God. It is the duty of the hom Church to support individually by prayer, interest, an funds, so that the worker may be sustained in physica and spiritual strength. All at home too are called t a life of dedication. We must find our place then fil it to the best of our ability—"Lord what wilt Tho have me to do?" If you are willing, there is plenty t do. The Lord's word dare not fail! The challenge of th Church to carry on is begun but not finished. The urgency of the hour! Time! is it up? "Now the day o opportunity." The world has become smaller. Ther is unrest between nations; people have been uproote through floods, famine, and war; there is a transformation of culture and a desire for education. Al have sinned. All need Christ. He said "Go ye into al nations . . . " "Now is the accepted time." When th door opens will you be ready to enter?

The consecration and reconsecration of many o our young people gave us the wonderful assuranc that our Church is alive and not oblivious to the need The inspiration, fellowship, and encouragement o those hours have kindled new joy and purpose i our lives that will be felt in a far greater radius than Mountain Lake alone.

Potatoes for Retreat Grounds

On Friday afternoon, March 26, fourteen young people planted potatoes on the entire plot of ground the C. E. has rented for the purpose of raising money for the Western District Conference retreat grounds. A very cold north wind with some snow proved an advantage for it made everyone work much harder as well as faster so that by evening 500 pounds of seed potatoes were under the ground. A good friend favored us by taking moving pictures of the procedure and another took in hand to furnish candy-bars for the entire group.

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The Mennonite

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WHAT DOES GOD WANT US TO DO ABOUT RUSSIA?

by Kirby Page

THE BIBLE tells us that Jesus wept over Jerusalem. He loved the people so much and was so eager to help them that he broke down and cried over their pains and their sins. Here we find a revelation of the suffering heart of God. It is not his will that one of his little ones should perish. In the seventh chapter of the Book of Romans, we are told that God prays for us and that His Holy Spirit groans over us with groanings which cannot be uttered.

This picture of God groaning over us should be kept vividly in our minds as we think about the problem of getting along peacefully with Soviet Russia. What God sees and hears in that vast land is enough to make him groan and grieve. He sees 180 million of his sons and daughters in the grip of a terrible dictatorship of the Communist Party. He hears its leaders boasting of their atheism and listens to them explain that there is no God, that religion is a superstition or an opiate. He hears them expound their philosophy of scientific materialism, with its reliance upon material force as the only substantial reality. He sees vast sums of money being spent on all the latest weapons of war. God knows that the aggressiveness of Russia constitutes a terrible threat to other nations.

God's grief becomes all the more acute when he beholds the behavior of the leaders of our own government in Washington. He hears them declaring solemnly that the only way a nation can be safe is to be adequately prepared for war. He knows about the huge sums of money being spent on atomic bombs and biological weapons. He hears the military mind pleading for the adoption of compulsory military training and for the military conscription of our youth. The grief of God becomes inexpressible when he watches the race of armaments become more bitter.

What does God want us to do about all this? What is his holy will for us as we face the threat of totalitarian Russia? Surely the answer is: he wants us to refrain from resisting evil with evil and to overcome evil with good. To resist Russia's armaments with our atomic bombs and biological weapons is evil. We must find a good policy upon which to rely as we confront the evil policy of atheistic Communists.

Let me summarize three measures which should be included in a good way to deal with Soviet Russia. First, we should take the initiative in ending the race of armaments. We should seek to negotiate a worldwide treaty of disarmament which will include all nations. As our share we should show our concern for the safety of the people of Russia and other lands by stopping all manufacture of atomic bombs and biological weapons. We should destroy our present stockpile of atomic bombs and promise that we will never wage war with biological weapons. Then we should put forth every possible effort to get all the nations to join us in stopping the suicidal race of armaments.

We should remember that for seven years before the outbreak of World War II, Russia's representatives at the League of Nations pleaded for total disarmament. To take it for granted that it is impossible to persuade Russia to enter into a disarmament treaty is a counsel of despair. It is the responsibility of Christian people in the United States to take the initiative and to supply the energy required to bring about a treaty of disarmament and the ending of sheer insanity of the race of armaments.

A second element in a good policy is the spending of our money on life and ceasing to spend it on death. The billions now being wasted on armaments should be spent as our share of world reconstruction. Instead of spending 15 billion dollars annually on the race of armaments, the people of the United States should say to the United Nations: "You may count upon us for 15 billion dollars every year for ten years as our share of the cost of worldwide relief, reconstruction, rehabilitation, and the lifting of standards of living around the earth."

(See next page)

"The truth of the matter is that in a world of sin there is no safe way to live. If we resist evil with evil, we merely make evil worse and increase the common danger. It is more dangerous to do wrong than to do right, but it is not always safe to do right. We must choose between the dangerous way of resisting evil with evil, and the dangerous way of taking up our cross and following our Lord."

Think what might happen if we should supply 150 billions in ten years and if the other nations should put in their share and if all this money should be spent in helping God's people to enjoy abundant life. The spending of this money should be administered by the United Nations and should be used to help the peoples of France and Poland, Great Britain and Russia, China and India, and all other stricken lands. Some of this money should be spent for outright relief of the starving. Much of it should be spent in helping people to help themselves, by providing them with loans with which to buy seed, livestock, machinery and supplies.

Only God can know how great would be the improvement in relationships of people around the earth by the expenditure of 200 billion dollars in ten years on human welfare. It is wrong for the United States to spend 15 billion dollars per year on weapons of death. It would be right for us to spend this amount on means of life for peoples everywhere.

A third element in a good policy would be the strengthening of the United Nations. This requires a substantial improvement in relations between the United States and Soviet Russia. It is the suspicion and hostility between these two nations which is now paralyzing the United Nations. If the peoples of the United States would produce evidence of concern for the safety of the people of Russia and for their physical well being, we would thereby strengthen the United Nations. We could increase the safety of the Russians by destroying our atomic and biological weapons. We could help to raise their standard of living by transferring expenditures for armaments to investments in human welfare in Russia and in other lands. This would be right and would rejoice the heart of our loving Father God.

And all this we would do if we could be given a guarantee that Russia would respond and would live with us in a friendly spirit. No such guarantee can be provided. The Communist leaders of Soviet Russia might take advantage of our disarmament and of our generosity. The hope of averting war is that the Russians would be moved to moderate their aggressiveness if we showed deep concern for their safety and for their welfare. But a guarantee cannot be provided.

This brings us to the very heart of the Christian gospel. Nowhere does Jesus promise us that if we will do right we will be safe. On the contrary he warned his disciples that if they would come after him, they must take up their cross and follow on. We are called upon to follow Christ not because it is safe but because it is right, it is joyous, it is redemptive.

The truth of the matter is that in a world of sin there is no safe way to live. If we resist evil with evil, we merely make evil worse and increase the common danger. It is more dangerous to do wrong than to do right, but it is not always safe to do right. We must choose between the dangerous way of resisting evil with evil, and the dangerous way of taking up our cross and following our Lord. To spend 15 billion dollars annually in a race of armaments with Communist Russia will not provide us with safety, but will rather bring upon us the war in which peoples of many lands will be victims of the common suicide.

Our present danger is all the greater because so many people prefer to run the risk of doing wrong than to face the risks of doing right. We Christian people are called upon to find the will of God and to follow wherever he leads us no matter what the risks and what the consequences. It is better in every way to run the risks of following our Lord. Surely it is better for a Christian to die because of his fidelity to Christ than to run the risks of being killed as he fights with the weapons of evil.

All this means that we should find a good policy in dealing with Russia and run the risks of following that good way. This is not safe, but it is safer. It is right, it is redemptive, and it brings the peace of God that passes understanding. What God requires of us is fidelity, faithfulness, loyalty. Thereby we provide God with opportunity to enlighten us, guide us, and empower us. God's way is still the way of overcoming evil with good.

(Dr. Page's next article will deal with the United Nations.)

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EDITORIALS

WE HEAR a great deal about the need of saving our democratic way of life against the onslaughts of Communism. What kind of democracy is worth saving? The Russian Communists boast that they have true democracy in that a group of leaders carries out the will of the people. We would not call what the Russian Communists have democracy. The American version of democratic government is that it is a government of the people, for the people and by the people. Is this idea of democracy true and does it hold hopes for a better world? If the will of the people is made supreme, is that safe? Is Dr. Rachel King perhaps right when she says, "A democracy whose purpose was not intended to be freedom to let men follow the will of God as they see it, but freedom to let men follow their self-regarding, self-centered desires, would not be holy but would be antichrist?" Is it not true that democracy is safe only when people strive to fit themselves into the revealed will of God?

IT is sometimes suggested that **The Mennonite** carry more devotional material. This is our aim. Perhaps, in the face of various handicaps, attention should be called to the devotional book reviewed in this issue. **The Way** by E. Stanley Jones is the product of a man, who exhausted spiritually and physically, found The Way in Christ and now enjoys radiant health of body and soul. It is a mature product. Jones has talked to a great many individuals about the intimate things of the soul. He used over three thousand references for The Way. He is walking the Way himself. Could the need for devotional literature on the part of our people be more adequately met if ministers called attention to this book?

The Remnant in the Multitude

The remnant always determines history. Abraham leaves the Ur of Chaldea to go to a better land. The desert purified Israelites cross the Jordan. The few religious enthusiasts leave the lust fields and fruitful markets of Babylon to go to the parched country area and the wasted city of Jerusalem. All of these changed history.

Today when man is lost in the face of a greedy and materialistic, mechanistic world, one wonders whether there is a remnant somewhere. It may be a remnant still lost in the multitude, without leadership; nevertheless, a remnant of people whose lives are dedicated to more enduring values than farms, business houses, bank accounts, and investments. Surely there are those who can identify their lot with the lot of everyone else, who feel the tragedy of the moment yet who do not give way to tragedy but live in hope. There must be those who in the midst of the chaos of human striving and blundering can see clearly the creative work of God trying to bring help and light to a benighted humanity. Where is this remnant? Will it come forth from the multitude?

It seems too much to hope that our statesman or diplomats, or specialists in world economics, who design the strategy of world order, will lead such a remnant. They seem to follow only the course of expediency. Man's planning will affect what will come to pass, but it must be planning which takes into account man's relationship with God. We need to learn anew some of the lessons of the Old Testament, that God is in the midst of our common activities and that in the process of history God is seeking to guide humanity. We need to come to understand that there is meaning back of our experiences and that what we do not understand is also compelling and sobering.

God must be scanning the multitudes for persons or groups who have sensitive souls, who can think in larger and more imaginative ways, than what is expressed in literalisms. There must be those who understand life profoundly, religiously; people who are immersed in the struggles and tensions and joys of existing crisis but who have spiritual resources to meet them.

Where is this remnant in the multitude? Is it the Church? Is it the Mennonite Church? Or is it a remnant among the Mennonites?

The World Peace and Brotherhood Mission

by Lester Hostetler

A Church of the Brethren minister, Paul Studebaker, Modesto, California, had the prophetic vision some months ago of organizing a caravan of ministers and laymen to go to Washington, D. C., in the interests of world peace and Christian brotherhood. The result was that eighty-five men and women from fifteen states, representing eight or ten Christian denominations spent three weeks of time and a considerable sum of money in a mission which took them to Chicago, New York, and Philadelphia, where they met to hear various speakers on the subject of peace; and then finally to the capital city to make personal contacts with our congressmen to lay upon their hearts and consciences the concern of the churches for world peace.

The mission received some publicity in Washington and we were met everywhere with the finest of courtesy. A large number of contacts with Senators and Representatives were made, some by appointment, and others at random. Occasionally the group met as a whole, sometimes we went two by twos, and often our contacts were made as individuals. If the legislative bodies were in session, we exercised the privilege, as is common practice, to call a Senator or Representative from the floor for an interview. In addition to these interviews, we also met, usually in a small group, with officials in the Department of State. It was all very interesting, often quite exciting, and always instructive.

What the results of our efforts will be we have no way of measuring. The Bible tells us that bread cast upon the water will be found after many days. The value to the missioners is unquestionable. We learned day by day that the problem of world peace is complex and that a legislator, elected to represent a constituency, has no easy task. He cannot act on a pacifist philosophy which his people do not hold. We appreciated the courtesy with which we were received and the apparent eagerness of congressmen to learn what the thinking of the people back home is. We became convinced that there are many able and high minded men in our government who are working

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—**Rev. Lester Hostetler** was asked to go on the Peace and Brotherhood Mission by the Western District Peace Committee. He was the only Mennonite in the group of eighty-five. Rev. Hostetler was drawn into an active part in the mission, being made a member of the steering committee. He also presided over one of the meetings the group had and was one of the select five who got into the Russian Embassy.

hard and faithfully for what they believe to be the best interests of the country.

To our surprise, we found that while nearly every one in Washington is in favor of building up our armed forces, none believed that war is imminent. Congressman Walter Judd stated that in his view the international situation looks better now than it has for many years. The big question mark, however, is Russia. Russia is uncooperative, we were told, continues her Communistic propaganda, and is planning to dominate the world. Her leaders are atheistic revolutionaries and understand no language except that of brute force. It is therefore, necessary to build up our armed might, not actually to go to war, but to impress Moscow with the fact that we mean to draw a line and that we expect Communists to stay on the other side. It is the fear of Russia which causes our legislators to vote, almost unanimously, to spend billions for a large air force and a large standing army. We heard, over and over the argument that the best way to prevent war is to be well prepared. History seems to prove the opposite, but not in Washington.

A small group were admitted to the Russian embassy to hear their side of the story. It was this: that Russia suffered indescribable loss during the last war; that their country is trying to consolidate neighboring states to prevent a recurrence of war; that the common people of Russia want peace, they have never been at war against the U. S. and have no desire to be so now. They cited instances of vicious propaganda against them on the part of the press in America. Russia has made proposals for disarmament in the past and is still interested in that America is apparently preparing to fight Russia, and they are afraid.

The man speaking to us so freely and candidly was the first secretary of the Embassy, a well dressed, well informed, soft-spoken young man, serious, yet not lacking a sense of humor. I do not know whether he was speaking the truth or whether he knew the whole truth about his government and his country. He expressed great appreciation of our mission and the hope that the U.S. and Russia can maintain peaceable relations.

Russia is our major problem and as a mission we urged that our country explore peaceful means of getting along with her. We held that war is not an appropriate countermeasure to the Communist propaganda. In fact, war would weaken our own institutions and in the long run probably greatly benefit the Communist party. John Foster Dulles, member of the U. S. delegation to the United Nations, speaking before the Methodist Annual Conference, held recently in Boston, said that the chances of avoiding war with the Soviet Union are "good" providing the churches of the U. S. wholeheartedly subscribe to a program for peace. He called on the church to reject military strength as a primary defence and to resist all thought of war's inevitability. He predicted that if 1,000,000 Americans would agree to "exercise more conscious self-control and do such things as speak to a friend, write to an editor, or write to a Congressman, the aggregate total effect would be enormous and could make the difference between war and peace."

It was the purpose of the World Peace and Brotherhood Mission to contribute in a small way towards the large fund of good will that is necessary to keep the Ship of State from drifting into perilous waters of conflict and destruction. It is our fervent hope that thousands of people will continue with us to speak peace and pray for peace. If the followers of the Prince of Peace maintain their faith in Him and in their fellow men, there is an excellent chance that we will be spared the horrors of another war in this generation.

WORLD REPORT

Our Non-resistance Witness in India

by Martin H. Schrag

A few days ago, I discussed with an Indian Christian professor the attitude of non-Christian Indians toward Christianity. Both of us were concerned about the prevailing indifference and irreceptivity among the educated and higher castes to the message of the Gospel. He stated that one of the greatest inconsistencies seen by the educated non-Christian Indian is the church's proclaiming of peace, love and goodwill and at the same time endorsing modern warfare. To Indians who have seen Gandhi and his numerous followers renounce military force in the upholding and toward the fruition of non-violence, this appears as a glaring contradiction and a flinching in the crises.

Here in India where there is a closer relationship between religion and the State than in America and where the large mass of the people are born into their religion (Hinduism), the actions of other nations are looked upon as the out-growth of the prevailing religious philosophy. Therefore, when the Christian nations (so considered) go to war and destroy civilization, it is difficult for the non-Christian Indian to reconcile such actions with the gospel of love for which Jesus stood.

In the land of Gandhi I had thought there might be a strong pacifist or non-resistance movement in the Christian Church. Although Gandhi's non-violence and Christian non-resistance are two things, Gandhi has crystalized the thinking of the Indian nation in the realm of non-military methods, and one hoped that this would have been the needed motivation to Christians to develop their genius. But one finds very little carryover. One is rather surprised that, percentage wise, a larger number of Christians are in the army than among some of the other religions in India.

It is, therefore, not surprising to note interest in and receptivity to the Mennonite non-resistance concept. We, who feel that Christ's teachings on love mean non-participation in war and a positive expression in our concern for fellowmen, can be of great help in moulding the thinking of those who see the conflict.

The Eastern District Conference in Retrospect

by Ellis Graber

The Eastern District Conference met in its 150th session at Grace Mennonite Church, Lansdale, Pennsylvania, for a four-day conference, April 29-May 2. This, the oldest of our district conferences, consists of twenty-seven congregations totaling 4,254 members. All churches, with the exception of one in Canada, are located in Pennsylvania.

The theme of the conference was **"The Church and Missions."** Some called it a "Missionary Conference" which it was in several respects. The conference speaker was A. E. Krieder, chairman of the Foreign Mission Board. Having personally visited our mission fields, he could picture all the more vividly the work and the needs in each field. In the first of his five lectures he outlined the missionary task of the church and again raised the challenge heard through the Student Volunteer Movement, "The evangelization of the world in this generation." In the four lectures which followed he considered our conference work in India, China, Columbia and among the American Indians. The messages were truly educational, challenging and inspiring and set a high note for all conference sessions.

The communion service on the evening of the first conference day was made uniquely meaningful through the bringing of the Communion message by Puran Banwar, a student at Bethel College, a native of India, and a product of our mission endeavors. His ringing testimony to the significance and importance of our mission work will not soon be forgotten and brought renewed faith in the cause we support.

Then add to all this the message by Wilhelmina Kuyf on Friday evening, the message by a representative of the American Mission to Lepers, the presence of Mrs. S. T. Moyer of India, Orlando Waltner, superintendent of the Leper Home in Champa, India, the Rev. and Mrs. A. W. Friesen, en route to Paraguay, South America, and one can readily understand the stimulating missionary spirit which prevailed. It was a golden opportunity to enrich one's understanding of mission work carried on under the Foreign Mission Board of the General Conference.

Boards and Committees at Work

Reports were presented by the various conference boards and committees. One of the most active of these is the Home Mission and Church Extension Committee. When one considers that eight of the twenty-seven churches in the district are mission churches and that six of these are under the supervision of this committee, one can more readily understand why it is so active. The Committee received about seventy cents of every dollar contributed to the district benevolent budget. This was used to establish churches and to assist those with small memberships. The Committee's recommendation to accept into the onference the congregation of twenty-seven members t Springs, Pennsylvania, was accepted and brings to twenty-eight the number of churches in the district.

The report of the managers for the Home for the Aged showed receipts for operating expenses this year reached a new high of $30,000. Due to expenditures for urgently needed repairs and improvements disbursements were almost as high. In addition to the above the Board last December also launched its Expansion Fund Drive to raise $125,000 by January 1, 1952, and reported contributions to this fund now totaling over $10,000.

The Publication and Historical Committee during the past year inaugurated an Eastern District Conference publication which has been named, **The Messenger.** At first an experimental publication, it is now to be continued as a quarterly publication during the coming year.

The Peace Committee was also active. It has repeatedly urged opposition to conscription in any form. It had charge of the last Quarterly meeting which centered on Mennonite doctrine. The treasurer's statement showed that seventeen churches had contributed to relief during the year. Total receipts for this cause were $15,000.

Significant Resolutions Adopted

Over seventy resolutions were adopted during the four-day session. Below we give the gist of several which may be of general interest.

1. **In view of the help received from the American Mission to Lepers for our work in Champa, India, it was suggested that our churches receive one offering each year during the next two years to help this organization in its work.**
2. **The conference again went on record opposing Universal Military Training or any form of conscription or armed preparedness.**
3. **It was again urged that our churches make every effort to devise means to teach the Biblical doctrine of non-resistance.**
4. **It was decided that the conference continue as a member of the Pennsylvania Council of Churches.**
5. **The conference expressed itself in favor of continuing the joint meeting with Brethren, Schwenkfelders and Friends.**
6. **It was suggested that conference churches include the Mennonite Seminary in their budgets with the view of eventually contributing on the basis of $1.00 per member per year for operating expenses.**
7. **In view of the teaching mission of the Men-O-Lan retreat, it was suggested that the committee in charge consult with the Educational Committee of the Eastern District Conference so that we might have a well-balanced emphasis on Mennonite doctrine.**

Conference Secretary Issues Timely Warning

In his report the Conference Secretary made vocal a matter of concern to alert church workers. We quote from his report:

> "There is one serious matter I would like to present. During the year there were 52 less baptisms than last year. The net increase in membership in our district this year was exactly 1/3 of one per cent. This is a rather low rate of interest. In the past 15 years . . . . we have gained a total of 321 members."

The Eastern District, being situated in a heavily populated area with many unchurched people and the percentage of church attendance and participation low needs to give this more serious thought. The matte was not discussed on the conference floor. It migh well be asked, why is it that some of our Genera Conference churches in this district have over period of years been losing membership, that som have barely held their own, and those that increase in numbers have done so all too slowly? The Conference Secretary in his report continues to probe th problem. " . . . . is it because we have not bee sufficiently progressive? Or is it because we hav not been sufficiently evangelical?" All of us need t continue to analyze the situation to find the answe or answers. If the task of this generation is to evangelize the world here and now, we need to begin immediately and in our own land as well as in others.

The Trinity, the Marvel of Marvels

by S. T. Moyer

WHEN ALL nature about us is filled with trinity, we need not stumble over the great Trinity, the Triune God. We see a trinity in all chemical compounds, as solids, liquids, and gaseous states: thus we have ice, water, and vapor. We have three great kingdoms, yet in one basic phase, all one,—the animal, the vegetable, and the mineral. We have earth, sky, water; three genders, masculine, feminine, and neuter; time, past present, future, yet the stream of time is one. It is said that of the countless billions and trillion of snow flakes, no two are ever alike. Yet every one of the countless flakes has a double trinity, is a perfect hexagon. What a dull world it would be if we had only solids, or only present time, or only one kingdom, or only one gender. What a rich world this is because of this triple manifestation.

God likewise has been very rich unto us in manifesting Himself as God the Father, God the Son, and God the Holy Spirit.

Lest we pass over the richness of God the Father, let us ponder how wonderful He is as a Giver of peace, of pardon, of holiness, of justice, of healing, of judgment, of His Word, of wisdom, of mercy, of forgiveness, of rest, of love.

Does your soul cry out for any of these gifts? Then in sincere pleading humbly ask. He will abundantly give. Have you ever tossed at night, your brain in a whirl, your heart disquieted within? Then pray in all sincerity, and say, "Lord God! give me Your peace," and faith believing, fall asleep.

Do we need healing? "There is available through Christ a healing force from God effective beyond all that medicine can do."

How many walk the streets of our town, go about with eyes blurry, hearts seared not having pardon? The great prison evangelist Beadager tells of the criminals Czarist Russia. Each one who ever committed a crime was given a passport. On that passport was written every crime that he had ever committed, every prison in which he served time. No matter what he did, h could not have this record wiped out. When the passpor was worn out, a new one was issued, and on it was rewritten the full record of every past crime and transgression. The whole past hung everlastingly over hi head like a pall, a terror by day and by night. Escap and release came only in death and the tomb.

In contrast, what a wonderful God of pardon w have. How wonderful, when we go to Him, our Father confess, ask forgiveness in the name of a crucified rise Saviour, turn about face, making what restitution w can, HE, our great God grants complete pardon an wipes out the past. Are you troubled in spirit becaus of sins small or great? Then seek His pardon.

The great words with God are love, pardon, mercy

The great word with His manifestation in flesh i grace.

How many of us must say with Paul, "By the grac of God I am what I am." I Cor. 15:10. We know no the grace of God but through Christ.

Young Bob Swenson had wandered far on the pat of a godless life. Only the prayers and hymns of hi home circle saved him from complete ruination. Finally with all money gone, and all pride gone, in filth an rags he returned home, then left again. The passio for prize fights, for liquor, and for a wild life fough in his soul against the claims of Christ, until Bob o his knees asked God to save him through the blood o Jesus Christ. Then and there occurred the miracle o God's grace. He is the present superintendent of th McAuley Cremorne Mission, 42nd Street, New Yor City.

It is customary for the Indian villagers, as we preac to them, to listen attentively, and sympathetically, an then with appreciation refer to the Lord Jesus as "Bhagwan" or "Aotar." "Bhagwan" means any great one, likeness of God on earth. Many an Indian villager wi fall at our feet and call us "bhagwan," meaning a grea one sent from the unknowable God. "Aotar" means a incarnation. The "bhagwans" have all the failings an

You Can't Pay a $100 Bill with $60

Our General Conference is in the Lord's business. We are confident that he has entrusted our churches with the challenge of entering many open doors.

But the entering of these doors is a very practical thing. In fact, so practical that when our missionaries, for instance, need $100 for the duties assigned them, they find that $60 will not cover their needs. Since the first of the year we have contributed only sixty per cent of the amount needed by May 1.

The reserves in General Conference treasuries would last only a few months were our gifts to be withheld beginning with today.

Ours is a faith work. Faith in the Lord who is rich in houses and lands; faith in the power of consecrated Christian endeavor; faith in the interest and ability of our people to rally to the support of that part of the Lord's work entrusted to us.

As of May 1, with one-third of 1948 past, only one-fifth of the adopted budget of about $950,000 has come in. The income of only one of the committees has exceeded its anticipated needs for the past four months.

The percentages of individual budgets raised are as follows:

Doctrine and Conduct Committee	48 per cent
Biblical Seminary	27 per cent
Mutual Aid	26 per cent
Home Missions	25 per cent
Emergency Relief	20 per cent
Foreign Missions	20 per cent
Education	11 per cent
Publication	10 per cent
General Conference Treasury	10 per cent
Peace Committee	10 per cent
Young People's Union	6 per cent

As stated in the MENNONITE of last week we have received an average of 20 per cent of the budget in 33 per cent of the allotted time.

May we request that you pray earnestly for the work of our Conference? It is a pressing obligation. It will be most difficult to ask missionaries to dismiss evangelists, teachers, and students on the India field, for instance, because of a lack of funds. This will need to be done soon if our giving is not increased.

Shall we endeavor to give account of our stewardship in a worthier way during the coming months of 1948?

"And God is able to provide you with every blessing in abundance, so that you may always have enough of everything and may provide abundance for every good work" II Cor. 9:8, Revised Standard Version.—Walter H. Dyck Executive-Secretary.

meannesses of human flesh. An "Aotar" is a partial revelation of God. The Hindoo believes in ten to twenty-four incarnate beings, and none are perfect. All are partial revelations, with human failings. God the Supreme Spirit is unknowable. The Supreme Spirit created the world they believe, then withdrew, and no one really knows just what God is like. How wonderfully different is Jesus Christ our Lord, Who was the fullness of a holy perfect God come in flesh.

Some of us know God, and His Son, Jesus Christ. But we are not inclined to think of the Holy Spirit as the third Person of the Trinity. We will not have the richness of our life in God until we come to a realization of the work of the Holy Spirit. Dr. Frank Laubach points out, 'Thirty-nine times in eleven chapters the Holy Spirit is given credit for their joy, their power, their courage,—transforming them so utterly that people could tell at a glance who had the Spirit and who did not."

Of course, no one can come to Christ except through the Holy Spirit. But is that all? Ever with me remains the memory of one who for a decade and a half longed to enter a certain type of Christian service. Finally after fifteen years the yearnings were fulfilled. This one later insisted that the Holy Spirit was the power of God by which we come to Him, through Christ, *and nothing more.* Within three years the life and testimony of this one so deteriorated that resignation followed. This one in service, confronted with limitless power, limited the Holy Spirit, and experienced devastating deterioration.

When John Hyde, son of a Presbyterian clergyman, first sailed to India, a friend in a farewell letter wrote that he was praying that he, Hyde, might receive the empowerment of the Holy Spirit. In disgust and scorn Hyde crumbled the letter in his fist and threw it to the wind on the deck of his outgoing ship. He later repented of his rash act. The prayer was answered. Hyde in the name of Christ in his generation became the mightiest power in the Punjab. The famous Moga school, the great Sialkot Convention, the great church of the U. Presbyterian Mission are monuments recording that answered prayer.

Two great marvels confront us: (a) that Jesus Christ is the fullness of God; and (b) that the triune God indwells in believers. Eph. 3:19 states an almost incomprehensible truth, that we "may be filled unto all the fullness of God." It is God who justifies, Christ who redeems, the Holy Spirit who sanctified. Rom. 3: 24,24.

Our Colleges and Seminary

TRIBUTE TO DR. J. D. UNRUH

When Dr. Unruh's resignation as president of Freeman Junior College becomes effective in June he will have served in that capacity for fifteen years. This is a longer period than that of any of the preceding presidents. His achievements and his influence upon the school have therefore been unusually far reaching. Coming to Freeman as instructor in Social Science in 1930, he became president in 1933.

The most immediate problems facing Dr. Unruh upon assuming administrative duties were financial. Taking over responsibilities when the institution faced virtual bankruptcy, when creditors repeatedly threatened to foreclose, and when even friends of the school had lost faith in its survival was no easy task. Keeping the school going during the depression years with a $63,000 debt took not only courage but business ability and above all faith.

All of these qualities Dr. Unruh possessed. Finally through much work and rigid economy he saw his dream of a financially solvent institution come true in 1944 when the last of the outstanding debts were paid.

Although forced to spend much of his efforts on financial problems, his interests were much wider. Among these was his constant concern for the scholastic dignity of the school. State accreditment officials recognized this repeatedly, and during the period there was never any hesitancy to grant full accreditment. The cultural advancement of the school and community was another concern toward which he worked untiringly.

Though not a theologian, he had a geniune concern for the spiritual welfare of the school. He constantly held to his deep conviction that faith must find expression in daily living. Keenly interested in and appreciative of his Mennonite heritage, he did much in his Mennonite history courses to familiarize and inspire students with Mennonite ideals. His belief in simplicity and the simple life he strove to put into practice both personally and in school activities. The dignity of work mental or physical was another belief he both held and practiced.

The influence of men like Dr. Unruh continues and makes itself felt long after they terminate their period of active service in a given position.

For the coming year the Unruh family will be in Europe. Starting on July 1, Dr. Unruh will assume directorship of the MCC Amsterdam, Holland, office, while Mrs. Unruh will serve as matron at the Amsterdam headquarters. Going with them is their son John.

BLUFFTON COLLEGE

The College Relief Committee, a joint faculty-student group, is sponsoring a soap drive. Fat has been collected and soap made in the home economics department. Bars of commercial soap have been sold in the college book store and snack shop, students buying these bars and donating them to relief. Paul Goering was a campus visitor May 6 and spoke in chapel. Quite a number of students expect to work in MCC summer service units this summer. Rev. J. N. Smucker was elected by the Middle District Conference to fill out the unexpired term of Rev. A. S. Rosenberger on the college Board of Trustees. Rev. Rosenberger transferred to the Eastern District Conference. The Women's Team gave programs at Nappanee and Silver Street churches in Indiana Sunday, May 9. A combined group, representing the Men's and Women's teams, gave a program in the Berne Church on the evening of the ninth. Lois Oyer, Elizabeth Waterstraw, and Roberta Manges combined in a graduating music recital Friday evening, May 14.

MENNONITE BIBLICAL SEMINARY

Arnold Nickel presented a report on his trip to Washington D. C. as the representative of this school. Highlights of Arnold Nickel's experiences were contacts with Congressman Walter Judd, a former missionary to China, and meeting with a congressional prayer circle in which he was permitted to make his own testimony.

President Pannabecker announces that a German Mennonite student will be in the student body next year.

The Freeman College choir will visit the Seminary on May 31 as a part of its general tour of Chicago following some concerts in Central Conference churches in down-state Illinois.

Dr. Franklin H. Littell of the University of Michigan will bring a series of lectures on May 18. Dr. Littell wrote his thesis on the Anabaptist conception of the Church.

Our Baccalaureate and Commencement services will be held on Sunday, May 30.

Several members of the staff attended the National Association of Evangelicals which was held at the Congress hotel this week.

Marie Kroeker of Henderson, Nebrasko, visited with us this week on her return from Italy where she served for two years in relief work.

May 9, the leaders of Voluntary Service Units of the Mennonite Central Committee held a worship service here at the Seminary following a two day conference on their plans for the summer.

Staff members also participated in the combined meetings of the Mennonites, Quakers, and Brethren which was held at the LaSalle street Y.M.C.A.

BETHEL COLLEGE

Twenty-five old and new members of the SCA cabinet attended a retreat at Harvey County Park last weekend to review the work of the past year and prayerfully to plan for the work ahead. Rev. Weinbrenner addressed the group in the evening session on "Counselling and Functions of the Student Christian Movement" and on "Resources for Living" for the morning meditation. Adolph Rupp, former Halstead youth and nationally known basketball coach from the University of Kentucky, was the main speaker on May 10 at the eighth annual Buffalo Barbecue, a men's function revived by the Letter Club after a seven-year recess. A Visual Aids Conference, with a demonstration of the latest equipment, was held in the Student Union Room on April 26, with Miss Marjorie Ruth as chairman. In order to supplement the theory of the classroom, Miss Frances Becker has arranged with the Mennonite Publication Office for apprenticeship training on Saturdays for her class in "Office Practice."

Mrs. Elsie Lanning, 5849 North Rockwell Street, Chicago 45, is offering a reward of $500 for information leading to the whereabouts and return of her missing husband, Harry N. Lanning, who is believed to be a victim of amnesia. According to Rev. John Neufeld of Chicago, Mrs. Elsie Lanning is very much in earnest about this matter.

A Church of the Brethren paper suggests that since we cannot all be peace missioners to Washington, we phone several other peacemakers in our neighborhood and arrange to spend one evening planning for peace activities in the community.

NORTHERN INDIANA PEACE INSTITUTE

A Northern Indiana Peace Institute will be held at the United Missionary Church Camp Grounds, Fetters Grove, west of Goshen, on May 29. Albert M. Gaeddert will serve as chairman of the institute which is sponsored by the Peace Section of the M. C. C. The theme will be: "Followers of Christ in a Militaristic World." The morning session begins at 9:30 A. M. Don Smucker will speak on, "Christ and His First Followers." Melvin Gingerich and others will lead discussion groups on, "Scriptural Peace Teachings."

In the afternoon Paul Goering will review "The Current Situation in Washington, D. C." Ministers' and leaders' discussion groups will consider, "Strengthening Our Peace Witness." The young people will think on "Following Christ in a Militaristic World." Representatives of both groups will engage in a panel discussion.

In the evening various men will speak on their experiences in World War I and II. Orie O. Miller will speak on, "A Positive Witness." E. J. Swalm will also speak.

J. R. DUERKSEN HEADS BUILDING PROGRAM AT JANJGIR

Missionary J. R. Duerksen is very busy with various building projects at the Janjgir mission station. Buildings for the Bible school are going up. Under construction is a mess hall and a home for the dean of men, two homes which are to house four married families, and two simple buildings which will serve as men's hostel later on but will first serve as classrooms. Materials are still hard to get, writes Mrs. J. R. Duerksen, but they hope to have the roof up before the rains set in. Bricks are used for the walls with cement for the floors wherever possible.

Last year the Bible school had an enrollment of sixty-five students. At present it is not known how large the enrollment will be when school begins the latter part of June.

Mrs. Duerksen writes that there still is very little opposition to the Christian witness in this area and that there are still many invitations from the villages for workers to come and bring the good news. Mrs. Duerksen is of the opinion that, "The final step of deciding openly for Christ may be even more difficult than it was in the past."

ESTIMATED FOUR THOUSAND ATTEND MENNONITE SONG FESTIVAL

An estimated four thousand people attended the Mennonite Song Festival held in Memorial Hall on the Bethel College campus, May 2.

Twenty-eight churches, with about five hundred singers, participated in the festival. Guest choir at the event was the choir of the Bethesda Church of Henderson, Nebraska. The Henderson church belongs to the Northern District, while all the other church choirs were from Western District churches.

The Women's Association of Bethel College, served lunch to guests during the intermission.

Robert Senner, who served as chairman of the meeting, was re-elected as president at the business session held during the intermission. Other officers are: Arthur Banman, Jacob J. Goering, and Elizabeth Nickel.

The offerings at the Festival amounted to $550.39. The surplus of these offerings goes into an organ fund for Memorial Hall.

A mass chorus of about one hundred and fifty voices sang in the evening. Dr. Walter H. Hohmann directed. The Bethel College Orchestra also participated in the evening program.

Men Wanted: Opportunities for married or single men to work on farms in Kansas. Interested men apply to the Board of Mutual Aid, North Newton, Kansas.

Thoughts on a Pair of Shoes

Here is a pair of shoes our son has worn,
But now they are too small;
He is a healthy, happy boy, and he has grown.

He spent glad hours in play
While he was wearing them:
He has run races which he won;
He has played ball
And walked long miles along the lake
To watch the birds he loves so well.
He wore these shoes on many a hike
Our family took on bright spring days
Or golden autumn afternoons.
The shoes are sturdy shoes,
And they have served him well,
But now they are too small.

The shoe repair man has put on new soles,
And we have polished them
And strung them with new laces
Now they are ready for some other boy.

We send them on, and with them send a prayer:
We pray that as they go to some small boy in need,
That they will carry him through many a joyous hour
As they have in the past carried our son.
We pray that the small feet which wear these shoes
May learn to walk in ways of love,
So that when they are grown,
They will not march to war's loud drums,
But follow Jesus Christ, the Prince of Peace.

—Helen Hiebert Mueller

Jottings

—**Bethel Church, Hydro, Oklahoma:** Rev. Waldo Flickinger, representative of the "Go Ye" Mission, showed pictures of the workers and their homes and of the people with whom they work, on May 4.—Wilfred Ewy, Corr.

—**The Doorway to Life** is a radio program which dramatizes problems of family life and their solutions. It is a regular C.B.S. feature which can be heard from 12:00 to 12:30, Central Standard Time, each Sunday.

—**The radio program,** 'The Greatest Story Ever Told," reached a listener rating during the past year that tops anything that any religious program has ever had before. This is a program which dramatizes the teachings of Christ. It can be heard every Sunday at 6:30 p. m., Eastern Standard Time, as an ABC feature.

—**Bethany Church, Quakertown, Pennsylvania:** Rev. Wesley Ewert, of Philadelpiha, recently preached to us on, "What Do You Think of God? Rev. and Mrs. A. W. Friesen visited us on May 2. The Friesens have resigned the pastorate of the Bethesda Church, Henderson, Nebraska, and are going to Paraguay where they will work among Mennonite refugees.—Mrs. Ed. K. Stoneback, Corr.

—**The Institute of International Relations,** to be held at Friends University, Wichita, Kansas, June 4-13, will again feauture a renowned Christian from India, namely, Eddy Asirvatham, who is now professor of Missions and Christian International Relations at Boston. At the retreat will also be a leader who will speak on the place of religion in a world of futility. Other speakers include, Maynard Kreuger, member of the faculty at the University of Chicago, and active in the University of Chicago Round Table; Bert Mitchell, for many years a Y.M.C.A. secretary in Russia; Elmore McKee, an Episcopalian minister who has worked for the American Friends Service Committee as director of neighborhood centers in Germany, and others.

The Institute is to help people develop intelligent and moral judments in the face of tremendous pressures faced today. There will be lectures and forums each morning, round tables in the afternoon, and a lecture and forum in the evenings.

The tuition fee is $15 for the ten days and $12.50 if enrollment is made by May 31. Short term tickets are available. Board and room may be secured on and near the campus at reasonable rates. For further information write to Guy Gebhardt, Friends University, Wichita, Kansas.

—**First Church, Colfax, Washington:** The young people took part in a Youth for Christ Rally. Sunday we took a special offering for the Pacific District Con-

A New Game of Authors

How often have you played the game of authors and wished that someone would think up a new variety?

Here's a new variety.

For instance, play a game of "Authors of Our Great Hymns," and ask questions like the following:

1. What composer of one of our great hymns had hands so big that he could span an octave and a half on the piano keyboard?
2. Who wrote a great hymn while piloting a ship loaded with slaves for sale on the London market and wrote, "I have never had such sweet communion with Jesus as I had on that voyage."?
3. What great hymn was written primarily for use on Saturdays?

We could add many more, but it would take half the fun or more out of the game if we thought up all the questions for you. What you want to do is place your order now for a copy of the *HANDBOOK FOR THE MENNONITE HYMNARY* which is now being prepared and which is due for distribution some time this summer.

Every hymn has a story behind it, and as you read them you will pause after each one, hating to go on, lest you forget some of the interesting things in the ones you have just read.

The Washington Scene

By Paul Goering

May 12: The Senate Armed Services Committee voted 7 to 2 in favor of its bill S.2655, providing for the drafting of 19 through 25 year olds for two years of service with 18 year olds given the opportunity to volunteer for one year military training in order to avoid being drafted.

Although the House Armed Services Committee turned down any proposal for "blending" UMT with the draft, there is a dangerous possibility that a 6-months UMT will be accepted as a compromise between the Senate and House bill.

The Senate Committee dropped the provision for pay and dependency for C.O.'s in the final bill adopted. The bill provides almost exactly the same provisions as the C.P.S. program in the 1940 Act. The Committee rejected all of the amendments submitted for improving alternative service.

The proposal to defer C. O.'s under the House bill H. R. 6401 will likely be changed on the floor or in Conference Committee so as to require them to do civilian work.

Rep. Allen's bill, H.R.6444, for paying a bonus to volunteers, appears to have little effect on the outcome of draft legislation. Opponents of the draft are hoping that the Allen proposal and the pending fight on segregation will provide a means for defeating the draft.

House Report No. 1881, available from the House Document Room, contains the minority views of the five members of the Committee who voted against H. R.6401.

ference. The missionary society is busy sending quilts, clothing, layettes, and soap.—Mrs. Horace D. Rogers, Corr.

—Salem Church, Dalton, Ohio: The church has decided to go ahead with the new pipe organ project. Some time ago it also began a parsonage fund. The race relations group of the Bluffton College Peace Club gave a race relations program on the evening of May 2. May 5 was a busy day for the Women's Missionary Society, with two quilts, a pot-luck dinner in honor of the mothers, and a mother's day program.—Mrs. Ivan L. Badertscher, Corr.

—First Church, Geary, Oklahoma: A call has been extended to Rev. A. H. Peters to continue serving us as pastor for another three years, beginning June 1. —Corr.

—Glendale Church, Lynden, Washington: Rev. J. J. Esau, conducted services from May 2 to May 9.—Mrs. Herb Dyck, Corr.

—Correction: The Mennonite Church of "Meade," Kansas, referred to in **The Mennonite** of May 4 was probably the Faith Mennonite Church of Greensburg, Kansas, according to information supplied by Dennis L. Smith, leader of the Faith Mennonite Church.

—Bethesda Church, Marion, South Dakota: Miss Marilyn Preheim, who participated in the Mennonite Student Tour of Europe last summer, showed pictures last Sunday evening.—Corr.

—Missionary P. J. Boehr wrote on April 27 that their address in Chengtu would be: c/o Rev. Ryding, 36 Nan Fu Kai. He states that some thirty to forty missionaries left the Paochi area and that the Bartel group also evacuated.

A WORD OF APPRECIATION

Mrs. Walter H. Dyck, who continues as patient at the Bethel Deaconess Hospital, Newton, Kansas, wishes to express her gratefulness to the many friends who are continuing to remember her before the Throne of Grace. Her illness is diagnosed as bacterial endocarditis.

—First Church, Upland, California: Rollin W. Moser who has been assisting our pastor, Rev. Earl Salzman, for the past three years, has returned to Bluffton, Ohio, where he plans to resume his studies. Mrs. Moser has been our director of music for the past two and one half years.—Mrs. Edna A. Harms, Corr.

—Bethel Church, Fortuna, Missouri: On May 4 our yearly mother-daughter banquet was held in our church basement. All mothers past eighty years of age were presented with a potted flower plant. Mrs. Elizabeth Raber ninety-two passed away last month. On May 27 the Freeman Junior College Choir is to sing here and Miss Wilhelmina Kuyf is to come here

"Mennonitisches Jahrbuch" Now Ready

The MENNONITISCHES JAHRBUCH, formerly the BUNDESBOTE KALENDER, is now printed and is being mailed from this office. The price is 25 cents per copy—and the book, chock-full of pictures and interesting materials— the best that has appeared in Mennonite literature during 1947—will give hours and hours of inspiration, information, and enjoyment.

Order a copy for yourself, and, say, half a dozen or so for refugees in Europe who need good reading, as well as good food and clothing.

Readers may get a copy from their pastor or write to the office nearest them: Mennonite Book Concern, Berne, Indiana; Mennonite Book Store, 710 Main, Newton, Kansas; Mennonite Book Store, Rosthern, Saskatchewan; or Mennonite Publication Office, 722 Main, Newton, Kansas.

Calendar of Coming Events

May 23. Trinity Sunday.

May 28. Bluffton College Booster Concert, Ramseyer Chapel.

May 30. Bluffton College Baccalaureate Services, Ramseyer Chapel. "A More Excellent Way" (I Cor. 12:31) by Pres. Lloyd L. Ramseyer.

May 30. Mennonite Biblical Seminary Baccalaureate and Commencement Services.

May 31. Bluffton College Commencement, First Mennonite Church. "Education in a Changing World," by Dr. C. C. Ellis.

May 31 Eastern District Annual C. E. Convention.

June 4-13. Institute of International Relations, Friends University, Wichita. Speakers: Eddy Asirvatham, Maynard Kreuger, Louis Dolivet, Bert Mitchell, etc.

June 5-9 Northern District Conference. Bethel Church, Wolf Point, Montana.

June 14-20. All-Mennonite Retreat for grade school and high school young people, Camp Mack, Milford, Indiana.

June 24-27. Pacific District Conference, Aberdeen, Idaho.

July 1-5. Young Adult Retreat, Mennonite Seminary, Chicago. Leaders, Leonard Metzker, H. W. Burkey, J. Winfield Fretz, Don Smucker, and J. N. Smucker.

July 3. Canadian Ministers' Conference. Gnadental, Manitoba.

July 5-7. Canadian Mennonite Conference. Gnadental, Manitoba.

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

June 4-6. Rev. Hiram Hilty and family from Cuba are visiting his parents, Rev. and Mrs. P. P. Hilty.—Mrs. Joe Lehman, Corr.

—Menno Church, Lind, Washington: Recent young people's activities have included: a rollerskating party in which the young people of the Ritzville Nazarene Church also participated, an exchange program presented by the Newport Church, and a Bible Quiz as one of their Sunday evening programs. The conversion of the old coal room into a classroom for beginners is a valuable addition to our Sunday school. The purchase of a new vacuum cleaner is of much help to the custodians in their work. On the evening of May 2 the pastor conducted an informative program on Universal Military Training.—Mrs. Willard Wiebe, Corr.

—Lorraine Avenue Church, Wichita, Kansas: Sunday evening, April 18, the senior choir rendered a program at the Hutchinson church to an appreciative audience, followed by a period of fellowship. Miss Bertha Fast, who spent two years overseas with the MCC showed slides of her work following the vesper services April 25. Our church is at present carrying on a visitation survey program intended to reach every home for which this church may be responsible and gather suggestions for improvement of our program and work and stimulate and strengthen the fellowship unity of the group.—Mrs. P. E. Frantz, Corr.

—Bethel Church, Mountain Lake, Minnesota: Ascension Day was observed by having services in the morning. At this service the candidates for baptism, twenty-one in number, gave their testimonies. In the evening there was a Sunday School Worker's Conference at the First Mennonite Church north of Butterfield. May 9, Mothers' Day, seventeen children were consecrated. May 10. a "borscht" and pie supper will be served in the Hospital.—Corr. Helen Penner.

—Faith Mennonite Church, Greensburg, Kansas: We have just concluded a series of evangelistic meetings with Rev. A. J. Dirks, of Halstead, Kansas, as the evangelist. Four young people accepted and confessed Christ as their Saviour. On May 10, baptismal services were held, with Rev. Dirks officiating. Five received baptism. A quartet of young men from Bethel College, headed by Paul Boschman, rendered a number of special songs. During the afternoon a business session was held, and the congregation officially organized, voting to be known as the Faith Mennonite Church, of Greensburg, Kansas. Eighteen among those present signed their names and became charter members of the church. After the business communion service was held, with Rev. Dirks, who presided at all meetings of the day, officiating. The congregation is deeply grateful to Rev. and Mrs. Dirks, to the members of the Home Mission Committee of the Western District, and to all who have in any way ministered to the congregation at Greensburg. We request your prayers.—Dennis L. Smith, Leader

Book Notes

THE WAY by E. Stanley Jones. (Abingdon Cokesbury, $1.00)

In his latest book, *The Way* the world missionary, Dr. E. Stanley Jones, has given what he considers an advanced course in human living. The book has one dominating aim and that is to show that the life in Christ is "The Way." The author asserts that we are created for this Way and can be truly happy only in "The Way." He shows how we can get out of the self-life and into the Christian Way which is "The Way." He uses the ladder method a great deal which helps to make the message clear and easily retained. For instance, he gives "Ten Steps to Victory," "Steps out of Oversensitiveness," "Steps out of Indecision," "Steps to Freedom," "Steps to Victory over Jealousy," etc. etc. His points are generously illustrated and all pertinent to life. Whoever reads this book will find many helpful suggestions on how to live the Christian life amid the problems of today. The message may be like balm for those who seek mental and spiritual health. The author constantly keeps before people the need of surrender to God and Christlike living as the key to true happiness. No matter how difficult the problem of life may be, "The Way" never leads to a dead end. Christ is always the way out of our troubles. This the author drives home unceasingly. The book lends itself very well to daily devotional reading. By giving this book one gives much more than a gift.—W. F. Unruh

(You may secure your copy of *The Way* from any of the Conference book stores.)

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

Young People's Delegates Go to Capitol Hill

Three delegates, representing the Young People's Union and the three Mennonite schools, Bluffton, Bethel, and the Mennonite Seminary, appeared personally before congressmen and senators in Washington, D. C. to give testimony to the convictions of Mennonite youth concerning military conscription and war. The delegates, William Keeney of Bluffton College, Loris Habegger of Bethel College and Arnold Nickel of Mennonite Seminary, spent three days, April 26-28 in Washington on this special mission.

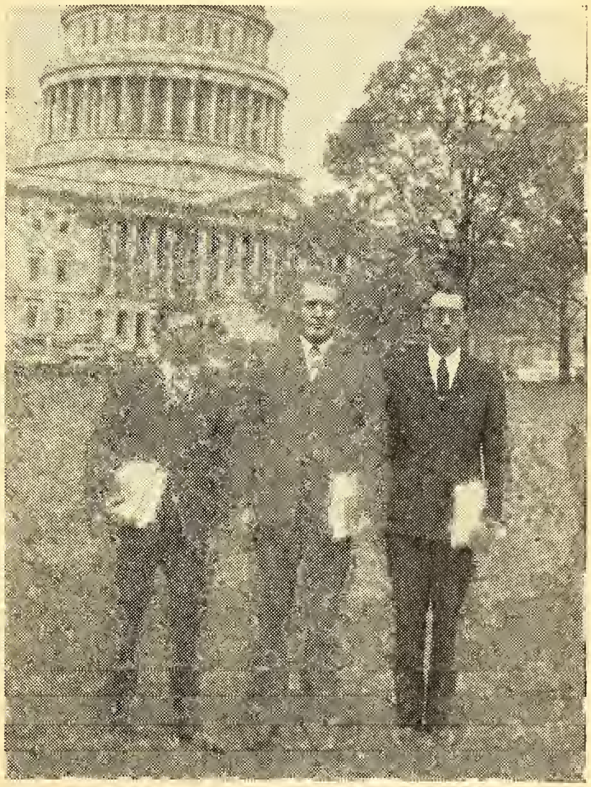
The plan to send delegates to Washington to give voice to the deepest Christian convictions of the church regarding the present drift of our nation toward war, was authorized by the young People's Union on the basis of Resolution 17 passed by the Young People's Union General Assembly at Berne, Indiana, August 25. The resolution states in part that we oppose . . . "as a peace church military conscription of any type or form." In cooperation with the conference schools, delegates were chosen to present directly to the congressmen the unqualified opposition of our church to Selective Service and Universal Military Training of any type or form.

Visit Congressmen of Constituency

The delegates were instructed to visit as many as possible of the Congressmen who have Mennonite constituents. This was done. Where a Congressmen could not be seen, a prepared statement was left with the secretary to give vote to these convictions.

The prepared statement contained some of the following material:

> "The scriptural commands are clear on the matter of the ethics of dealing with the evil in men and with evil systems.
>
> "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." (Matt. 5:44)
>
> "Abhor that which is evil, cleave to that which is good" (Rom. 12:9).
>
> "Bless them that persecute you; bless and curse not." (Rom. 12:14)
>
> "Render to no man evil for evil." (Rom. 12:17)
>
> "If thine enemy hunger, feed him; if he thirst, give him drink." (Rom. 12:20)
>
> "Be not overcome of evil, but overcome evil with good." (Rom. 12:21)
>
> "As we therefore have opportunity, let us do good unto all men." (Gal. 6:10)



Pictured are William Keeney, Bluffton College, Loris Habegger, Bethel College; and Arnold Nickel, Mennonite Seminary, the three delegates jointly sponsored by their schools and the Young People's Union to present to the Congressmen in Washington, D.C., the convictions of Mennonite Youth regarding military conscription and war.

> We believe profoundly that the highest ultimate welfare of individuals, groups, or nations is served only to the extent that peoples and their leaders believe and live the Scriptural injunctions. He who sincerely professes to follow Christ and takes seriously the Bible as his rule of life and faith dare not ignore these eternal truths.
>
> We are under no illusion as to the implications of the way of life we advocate in terms of the suffering it may entail. Nor do we believe that

genuine peace and good will can be bought at a bargain price. Redemptive suffering is at the heart of the Christian way of life, but it is the only safe way ultimately. We say this in spite of the fact that the history of the Mennonites during the greater portion of 400 years of their existence has been a history of persecution, suffering, death, homelessness and deprivations of every conceivable sort. During the first half of the twentieth century, the Mennonites of Russia, Prussia, and Poland have again seen thousands die a martyr's death, and many thousands more have suffered indignities and torturous persecutions of indescribable intensity. Their numbers have been decimated and their remnants reduced to slavery or to wandering homeless-refugees. Militarism and war has been the scourge which our people have repeatedly encountered and often their only recourse was an attempt to escape. Such persecutions and sufferings have not been entirely absent in this country, especially during the periods of the Revolutionary and Civil Wars, and occasionally in more recent times. It is this evil which was largely responsible for Mennonites leaving their well established homes and prosperous communities in Europe and migrating to this country which offered them a haven of freedom of worship and religion according to the dictates of conscience. We have enjoyed a period of glorious freedom and liberty in this country for which we are deeply grateful. However, we fear that if the scourge of militarism is saddled to this country and her people, the judgment of God is inexorably to follow.

Experiences of Delegates

The delegates report many and varied experiences from their mission to Washington. They met stern oppostion on the part of some of the Congressmen they visited. Likewise, they met with men who understood and respected their position and those who frankly expressed grave concern over the present trend of events which, it was felt, was in the direction of war. One Senator, for instance, felt that the United States would not be in war for another five or seven years because armies observe certain "ethics" by not engaging in war until each side is adequately prepared!! The delegates were greatly impressed by the large number of men that were in uniform on Capitol Hill. The Senator was gravely concerned over the trend toward military control of events on Capitol Hill. One representative stated 80 per cent of the government's budget is used for the military.

A deep and unanimous impression made upon the delegates was the fact that the congressmen do listen to a Christian voice expressing the principles and convictions of Christ on these events. One representative stated that our world's only hope is a United Nations based on the principles of Jesus Christ. Other Congressmen frankly recognize governmental policy is against Christian teaching and they do not try to do anything about it.

Conclusions Made from Visit

Some conclusions the delegates came to are:

1. That the peace churches and other peace groups should do all in their power under God to present their testimony on Capitol Hill.
2. That we need to reinforce our peace teachings in our own churches and communities.
3. That we are in dire need of Christian statesmen. We need to send some missionaries both to Russia and Congress!
4. Congressmen seem to have a great sense of confusion and futility which leads to apathy.
5. It would be extremely difficult to be a Congressman and a Christian. The oath requires defense of the United States and only by redefining the real intention of the oath can you consistently serve the state and God at all times.
6. There is always the temptation to do the expedient thing in the present situation instead of maintaining an eternal or long-range perspective.
7. The New Deal and the Communists are being made the scapegoats and being saddled with the responsibility for a lot of decisions being made by a predominantly Republican group.
8. Above all we need to pray and work for peace while it is yet time, and the time is never too late before calamity actually strikes.

Congressmen Visited

The following is a list of the Congressmen visited by the delegates: Dr. Walter Judd, Congressman from Minnesota; Mr. August H. Anderson, Member of Congress, Minnesota; Rep. Joseph O'Hara, Minnesota; Sen. Hugh Butler, Nebraska; Rep. Karl Stefan, Nebraska; Rep. Walter Huber, Ohio Rep. Raymond H. Burke, Ohio; Rep. Cliff Clevenger, Ohio; Rep. Henderson H. Carson, Ohio; Rep. William M. McCulloch, Ohio; Rep. Bertrand W. Gearhart, California; Sen. C. Wayland Brooks, Illinois; Rep. Joseph Martin, Speaker of the House, Pa.; and Rep. Samuel K. McConnell, Jr., Pa. Sen. Arthur Capper, Kansas; Rep. Geo. W. Gillie, Indiana; Sen. Clyde M. Reed, Kansas; Rep. Rees, Kansas; Rep. Mundt, South Dakota.

Arnold Nickel was invited by Rep. Stefan of Nebraska to attend a Congresmen's Breakfast Club at which a small group of Congressmen meet to discuss the political problems of the day and how they are affected by Biblical teachings. Arnold spoke briefly to this group telling them of his mission. Those present were: Karl Stefan, Nebraska; Robert F. Rich, Pennsylvania; Brooks Hays, Arkansas; J. Vaughan Gary, Virginia; J. Percy Priest, Tennessee; Charles B. Hoeven, Iowa; John Phillips, California; Harve Tibbett, Pennsylvania; W. M. (Don) Wheeler, Georgia.

In addition to these personally contacted, the delegates saw the secretaries of the following: Chan Gurney of South Dakota; Rep. Allen of Illinois; Senator Myers of Pa.; Rep. Cleavenger, Ohio; Senator Taft and Senator Bricker of Ohio; Senator Brooks, Illinois; Senators Ball and Thye of Minnesota; Sen. Capehart, Indiana; and Sen. Jenner, Indiana.

The Value of a Mission to Congress

No doubt there are many Christian people who question the validity of a trip to our nation's capitol for the purpose of bringing our peace testimony to the attention of Congress. In the first place, such an undertaking is valuable in that our peace testimony becomes better known to our Congressmen, and at the same time those who go on such a mission become better acquainted with the views of representatives and senators. A second value that becomes apparent is that the peace witness may become a positive testimony for our Christian interpretation of the Scriptures, and especially of the teachings of Jesus Christ. A third value we may cite is that those who go on this mission may return with a more sympathetic understanding of the problems that our nation's leaders face, and thereby be able to inform intelligently the people at home of the "goings on" in Washington.

Perhaps the greatest danger of the peace churches today is to "hide their light under a bushel," or to withdraw from such responsibilities as are required of us in these strategic times. The peace testimony is not the exclusive possession of the historic peace churches, but is an important Christian principle which must be shared with all peoples. Only as we witness to our peace testimony in word and action, can we expect it to become more vital within our own churches and at the same time reach out to others.

—**Arnold Nickel**

Recreation in the Deep South

(In the Gulfport Area)

(Continued from last issue)

The recreational and cultural life of the rural people in particular is limited and inadequate. Miss Dorothy Dickens of the State Experiment Station says, "About the same proportion of the total family living expenses of owners (of farm families) was spent for recreation as for tobacco. Tenants spent relatively twice as much for tobacco as for recreation . . . , forty-one per cent of the owners had radios, while only 20 per cent of the share renters and 14 per cent of the share croppers had them . . . . One of the favorite forms of recreation of families in all three groups was visiting with relatives and neighbors." This was her report of a group of rural families in some pooer countries which she surveyed. As one looks at local recreation, one sees how large a part taverns and so-called night clubs, better known as "juke box joints," are the congregating place for teen-agers and young adults. At this age youngsters drop out of church and Sunday school. One wonders whether the high veneral disease rate is not caused by the lack of wholesome leisure-time activities such as crafts, hobbies, and social activites.

In this respect the city of Gulfport has organized a recreational program recently. At Camp Bernard we have experimented with an educational film program, especially to Negro communities, crafts and hobby classes, woodworking classes, boys' and girls' clubs, and similar activities. It is a needy field in which much can be done to mold human personality and channel energy to constructive ends.

Although the South has always been regarded as the Bible Belt of the nation, the 1940 census reveals that only 35 per cent of Mississippi's people belong to a church in contrast to the national average of 52.5 per cent. Miss Dickens found that in her study, two-thirds of farm owner families attended church once a month or more, while one-third of share-renter families and only one-twenfth of share-cropper families attended. Rural ministers receive meager salaries, have to work hard, and travel much, and usually have three to six churches to serve. It is small wonder that the most promising tend to go to city churches. Typical is the case of a young Methodist minister in northern Harrison County who had six churches to serve in some manner—be it only by one morning or evening service a month. Worship services at infrequent times and a small Sunday school often comprise the sole activity of such churches. The pastor-congregation relations become quite impersonal in such cases. When the deacon of a church was asked to give the address of his minister, he could only tell that he lived in Gulfport. The Negro church in North Gulfport has its minister travel about 50 miles. The Baptist and Methodist churches, which are strongest locally, have begun to realize their responsibility, and are trying to develop their rural ministry. In an evangelization program this spring, one little Methodist church with a membership under 100 added 70 new members to its church. Many people who have moved during the war years or who used to be too poor to have Sunday clothes and collection money can attend now if there is a church that will reach them. Through a Sunday school and worship services, Camp Bernard is reaching a group of people who feel they cannot afford to go to the richer churches. In the more extensive sense the camp carries on a program of religious pictures to the smaller rural churches, gives programs, and cooperates where it can help fill religious needs. A tract distribution program, a service to the county jail, the old people's home, a bimonthly sing at the hospital are some of the other projects.

ISSU

The low economic status is a concern of the B.A.W.I. (Balance Agriculture With Industry) commission which is encouraging northern industries to move to Mississippi by offering land, labor, and often buildings, as well as a period of tax exemption. As a result, Gulfport has a sizable garment factory, and a large Phillip's Milk of Magnesia plant is to open soon. This means a steady source of income and a chance to raise standards. During the war, numerous near-by airfields furnished employment. The fishing industry was unionized, and by a series of strikes won much better wages for fishermen who had been poorly paid. As a result the typical fisher hut with one room housing several families or up to fifteen persons is disappearing.

Mennonite Biblical Seminary
4614 Woodlawn Avenue
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Illinois

We have sketched some of the desperate needs of the community not merely to criticize it but rather to show how national, state, and private agencies like Camp Bernard are approaching these needs. After all is said, Gulfport is a community with undeveloped resources and advantages. Its proximity to the coast makes for cool summer nights and warmer winters. Pecan raising, tung grove development (the oil is a dryer in varnishes), dairying, and other types of agriculture are profitable here.

Those persons interested in special trades and business find that there are opportunities in this region since it is just changing from the lumbering economy to a more permanent agricultural and industrial state.

The Mennonite community of some fifteen families has suffered a bit in the depression era and in establishing itself in a new environment, but now it is known throughout the county for its good farms and agricultural output. Two men who were at Camp Bernard during C.P.S. have made this community their home and others might follow their example.

Probably the secret for those coming in from other states to farm is expressed best by one of the more successful Mennonite farmers who says that "one must learn to work with nature rather than against nature." That is, one must recognize the types of crops that grow best here, the long growing season, and the precautions necessary due to climate and rainfall.

If you have an opportunity some day to travel south of the Mason and Dixon line you will want to visit the Gulfport community. Such an experience will give you a better appreciation of our country with its many-sided cultural and geographical components that make it the fascinating America it is.

Cuauhtemoc, Mexico

NEWS-BITS

Congress will be asked to appropriate sixty-five million dollars to build a luxury liner to compete with the **Queen Elizabeth** and the **Queen Mary.** The cost of this one ship is in contrast to the annual appropriation of forty million dollars for conserving the soil of the nation.

Oklahoma school board members who won't fight for the United States if necessary should be dismissed, the state attorney general has ruled. The opinion emphasizes a state law of 1941, requiring all school board members to take an oath, 'To take up arms in defense of the United States in time of war or national emergency," if they are required to do so. It is our guess that there are Mennonite school board members in Oklahoma.

Eighty-five per cent of the one thousand children who are now being supported in foster homes in Boston have been separated from their natural parents because of unbearable family situations which grew out of too much liquor, according to an estimate by Mrs. Anna M. Machay, deputy commissioner of child welfare in Boston.

Baptists in Atlanta, Georgia, have requested President Truman to call the Christians of America to prayer for spiritual guidance in a present world of unrest.

Three billion dollars a year to awaken the brain through education and nine billion dollars for liquor which impairs the brain and puts it to sleep is the paradox of which people of the United States are guilty according to Dr. Andrew C. Ivy, of the University of Illinois.

Akron, Pa., May 7.—Mennonite youth volunteers going to Europe this summer will serve in two work camps in the occupied zones of Germany. The American Zone project will be located at Roennenberg near Frankfurt. Here an old castle will be renovated and made into a Christian youth center. The British Zone project will be located in Hamburg in the Alsterdorfer Anstalten, a mental institution caring for 1,400 patients, which was 50 per cent damaged during the war. The group will rebuild the assembly hall, and if possible, also work on a barracks for delinquent boys.

An additional service project in the United States will be located near Nathrop, Colorado, at the Mount Princeton Commonwealth School for delinquent or potentially delinquent children. Members will serve as counsellors for the children, and work, play and worship with them. Construction work and preservation of foods for the winter may also be a part of the work.

Children Love

to color and paint. Dime stores carry plenty of coloring books, many with grotesque and fantastic pictures. Why not buy coloring books with a religious theme? The following books are well made, each contain 32 large pictures, with a colored "stamp" for each picture to use as a coloring guide. Look at the titles! Order a complete set! Price each book, 50c, $2.25 per set of 5 books.

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Story of Moses

Send order to your nearest MENNONITE BOOK STORE.

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The Mennonite

Volume 63 — May 25, 1948 — Number 21

MENNONITE LIBRARY

Memorial Day Should Clarify Issues

an editorial

MEMORIAL DAY services afford an excellent opportunity to advance the interests of the Kingdom of God on earth. The day is observed in memory of those who have lived and died before us. Remembering the dead should not take on the color of ancestor worship. Nor should the dead be honored indiscriminately. Memorial Day services lend themselves well to an evaluation of our heritage and the faith by which our great men and women have lived. Memorial Day presents a setting in which people spontaneously enter into wholehearted thanksgiving for the noble lives of those who have gone before. The day also carries an atmosphere in which it should be easier than usual to repent and confess our part in the guilt of the accumulative evil in the world. The seemingly inescapable impasse in which the nations of the world find themselves today has resulted from the unethical inconsistencies and the "illegitimate pressures" of self-willed lives. At the graves of loved ones, many of whom have died early because of unchristian things that have been done or have been allowed to happen, it should not be hard to humble ourselves and confess before God our part in bringing about these sad conditions in the world.

Towards Righteousness and Peace

Memorial Day observances should not confuse people. They should rather clarify what contributions toward righteousness and peace have been made by our forefathers. Too often Memorial Day celebrations become a glorification of war. When we hear Memorial Day speakers say, for instance, that on this day we honor all soldiers on both sides of all conflicts, it means that they hold up war as honorable, regardless of what the reason for fighting may have been at the time. Parades of soldiers in uniform, firing salutes, and display of war weapons glorify war and help to culture the very evil that has taken the lives of unnumbered people in the past.

The Will of the Lord, Not Self-Chosen Plans

Everything about a Memorial Day service should be calculated to contribute toward righteousness and peace. On Memorial Day we should hold up those qualities and deeds of the dead which have contributed toward peace. This is a day when it needs to be emphasized untiringly that the Will of the Lord is our hope for peace and happiness. As long as people act on the idea that they must succeed at all costs in their self-chosen plans, they will allow themselves unethical inconsistencies which in turn press others to do the same sort of thing. And thus there is built up a force of illegitimate pressure which becomes a colossal evil. On Memorial Day, if ever, we should "preach the laws and love of God on pain of death, and with unapologetic authority present the imperious authority of God's judgments." The threat to freedom is within, not so much outside. Direct responsibility of the individual to God is the basis of freedom and democracy. When people advocate government controls in the interest of order, something very precious has already been lost. The Will of the Lord is our peace. Therefore our goal and prayer should always be, "Thy Kingdom come. Thy Will be done on earth as it is done in heaven."

> **"Memorial Day observances should not confuse people. They should rather clarify what contributions toward righteousness and peace have been made by our forefathers."**

"Other foundation can no man lay than that is laid which is Christ Jesus"

EDITORIALS

THE UTTER detachment from the varying fortunes of world states and empires with which the apostolic church regarded her destiny is one of the most needed lessons that the modern church must learn. The apostolic church was so conscious of the urgency of winning people to Christ and a higher, much more inclusive Kingdom, and she was so sure of the eternal nature and results of this task that she had no time to squander trying to preserve corrupt, godless, and temporal national entities. Whenever the church becomes involved in efforts to preserve by force values that can only be preserved by the faithful presentation of a world-wide Gospel buttressed by faithful Christian education and followed out by radiantly Christian lives, then she not only betrays her Saviour but will sink into oblivion with the nation she is seeking to perpetuate. Pentecost is the answer to questions raised by Memorial Day.

What Can We Do?

1950, 1952, 1954, sooner or later: Through the thick censorship of the radio comes the report that one of America's largest cities has just been wiped out by an atom bomb (Drew Pearson claims that the Russians already have one or two A-bombs.). The populations of the other large cities are panic-stricken, but every worker is compelled to stay at his job. The air battles with the enemy are of an unprecedented scale. It looks as though the war will not stop until life in all countries has been practically extinguished.

"Oh, that isn't coming," someone may say. Why isn't it? Before the Second World War some good men thought that the nations would never again butcher one another.

Will the armed might of the United States prevent it? Can armed might ever be relied upon? Did the Maginot Line and the air force of France keep a Hitler from arming and eventually marching?

If a 70-division air force and all the rest will not keep us out of war, then something Christian must be done by Christians.

We have such a temptation not to think of something until it becomes a "pressing matter." Shall we go on in our usual routine of work and sermons and Sunday school and C. E. until the bombs burst? Are the children of light working and planning as diligently as the children of Mars? What is each one of us doing for the right, for peace, for God?

Something Christian can be done. Small groups of concerned men and women in every one of our churches can meet together and ask, "What can we do?" Let God give the answer. It's not organization or numbers that we need so much. We do need the Creative Spirit

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O Young and Fearless Prophet

O young and fearless Prophet of ancient Galilee,
Thy life is still a summons to serve humanity;
To make our thoughts and actions less prone to please the crowd,
To stand with humble courage for Truth with hearts uncowed.

We marvel at the purpose that held Thee to Thy course,
While ever on the hilltop before Thee loomed the cross;
Thy steadfast face set forward where love and duty shone,
While we betray so quickly and leave Thee there alone.

O help us stand unswerving against war's bloody way,
Where hate and lust and falsehood hold back Christ's holy sway;
Forbid that love of country should blind us to his call,
Who lifts above the nation the brotherhood of all.

Create in us the splendor that dawns when hearts are kind,
That knows not race or color as boundaries of the mind;
That learns to value beauty in heart, or brain or soul,
And longs to bind God's children into one perfect whole.

O young and fearless Prophet, we need thy presence here,
Amid our pride and glory to see thy face appear;
Once more to hear thy challenge above our noisy day,
Again to lead us forward along God's holy way.

—S. Ralph Harlow in "Cease Firing"

of God. He can move and perform wonders.

If there is no other time available, let Sunday school time or the C. E. hour be used for meeting. Or is the threat of the hour so unimportant that we can go along in the usual way?

As peacemaking Christians we can talk to other Christians about the ministry of reconciliation. We can begin our witnessing right in Jerusalem.

All of this isn't spectacular. No, but it may be significant, for Jesus suggested that he who is faithful in a very little shall receive authority over much, that is, find the little opportunities becoming great opportunities.

The World Peace and Brotherhood Mission

by **Lester Hostetler**

"Perfect love," the Bible tells us, "casts out fear." America is in a torment of fear and the reason is that we lack love. We are afraid of Russia, afraid of Communism, afraid of the atomic bomb, afraid of each other. Our possession of the atomic bomb has not brought us a sense of security, but rather the opposite. We were told on good authority, during our mission, that 65,000 people are at work, day and night, in three shifts, making the world's largest stack pile of atomic bombs. Yet a wave of fear has overtaken us. We listened to a speech in the Senate by one who pointed out the danger we are in. "Who can guarantee," this senator asked, "That these bombs will not be dropped inside our own country?" When a pilot is sent out on his mission of death, it is assumed that he will carry his burden of destruction over the enemy before he drops it. But who can guarantee that he will do so? If Communistic propaganda should infiltrate into the army itself, it might mean that our stack pile of defensive weapons would be turned to our own destruction. It is the argument of fear.

In New York, our mission listened to an address by J. J. Singe, a native of India, who has spent a number of years in the United States. He told us that something very terrible is happening in this wonderful country. Fear is taking the place of freedom. For the first time in his experience, he said, he becomes conscious, when talking to others about international relations, that someone might be listening in. The free conversation over the dinner table that has characterized America in the past is now plainly inhibited. We are afraid, and so we wage a campaign of suspicion and intimidation and talk about armed might.

There is another way of dealing with Russia than through armed might. But to say so has nearly becomes a crime in America. To express the elementary Christian doctrine of love and respect for all mankind seems to make one a Communist and a criminal.

But Christians must keep on saying that regardless of consequences. Most people in Russia bear no malice toward us and have no desire to be at war with us. They have just had a war and will be many years paying the price of it. The common people in Russia want precisely what we want—peace, security, work, homes, schools and freedom. These are the fruits of peace not of war. It is the conviction of the World Peace and Brotherhood mission, and we believe of Christians generally, that our differences with Russia can and should be solved by peaceable means. War would solve nothing. It would only engulf the world in still greater misery.

It is somewhat incongruous that atheistic Russia should make the first official proposal to settle our differences by peaceable means. It is difficult to know everything Stalin has in mind. But it should not be difficult for the government of Christian America to accept the proposal and give the way of peace a chance. No proposal is more futile than that of using our money and resources for the waging of war which promises only to destroy our enemies and us. We want our country to take action based on Christian morality. Let church people tell this to their congressmen. Let it never be said that an atheistic government proposed moral action, to which our Christian government gave an atheistic response.

Rev. Lester Hostetler, who was a member of the Peace and Brotherhood Mission to Washington, continues the report of his experiences in this issue. He will write again next week.

China, Land of Turmoil

by **Dallas Voran**

SHANGHAI, May 3, 1948—Most of North China and Manchuria are under the control of the Chinese communists. In these areas they have put into practice their ideas of land reform, taking the land from the landlords and giving it to the tenants. A large portion of the refugees from war areas were wealthy people and landlords; those who do not escape are publicly tried and humiliated and some are killed. The common people react to the prospect of a new regime with apathy. They have suffered greatly under the Kuomintang; their tax load has been crushing. They say that the new cannot be worse than the old. As with common people the world over, they are primarily interested in a chance to plant and harvest their crops and to have a certain amount of security; they are not interested in politics.

The Ministry of Social Affairs estimates that at the present time 46 million people have fled from their homes in war, flood and famine areas, a number probably as great as the hordes who trekked west before the Japanese advance during the war just past. Starvation conditions exist in some places. Church World Service's American Advisory Committee, U.S. government's China Relief Mission, Mennonite Central Committee, missions, and the national government's Ministry of Social Affairs are carrying on mass feeding programs in areas of high refugee concentration.

Some three thousand missionaries have returned to China since the close of the fighting war. They have come back in the new role of advisor, teacher and friend, for the Chinese church has come of age. It made a good record for itself during the war when it was under Chinese control. Missions have generally found it impossible to operate in communist areas; their personnel have been transferred to other parts of China or have been farmed out to other organizations. Paochi, Shensi, the city chosen as center of the new General Conference Mennonite Mission field, was taken by communist troops last week and missionaries have been evacuated. Another search for a new field seems inevitable.

The Mennonite Church of Asuncion

by Ruth and Ernst Harder

TEN years ago only a few Mennonite families were living permanently in Asuncion, Paraguay. Only a handful of young people found temporary employment to supplement their parents' meager earnings as colonists of the Chaco. A few students were trying hard to earn their way through the Paraguayan high school. Once in a while this little group would meet in the tiny chapel of the German Lutherans, sing hymns, and one of the students would read from an old German sermon book. Once or twice during the year an occasional visit by a colony minister would cause them to gather in the botanical gardens or "Parque Caballero" for a picnic. These meetings were cherished like a family reunion, because people felt the emptiness of churchless Sundays and were hungry for contact with likeminded persons of their own people. The arrival of a Mennonite in Asuncion was always a special event, and everyone who could make it possible would meet him at the port. During hard times in the Chaco the Mennonite population in Asuncion grew; during better years almost all Mennonites went back to the colonies.

Growing Number of Mennonites in Asuncion

Today the picture has changed and is changing constantly. In 1947 a large group of immigrants had to wait in a camp near Asuncion until the revolution was ended, and some of them found jobs in the city and later stayed on. Some are coming from the colonies because they are unable to adjust themselves in the country after years of factory experience in Russia and Germany. A large percentage of our Mennonite population are girls working as cooks and maids, or young men who have found employment in stores and the different kinds of shops. With the increase of the Mennonite population in Paraguay, we expect the group in Asuncion to grow also.

Mennonite Home Center of Activities

The Mennonite Central Committee has seen the need of ministering to this group of isolated Mennonites. Several years ago they established a Mennonite Home which was to serve three purposes: (1) colonists coming to Asuncion for business, visiting or seeking medical attention were to find friendly quarters at a reasonable price; (2) the Home was to provide a social and religious center for Asuncion Mennonites; and (3) the Home should offer room for MCC personnel and offices. The Home has fulfilled these purposes for several years. With the coming of refugees and the additional work connected with that and the large group of Mennonites staying in Asuncion, the Mennonite Home has become too small to serve all of these fields. MCC is now planning to reorganize the whole setup of this service center.

Have Regular Church Services

The Home Mission Board of the General Conference has long been supporting the spiritual service given to our Mennonites in Asuncion. For several years colony ministers were asked to come to Asuncion for two or three weeks to preach and visit the people. The services were then held in the Mennonite Home or in the Baptist Hall. In 1947 MCC assigned the writer to give part of his time to religious services in Asuncion. Since then we have tried to break the Bread of Life with these people at Sunday afternoon and evening services and midweek prayer meetings. All of these meetings are usually well attended. Our average attendance at the Sunday afternoon service is about 110 now. To seat all of these people we use the gospel hall of a Plymouth Brethren Missionary group. They offered us its free use, but our group voted to contribute to their treasury. The other meetings are held in the yard of the Mennonite Home; this is often too small. Another MCC couple and we are now living in a private residence, which is also being used for choir practice and other young people's meetings. Mrs. Harder is conducting a Sunday school class of sixteen eager children.

This work has grown to such an extent that it requires a minister, who together with his wife, can spend full time in religious service for these people. They are craving for a friendly visit and religious counseling and are asking for Bible classes for the young people. In view of the fact that our Mennonite population will increase still more, and that the city will probably be an important Mennonite center in the future, we are en-

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(Note: The Home Mission Board of the General Conference feels certain that the readers will be glad to get the above picture of the spiritual ministry being carried on in Asuncion by Ernst and Ruth Harder. The M.C.C. attends to innumerable details which relate to their material and physical welfare.—A. J. Neuenschwander, Secretary.)

visioning the building of our own house of worship. However, so far this is only in the necessity stage. But, the field is a great challenge to work harder in God's great Kingdom.

DR. SCHMIDT STARTS NEW INDUSTRY IN PARAGUAY

Mennonites Will Profit from Oil Made from Cotton Seed

Reported by Mrs. Herbert Schmidt

(Several months ago Dr. and Mrs. Herbert Schmidt of Newton, Kansas, went to Paraguay. Once there Dr. Schmidt got busy with setting up the factory which is to produce cotton seed oil. In the following article Mrs. Schmidt describes this industrial enterprize and also adds a few other items of news. Dr. Schmidt is no newcomer to the Mennonites of Paraguay, for he served them as medical doctor several years ago. The Schmidts are to return to Newton, Kansas, by June 1, where Dr. Schmidt will resume his practice at the Bethel Clinic.)

THE Doctor busied himself at once with plans for the oil press and has already—in one day—set up his own little laboratory in one of the buildings. In 1942 when he was here on a medical mission he was impressed by the wonderful initiative on the part of these Mennonites and their complete lack of facilities as far as the cotton industry was concerned. Together with his brother, Dr. John Schmidt, he immediately began plans to buy and send to Philadelphia a small cotton seed oil mill and refinery.

For twenty years these Mennonites have raised cotton but have not been able to use the seed to advantage. This year they have 2,000,000 lbs. or 1000 tons of seed, which they cannot process for lack of equipment. The sale of the seed has not been profitable either. This seed will produce over 200,000 pounds of cooking oil which these refugee people use at the rate of 150 gallons a week, at $2 to $4 a gallon. They have been pressing their entire peanut crop with a small press and use this peanut oil exclusively for their cooking. As one woman expressed it to me they are tired of it—"wie sent herzlich med daavon!" They are so happy at the prospect of other oil for kitchen use.

The refined oil gives or leaves behind fatty acids to make more than enough soap for the 7,000 people. Soap can be bought at a high price here—and sometimes cannot be gotten at all. After the oil is pressed out of the seed, the remaining seed cake is superior to whole seed as feed for the cattle, because of its high protein content. Since cattle raising provides a major industry here, the feed is very important.

The stages required to produce the refined oil, soap and feed from the raw cotton seed are several. The seed first has to be cleaned, then it is ground and as much of the hulls removed as is practical. Then the ground seed is cooked and fed into a huge screw-press that subjects it to the tremendous pressure of 30,000 pounds to the square inch. That forces the oil out of the seed. This oil is then filtered.

Due to the free fatty acids, this crude oil is not edible. In a small chemistry laboratory the concentration of these free fatty acids is titrated on each batch of 200 gallons. With such determination made, the acids are carefully neutralized in a 200 gallon refining tank equipped with steam coils to heat the oil and to stir it with the agitators. Stirring the oil rapidly at 24°C. the pre-determined amount of sodium hydroxide is added. The chemical process is completed in 24 hours with a resulting refined cooking layer on top and soap stock layer at the bottom of the kettle.

With some more chemical treatment, soap is made out of the remains in the kettle after the oil is drawn off. It is immediately apparent how important such an

(Continued on page 7)

The Cooperative Store

Ice plant at left and butter and cheese factory at right.

Cuts, courtesy "Mennonite Life"

John Thiessen Writes

Convinced Christian Faith Must Express Itself in the Material

Rejoices in India's New Constitution

I am sure it will interest the readers of **The Mennonite** to hear something about the new constitution that India hopes to work. I shall here give a few important points of that constitution which gives us Christian workers a lot of joy and courage. But before I make those quotations, I wish to write a few words about the establishment of the Christian Church in India in our area.

School boys with hoes in the sugarcane field. Rev. Thiessen supervises mission school farm at Jagdeeshpur.
Rev. A. E. Kreider, chairman Foreign Mission Board, Missionary Thiessen, and Dr. Samuel

Christianity, a "Materialistic" Religion

It is generally agreed in our Mennonite church that the whole of the man must be considered in the following of Jesus. Somebody once said that the Christian religion is the most materialistic religion in the world. When I first read that statement I was a bit shocked, and thought it untrue. But coming to consider the facts, it is not untrue.

When Jesus gives us a picture of the last judgment scene in Matthew 25, He tells us that the judgment will be largely based on how our religion has worked out in the material.

Many non-Christian religions, some of which we have learned to know so well in India, are much, yet very much more, separated from the material than the Christian religion is. The pious non-Christian can very compunctuously go through all his prayers and worship, and then turn right around and cheat and falsify to the nth degree, and his god never reprimands him. He can do far worse than King David did in connection with Uriah, yet no prophet will point the finger at him and say, 'Thou art the man."

The Christian believes that his religion must express itself in the material, and this our Mennonite church sees and acts upon more and more, hence the very creditable relief work going on all over the world.

And in this respect. India has not been forgotten. We are most thankful to our churches ir America for sending us Mr. and Mrs. Willard Unruh and Mr. Irwin Schrag. These men, we believe, wil do a very great service in the Kingdom of God ir showing the young church in India how the handiworl of God (creation) can be dedicated and in what wa material skill can be a most useful servant in the upbuilding of the church.

And we do hope that some young men will soor be ready to come to India to help the young churcl in India in the line of agriculture and dairying, together with horticulture.

Our Mennonite church in India is rural anc agricultural. We have hundreds of farming families We have an agricultural high school, but no specialist in agriculture. How long must we carry on thi way?

Rejoice in India's New Constitution

And now I would like to ask our readers o **The Mennonite** to share India's joy for her nev constitution. I can give here only a few extracts as published in the papers of India.

Here are some. "The Constitution which India will give herself promises justice, liberty, equality and fraternity to all her citizens . . . ."

Then again: "The chapter on fundamental rights prohibits discrimination on grounds of religion, caste or sex, guarantees equality of opportunity in matters of public employment, and abolishes untouchability forbidding its practice in any form." And still further "Great emphasis is laid on freedom of conscience, and the profession, practice and propagation of religion. Every religious denomination is free to manage religious affairs and to own, acquire, and administer properties for religious and charitable purposes. But no religious instruction shall be provided by state funds."

Mission Schools Not Dependent on State

These are some of the key points to my mind in the new constitution as far as Christian work is concerned. The very last sentence we think also proper. Already a few years ago our Indian church conference decided not to ask the state for financial help to run our schools. That, I do think, is good and is Mennonite. True, it means that our schools will have to depend upon the good will of Christians in India and America to support them in every way, including financial support.

But again I say that is good, because we believe in the separation of church and state; and if the state is not asked to finance the schools, then the schools are more free to teach religion to the growing and formative child and youth as the church sees fit.

Furthermore, government officials, as far as I have learned to know them in India, are heartily in favor of religious instruction in schools, because those officials with any educational acumen at all know that children and youth must not be deprived of heart foundations of life—religion.

But the matter of religion is a delicate matter. Just what religion shall be imparted to the child and youth? Most fortunately the new Constitution of India promises liberty in this. So we as Christians in India and America should rejoice and thank God for this bright outlook in India.

New Industry in Paraguy

(Continued from page 5)

industry is to these refugees and to the Mennonites who help support them. The people here are all so happy over the prospect of this industry—they can hardly wait to see it get started. Now Friesland is clamoring for such a press also; is there not some kind-hearted soul among our readers who would want to invest some of his money in this worthy project?

On Tuesday, Thursday, and Saturday mornings Doctor does the surgical work—more than 40 people have asked for operations. They are to receive a preliminary examination and may not all need operations. They come from all the various villages—from the Menno Colony and also from Friesland. Doctor's first big operation was performed last Saturday on a woman from Friesland for the removal of a breast cancer. She seems to doing very nicely. I make it my work to visit and comfort the sick. Perhaps I shall read to them when they are recuperating.

We had the privilege of witnessing the baptism of 11 young people yesterday, Sunday, April 4. It was a most impressive service, each candidate giving a stirring testimony before receiving baptism. Rev. Jacob Isaac is doing a wonderful work among these people. The choir was excellent, under the fine direction of a Mr. Redekopp of last year's immigrant group—and anything I had planned to do here, musically, certainly would be superfluous. This colony has existed for so long that one's services along most any line do not seem to be needed as much as they probably would be at Volendam or at the newly organized colonies. Whatever we can do, however, we will gladly do—we fear only that our six weeks will be over with too soon.

With heartiest good wishes to all in our churches and communities at home—from us two in far away Paraguay.

God created us all in the beginning
But men spoiled it all by sinning
We hope that the story
Will end in God's glory
Right now it seems the other side's winning.
—John Swomley

"Mennonitisches Jahrbuch" Now Ready

The MENNONITISCHES JAHRBUCH, formerly the BUNDESBOTE KALENDER, is now printed and is being mailed from this office. The price is 25 cents per copy—and the book, chock-full of pictures and interesting materials— the best that has appeared in Mennonite literature during 1947—will give hours and hours of inspiration, information, and enjoyment.

Order a copy for yourself, and, say, half a dozen or so for refugees in Europe who need good reading, as well as good food and clothing.

Readers may get a copy from their pastor or write to the office nearest them: Mennonite Book Concern, Berne, Indiana; Mennonite Book Store, 710 Main, Newton, Kansas; Mennonite Book Store, Rosthern, Saskatchewan; or Mennonite Publication Office, 722 Main, Newton, Kansas.

College and Seminary News

MENNONITE BIBLICAL SEMINARY

On Wednesday a discussion was held of the various positions of the conscientious objector including those of the absolutists, the C.P.S. man, and the non-combatant position. Those participating were Robert Hartzler, Arnold Nickel, Jake Goering, Esko Loewen, and David Habegger.

The student body was moved by a great message from President Rufus D. Bowman concerning the challenge of conscription. He said that the real problem is modern culture which often is stronger than our Christian faith. He urged that the authority of the Bible be restored, that a sense of sin be restored, that the authority of Jesus Christ be made preeminent, that a revival of the doctrine of nonconformity which fits conditions in 1948 should be revived, a stronger emphasis on the home is needed, New Testament ordinances should have proper support, and a great teaching program should be launched in the church. He said that in order to make the position of the church of the Brethren quite clear, fifty men who have boys of draft age should go to Washington and say, if justice is not done we will go to jail for our boys or with our boys.

A number from here heard Kirby Page's address on "The Christian Attitude Toward Russia" which was given in the First Presbyterian Church.

On Tuesday Edmund J. Miller and family will move their house-hold goods to Freeman, South Dakota, where he will take up his work as president of the college.

Among the summer appointments of our students will be Arnold Nickel who will be at the large church in Henderson, Nebraska, Orlin Frey at the Reedley, California, church, and Marjorie Wiens in the daily vacation Bible school at Beatrice, Nebraska.

BETHEL COLLEGE

The President's Office has recently announced the names of three alumni from among the new faculty-staff members for the coming year. Jacob J. Enz, '41, will serve as Assistant Professor of Bible and Christian Education. He received the B.S.T. degree from Biblical Seminary in New York and has done graduate study at the University of Chicago. Harley J. Stucky, '41, will join the staff as Assistant Professor of History and Government. His graduate work was done at Garrett Biblical Institute, where he received the B. D. degree, and at Northwestern University, where he is now working toward his Ph.D. in Political Science. Both men have held pastorates since 1944, Rev. Enz in Nappanee, Indiana, and Rev. Stucky in Chicago. In connection with the new curriculum arrangement with Bethel and Axtel Hospitals Miss Jessie Brown, '42, R. N., will come to the campus as Instructor of Nursing Education. She received her training at Bethel Deaconess Hospital and, after a year in European relief work, has since been serving there as Instructor of Nurses.

THE TURFS SHRIEK WITH CROSSES

Scattered over Europe are green turfs on plains and rolling hills. These turfs shriek with acres of crosses. At the foot of each cross lies moldering the body of a darling boy who left his parents' fireside to slay a fellow boy whom he did not know nor had ever held a personal grievance against.

Across the vast expanse of Europe, family life is crying over the suffering and loss of loved ones. Memoirs are in nearly every home as a grim reminder that in a distant foxhole or turf or among the ashes of a portable incinerator are the remains of a dear one. Constantly tears, heartaches, poverty are multiplied as new memoirs are added because of land mines, duds, and crumbling ghostlike walls.

Hunger rides through the land like a mighty chariot, grinding under its wheels love, hope, peace, and leaves in its wake sullenness, cynicism, sadism, and soulless savagery.—C. Warren Long

Foreign Student Fund Folder

Appearing with this issue of **Mennonite Youth** is a folder informing the readers of the Foreign Student Fund which has been under the auspices of the Board of Education with other boards and committees aiding in whatever way they could. The Young People's Union participates in this general program of education by sponsoring the education of four young people. Three of these are from Puerto Rico and are studying in Bethel and Bluffton preparatory for their return and service to their people. The fourth, from Paraguay, is at present in Freeman. He also is preparing to return to serve his people as a medical doctor.

The folders well describe the general educational program that has been undertaken for European students in our midst and the four above-mentioned. This undertaking is proving fruitful in providing personal contacts between young people in other lands and young people of our church. It has a two-way effect in that it makes possible broader contacts, better understanding, and Christian fellowship for our young people with these students. And, likewise, it provides them with an opportunity to learn and fellowship with us. This makes possible a more personal Christian bond between peoples of many lands. It makes possible their preparation to serve. It provides a means whereby the Church of Christ may transcend the human boundaries of nationalism thus giving witness to the basic weakness of today's social and political organization, because it proves these boundaries to be utterly artifical.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
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Chicago 15, Ill.

It's a Date

by George Stoneback

Life that is normal is a process of growth—of expanding personality. We start by being interested only in ourselves. Gradually we expand that little personality to include the family. When a boy gets on toward the age of twelve, his personality expands again, and includes his "gang" of boys. Girls are despised. This is the club and Boy Scout period. After about three or four years as a Boy Scout, another expansion is made, and the Boy Scout becomes a girl scout. He begins to take an interest in the girls he despised few years ago. In order for his personality to continue expanding, he must have companionship with members of the opposite sex. He's interested in having a "date."

Fortunately, a parallel process has been going on (likely even more rapidly) among the Girl Scouts and all their sisters. They are waiting (more or less patiently) to be asked for a "date."

Since this is America and not India, it is not the business of our parents to make the dates for us. That's our job. We should have some facts and principles in mind to help us do it intelligently.

First, remember that (although early dating is not usually and should not be with a view toward mate selection and marriage) the arrow Cupid uses most effectively is propinquity. Don't let that word scare you. It merely means that the person whom you eventually marry is in all probability one who lives near to you, goes to the same school that you do, works in the same factory, goes to the same places, belongs to the same church, does the same things you do, or likes the same things you like. Dr. Bossard, one of my teachers at Penn, who made extensive studies in this field concluded that Cupid may have wings, but "apparently

Cut, courtesy "Gospel Messenger"

they are not adapted to long flight."

So be careful with what group you spend your time, from which you draw your dates; for likely it is the group from which you will select your life partner. This is one of the most important reasons for working with church groups, Christian Endeavor associations, good clubs. This is one of the values of attending church sponsored summer camps and for planning to enroll in a Christian college when you finish high school.

Within these wholesome fellowship groups, date various individuals in order to have fine experiences with a wide range of different types of personalities. You'll see the value of this when you later start making your selection toward courtship and marriage. If you are out with a group, do not monopolize your "date" — enter into the fellowship of the whole group.

You will find that your friends will be more delighted to "date" with you if you show a genuine interest in others—your "date" and all your friends. It will be hard to get a repeat date if it is impossible to get you away from your favorite topic of conversation (especially if that topic is yourself); and what's more, news that you are interested only in yourself will get around in your circle of friends. And be sure you can converse about more than the weather!

Be creative in your recreation. Don't always depend on commercial entertainment, feeling that you must spend a lot of money on a date. You will find that the dates you remember longest are likely those on which you spent more thought than money. A date I will never forget included four of us in a Ford, my date and I in a rumble seat, a hike, a picnic lunch, and then as a carillon played great hymns and anthems an unforgetable sunset unfolded in the west. We enjoyed a religious experience. In all that you do, plan those things which will further the growth of your personality and the personality of the other person. Life is a process of growth, and if your dates do not stimulate wholesome growth, they are time wasted.

Why not plan a Youth Fellowship or C.E. meeting or a series to discuss this topic? You might show the filmstrip series on Boy-Girl Friendships issued by Church Screen Productions, 5622 Enright Avenue, St. Louis 12, Missouri. There are three in the series:—"Boy Meets Girl," "Boy Dates Girl," and "Boy Marries Girl." Each comes with discussion guide. Your visual aids dealer can likely get them for you.

Public Affairs Pamphlet No. 127—"Keeping Up With the Teen-Agers" — has some good material in it. This would also be a good pamphlet to give to your parents to help them understand what makes a "slick chick" tick, what bewildering choices you face, and how better to help you. It also has some ideas on how you can cooperate with them as well as on how you can meet your own problems. It is published by the Public Affairs Committee, Inc., 22 E. 38th Street, New York 16, New York, and sells for twenty cents. (*My Dear Ego* by Fritz Kunkel is a little book that has some excellent material on boy-girl relationships.—R.W.)

Regina Westcott Weiman has written a good booklet entitled, *Boy and Girl Friendships*. It sells for twenty cents.

A 16mm film, "You and Your Family," presents some of your problems in this field and in your relationship with your parents in a dramatic way and opens the way for a fine discussion. We used it in our church a year ago and could hardly stop the discussion.

Voices for Peace in Europe

Charles and Ruth Webb, Brethren workers in France, sent some heartening newspaper clippings. One was headed, "20,000 EUROPEAN CATHOLICS DEDICATE THEMSELVES TO PEACE," and told of the Pax Christi conference in Germany, early in April. Delegates from France, Belgium, Holland, Switzerland, Italy, Luxembourg and Germany met for four days; they heard Monsignor Theas, the French founder of Pax Christi, say, "The real Christian France forgives Germany and offers it love." Cardinal Frings, of Cologne, said, "If peace in this year again is jeopardized, it only can be saved by Christ."

The second source of hope comes from England, where the newspapers applauded a plea for peace that was made by Mrs. Leah Manning, a member of the House of Commons. During a debate on defense, she said, "Before the ink is dry or indeed before we have even signed the peace treaties, we are rattling our swords in our scabbards and hurling abuse at one another across the ether. It is a terrible commentary on our times; how we can be expected to sit here and not feel any kind of emotion while we discuss such things I do not know. Maybe the men can do it, but I know women cannot.

"The 'iron curtain' which we are told exists between East and West has today given place to a kind of sheet in a shadow-play across which both sides see a phantasmagoria of distorted, horrible, grotesque people passing by. Someone has to tear down that sheet and show people on both sides that we are all ordinary human beings hating war and longing for peace. Unless the government can do that, the government has failed in all that it set out to do."—Gospel Messenger

Passing Shadows

A cloud
May veil the light
That brightly shines down from the sky
Above.

But when
The shadow lifts,
The light seems brighter than it was
Before.

—Amanda Friesen

Conscription and the Church

By the time this is printed, very likely the legislation for military conscription will be pretty well through Congress. It is generally felt at the time of this writing that Selective Service will be a reality again. At the time that representatives from the Mennonite colleges and of the Young Peoples Union were sent to Washington, it was already then quite well realized that this mission would not necessarily stop conscription.

Doubtless those delegates could catch the feeling of some of the old Prophets such as Amos or Jeremiah who, went to the center of Hebrew government life and there proclaimed the visions or God's judgment that came to them. The prophets, likewise, saw clearly that their mission would not necessarily stop the headlong movement of Israel toward judgement and calamity. But, that did not deter them from dispensing with their commission inspired by God.

A much more grave question even than the trends and action of our nation is the position of and the action that will be taken by Christian people. Selective Service confronts youth squarely with a decision. Those who are older and not directly affected may not think much about the significance of such service. It would be both desirable and spiritually to their benefit if they did seek to participate actively in the burden that confronts youth when conscription is upon them. The whole church should participate in the burden placed upon youth with conscription. And such participation should not be just financial. It should be a sincere prayerful effort to think through anew the Christian answer to sin and violence on a national scale. For such is the ultimate significance of conscription. Conscription indicates how men propose to handle evil in the world.

That is why the Christian conscience must be especially acute regarding conscription. For the Christian Gospel has a way of dealing with violence and evil. That is the faith of the Church. In this case the gospel of Christ and the policy of government are in conflict.

This conviction is not held generally in our church. There are many who by one means or another have cleared themselves from a conflict between the Christian Gospel and war. As C. F. Yake in the **Youth's Christian Companion** states, "Many so-called fundamentalists, apparently strong church members, are bold in teaching that it is the Christians duty to fight, that it is his business to be yielded to the State. Noted fundamentalist papers which want to be champions of the faith make no apologies for such teachings. Among the most outstanding of these are the **Sunday School Times** and **Moody Monthly**, which are strong in their promotion of dispensationalism coupled with premillenialism. One of the most subtle things of the times has been and is taking place—the infiltrating of our people with teaching which has a tendency to break down the staunchness of their faith."

C. F. Yake speaks of the Old Mennonite conference in this statement. What he says is true of the General Conference as well. The so-called fundamentalists are to be commended on their evangelistic fervor, their enthusiastic and vigorous support of missions, and the general spirit of enthusiasm and self-assurance they display. On the question of war and the Christian, they have never come forth with as positive, direct, or clear a position as they have, for instance regarding evangelism and missions. By far the large majority make no issue over their participation in war. Some few, it is true, are in conscientious opposition to war. Somehow, while reading the books of the Bible as Ezekiel, the individualism of chapter 18, 20, and 33, for instance, caught their attention. For their great emphasis is the individual's salvation and his relation to God while the social relationships are left in the background. However, these same chapters have tremendous significance in the moral demands on the individual in his relation to society as well.

The question now facing the Church is whether it will see clearly the Christian Gospel's teaching regarding man's relation to man as well as man's relation to God. These are challenging days which offer great opportunity for a clear Christian witness to the only ultimate answer to evil and violence —that of redemptive Christian love. Will the Church be up to it?

Volunteers Renovate Castle

The volunteers going to Europe this summer will serve in two work camps in the occupied zones of Germany. The American Zone project will be located at Roennenberg near Frankfurt. Here an old castle will be rennovated and made into a Christian youth center. The British Zone project will be located in Hamburg in the Alsterdorfer Anstalten, a mental institution caring for 1,400 patients, which was 50 per cent damaged during the war. The group will rebuild the assembly hall, and if possible, also work on a barracks for delinquent boys.

An additional service project in the United States will be located near Nathrop, Colorado, at the Mount Princeton Commonwealth School for delinquent or potentially delinquent children. Members will serve as counsellors for the children, and work, play and worship with them. Construction work and preservation of foods for the winter may also be a part of the work.

Peace Team Will Visit Canadian Churches

Visiting Saskatchewan churches and making a special emphasis on the Christian peace position of the Mennonite church, a team of three will make up a special voluntary service unit during the summer months. The team plans to make special one week visits to a church during which time a special study and effort will be put forth to seek anew the widely varied implications of the non-resistant position to each individual member of the church.

The leader of the unit is David Schroeder, at present student at the Mennonite Brethren Bible College Winnipeg, Manitoba, and a former leader of a mission youth group. Ramon Jantz of Drake, Saskatchewan, who has studied at the Rosthern Bible Academy and Bruno Epp, student at the Canadian Mennonite Bible College, Winnipeg, Manitoba, will also serve in the unit. A special week of preparation and training will take place June 21—25. The team will function until August 16.

The Peace Term is one of the several voluntary service units sponsored by the Voluntary Services Committee of the General Conference, the Peace Section of the Mennonite Central Committee, the General Confrence Peace Committee and the Young People's Union.

Y. P. U. Quarterly Financial Statement

Financial Statement for the first quarter, January 1 to March 30, 1948:

RECEIPTS—January		
First Mennonite Church, Nappanee, Ind.		$15.85
First Mennonite Church, Adult C. E. Reedley, Calif.		15.00
Tabor Mennonite Church, Newton, Kansas		50.00
		$80.85
DISBURSEMENTS — January	$54.64	
RECEIPTS—February		
Canadian Young People's Union		115.00
Bergthal C. E., Corn, Okla.		15.00
		130.00
DISBURSEMENTS—February	71.36	
RECEIPTS—March		
Clarence and Marie Newcomer, Red Lake Falls, Minn.		4.00
Summerfield Y.P.U., Summerfield, Ill.		20.00
		24.00
DISBURSEMENTS—March	99.37	
TOTAL RECEIPTS		$234.85
TOTAL DISBURSEMENTS	$225.37	

BALANCE SHEET

Balance Dec. 31, 1937	$298.87		
Receipts Dec. 31,1947 to Jan. 31	80.85		
		$379.72	
Disbursements—January, 1948		54.64	
Balance, January 31. 1948			$325.08
	$325.08		
Receipts—February, 1948	130.00		
		$455.08	
Disbursements—February, 1948		71.36	
Balance, February 29, 1948			$383.72
	$383.72		
Receipts—March, 1948	24.00		
		$407.72	
Disbursements—March, 1948		99.37	
Balance, March 31, 1948			$308.35

WHO IS THE GOD OF THE AMERICANS?

America spends twenty-seven million dollars per day in preparation for war. The United Nations spends exactly that much per year for building peace.

THE MILITARY AND HOUSING FOR OVER THIRTY MILLION PEOPLE

Speaking of the present re-armament program being considered in Congress, a **Christian Century** editorial recently declared, "Before this fantastic program goes through, we should realize that Congress is pouring down the sewer of military extravagance a sum which would provide comfortable housing for over thirty million people."

OUT OF CZECHOSLOVAKIA

A demonstration for world peace, sponsored by all the churches of Czechoslovakia, took place in Prague on February 2. Out of that demonstration came the declaration that "war is an irresponsible and criminal solution."

A SIT DOWN AGAINST WAR?

"A worldwide sit-down strike against war by the peoples of the world to avert the terrors of a World War III is within the realm of reasonable belief," Dean Wesley A. Sturges of the Yale University law school declared recently. He said, "The peoples of the earth still have it in their own several powers as human beings not to do many things, while their capacity to organize for positive doing be speculative and remote."

IF THE CHURCH WOULD HAVE INFLUENCE

George H. C. MacGregor, of the University of Glasgow, Scotland, recently spoke in New York and declared, "You and we are increasing armament and attempting to fight evil with evil. Armament programs make war inevitable . . . . There is only one possible way to overcome evil: by the active power of consecrated and sacrifical life. The church will not have influence until it makes a final renunciation of war."

The Washington Scene

By Paul Goering

May 17. Two events of the past week reflect on the unyielding and stubborn attitude of the Truman Administration towards Russia and the shifting policy towards Palestine.

One was the failure of Truman to seize upon the opportunity to discuss differences with the Russians. The exchange of notes between the U.S. and Soviet governments was greeted by foreign officials and unofficials, as well as by many U.S. and Soviet citizens, as a new and hopeful break in the tension between the two governments. Truman made it clear that this government would not take the initiative in getting together with Russia. He has said that his hopes for peace have been severely shaken by recent events and he apparently does not intend to get out of that mind set nor alter the Truman Doctrine of "stopping Russia"—by war, if necessary.

The second event is another step in our confused and shallow policy with respect to Palestine. The Palestine situation apparently caught Truman between the horns of a dilemma. After the U. S. delegate to the U.N. had been instructed to support partition it was claimed that the decision was made after the New York Democratic boss, Ed Flynn, had told Truman that he must support partition in order to carry New York with its large Jewish vote in the elections. Then after an independent U. N. commission brought out the partition plan for Palestine the U.S. backed down. This was ascribed to our unwillingness to have Russian troops in Palestine as part of a U.N. police force and also to our concern for our Saudi-Arabia oil interests. Dillon Read, Wall Street firm, of which Secretary Forrestal was a member, owns the American Arabian Oil Co. After abandoning the U. N. plan for a separate Jewish state, which resulted in arousing pressure from Zionist sources, the President recognized the newly-formed State of Israel within twenty minutes after it was formed.

NEWS BITS

Drew Pearson claims that definite information has now been obtained that Russia has the atom bomb and that one or two have been made. *The Christian Century* suggests, "For in less than the four years of the next presidential term Russia will have enough atomic bombs to bring an abrupt end to any idea that she can be scared into retreat."

One thousand two hundred people recently met in Trinity Methodist Church, Denver, Colorado, and adopted and signed resolutions calling for: (1) Setting into operation the processes by which the United Nations may bring about worldwide disarmament; (2) internationalizing atomic energy control; (3) placing all disputed areas rich in natural resources under United Nations trusteeship for the use of all nations; and (4) a guarantee by the United Nations that all peoples may choose their own form of government and way of life without interference by other nations.

From Tokyo comes this story. Last year police and railway authorities were helpless in the face of a gang of toughs which terrorized the trains east of Kyoto, robbing passengers and even schoolchildren. The matter was brought to Merrell Vories, head of the Peace Preservation League. Mr. Vories tackled the matter. He and his wife invited to their home groups of the villagers who had been taking part in the raids, the villagers being known as "Eta," who have been under social disabilities for centuries. At first the Eta thought they were going to fall into a police trap. Instead, they were met with friendliness and a challenge to help clean up the situations blackening the reputation of that part of the country. No mention was made of the terrorism on the railways. Soon the young men from the villages were policing the very trains they had robbed before, and they have now gone on to clean up situations in their own villages.

A Church of England commission on the use of atomic power has come out with the statement that it is the commission's view that "In certain circumstances defensive necessity might justify the use of atomic weapons against an unscrupulous aggressor."

Father Flanagan, of reknowned Boys' Town, died recently in Berlin. Flanagan founded Boys' Town on the outskirts of Omaha in 1917. He has become known throughout the world for his credo: "There is no such thing as a bad boy."

In the recent debate on the anti-Communist bill, Rep. Buchanan, of Pennsylvania, said, "I question very seriously whether it is possible to enact a law against the growth and development of ideas."

At last the Federal Court in California has ruled that in the treatment given Japanese-Americans after Pearl Harbor "there was a complete lack of constitutional authority for administrative, executive, or military officers to detain and imprison American citizens not charged criminally or subject to martial law."

From Athens comes news of mass executions of people for the recent assassination of the Minister of Justice. This is being carried out by the government supported by our own democracy.

Less than twenty-four hours before the British gave up their mandate over Palestine, the United Nations announced that an American Quaker, Harold Evans, of Philadelphia, had been agreed upon by Jews and Arabs for appointment a neutral mayor of the Holy City.

The British are not sure at all that the American Military aid as at present planned would save western Europe from destruction or from Soviet domination.

The Federal Council of Churches recently urged greater concern for the care and education of mentally deficient persons. It commended the holding of the first International Congress on Mental Deficiency in Boston beginning May 18.

BLUFFTON COLLEGE CHOIR TO TOUR EASTERN DISTRICT

Bluffton College Choir will be at Souderton, June 6; First Church, Philadelphia, June 8; Lansdale, June 9; Bally, June 10; Quakertown High School, June 11; Deep Run, June 12; Schwenksville, June 13.

MENNONITE SEMINARY QUARTET TO EASTERN DISTRICT

The Mennonite Seminary Quartet will be at the Second Church, Philadelphia, June 2; Lansdale, June 3; Bethany, June 4; Schwenksville, June 5; Deep Run, June 6; West Swamp, June 6 in the evening; East Swamp, June 8; Lancaster, June 9; Richfield, June 10.

GREAT HYMN WRITER EXCLUDED FROM UNIVERSITIES

Isaac Watts, who had composed six hundred songs of worship by the time of his death, was a non-conformist in religion. As such, he was barred from the leading universities where admission was limited to Church of England adherents. However, he became the author of outstanding books and gave us such hymns as, "Joy to the World," "When I Survey the Wondrous Cross," and "O God, our Help in Ages Past."

NEW PEACE PUBLICATION ISSUED BY MCC

BEFORE YOU DECIDE is a booklet which is designed to help young people understand and follow the non-resistant way of life. It is just off the press and maybe had from the Peace Section, MCC, Akron, Pennsylvania, for twenty cents per copy or fifteen cents each in lots of twelve or more.

MORE WORKERS TO HOME FOR MENTALLY ILL

Four more people have indicated their interest in working at Brook Lane Farm, Hagerstown, Maryland. They are: Martha Stolzfus of Elverson, Pennsylvania; Alvin Voth, of Springstein, Manitoba; and Mr. and Mrs. A. W. Schmitt of Winton, California. They will help to complete the construction of the home and then with the operation of this hospital for the mentally ill.

Anyone interested in information about serving at Brook Lane Farm on a volunteer or regular employment basis should contact the Mental Health Service, MCC, Akron, Pennsylvania.

LOOKING FOR GOOD MUSIC?

Choir leaders are usually looking for good music, and the suggestion of your Board of Publication is that one of the numbers you might enjoy singing either as a choir or as a special feature is the little song, "Wo du Hingehst," written especially for Mennonites in appreciation of what Mennonites in America have done for the victims of war in Europe, by Heinrich Krehbiel.

Place your order for this attractive little item with the Mennonite Publication Office, 722 Main, Newton, Kansas, for sample copies; bulk orders with the General Conference Bookstore nearest you —Newton, Rosthern, or Berne.

"ON OUR DOORSTEP" IS EXCITED READING

The Home Mission study book for the coming year is *On Our Own Doorstep*. The book treats the home mission fields of Alaska, Puerto Rico, Hawaii, and other areas. Some sentences are: "Half the population of Puerto Rico doesn't know what milk tastes like." "Out of this melting pot is emerging a new Hawaiian American Race." ". . . . toasts are being drunk all over Alaska: 'Here's to Joe Stalin—Alaska's best friend!' "

MISSIONARY BROWN SENDS THEM OUT TO PREACH

Shanghai, China, April 29.—Misionary H. J. Brown recently went to Kaifeng to attend the annual conference and re-organization of the General Committee of the Mennonite mission in China. Reverend Brown reports how the native workers talked over their joys and sorrows, how they exhorted one another, and how they prayed together. He says that now they feel encouraged to go on with the preaching in the cities and in the country. He quotes the workers as saying that "Once it was money we were after, but now it is souls!" The students want to stay in school and prepare for Christian service. They are faced with the question of what to do during the summer months when school is out. They have no home to go to and there is no chance for earning a living when local people are hard hit. Reverend Brown reports that he has given them this simple direction, "Organize in groups and go preaching in the city and villages. I will see to it that while you break the bread of life to the thousands and thousands of people in fear and sin you will have your daily portion of bread."

One church reports eighty-seven inquiring into the Christian faith. This class meets all day for a period of two weeks. Reverend Brown concludes, "So the work goes on; souls are converted and baptized and the Gospel is preached. Pray, pray, pray, dear friends, pray for this work of the Lord!"

H. P. FAST HOLDS SPECIAL MEETINGS AMONG THE HOPIS

Rev. H. P. Fast held evangelistic services among the Hopi Indians of Arizona, March 9-25. Reverend Kliewer reported from Oraibi that the messages were very good and right to the point and that some of them were received by the Hopis and others not. The attendance was considered pretty good considering all that was going on in tre village, such as basketball games and dances. There were no definite decisions, but it was felt that Christians were strengthened in their faith.

Mr. and Mrs. Shirmer report from Hotevilla that the attendance at their meetings was fair because the roads were very muddy at that time. There was an unusually good attendance of boys at Hotevilla. These boys promised Reverend Fast that they would continue coming to church. They do. They enjoyed the new chorus, "I have decided to follow Jesus." This was the first time that the boys and girls were not afraid to hold up their hands for prayer. Although there were no open confessions, the Hopis really seemed to enjoy having Reverend Fast. He spoke at one sewing class. The women told Reverend Fast to thank his wife for letting him come out here to bring the Jesus message.

The Wiebes report that the attendance was fair at their meetings. Boy scout meetings during the time kept some of the children away. Attendance was very good the first and the last nights.

At Moencopi, the people requested that Reverend Fast's church in Oklahoma remember the Hopis in prayer. He also spoke to the sewing class at Moencopi.

About the same time that Reverend Fast visited the field, Mrs. W. C. Voth and Mrs. A. M. Lohrentz also came for a short visit.

Jottings

—**Inman Mennonite Church, Inman, Kansas:** The Sunday school and the Junior Choir gave a program on the evening of Mother's Day. The church building has been painted.—Corr.

—**Note in the bulletin of the First Church, Wadsworth, Ohio:** "We repeat the announcement that a special envelope in the offering containing $2 and marked **Mennonite** will make you a subscriber to our church paper. It will come to your home every week."

—**Bethel Church, Perkasie, Pennsylvania:** Members and friends recently gave $500 to the pastor toward the car he recently purchased. Mrs. S. T. Moyer spoke at a fellowship service held in our church on April 24.—Mrs. Raymond Detweiler, Corr.

—**First Church, Reedley, California:** Twenty young people were baptized on Pentecost Sunday. The Reedley Relief Center will be closed June 1, and re-open in the fall.—Corr.

—**Grace Church, Enid, Oklohama:** Rev. J. Toews, a Canadian and now a student at Phillips University, gave an interesting message on Mother's Day. The women are planning to serve refreshments after the program that the Medford C. E. is to give in our church in the near future. Rev. Waldo Flickenger, of the "Go Ye" Mission, showed pictures and told us of the work in the eastern part of the state recently. —Mrs. Kliewer, Corr.

—**Rev. A. E. Kreider, Rev. Sam J. Goering, Rev. Phil A. Wedel, and Rev. D. J. Unruh,** all members of the Foreign Mission Board, met at General Conference Headquarters on May 19 and discussed some of the problems of the mission board, including the China situation. Rev. and Mrs. Albert Jantzen also sat in part of the time.

—**Deep Run Church. Pa.:** The Women's Missionary Society sponsored meetings when Mrs. Samuel Moyer showed pictures on the missionary work in India and Wilhelmina Kuyf on relief work by the M.C.C. and missionary work in China. The Bluffton College Vesper Choir will sing here June 12. We expect the Mennonite Seminary Quartet and Marvin Dirks June 6. Rev. Fretz is beginning a series of sermons on the "Home"—Mae Gross, Corr.

—**First Church, Newton, Kansas:** Every member of our church has been visited by the church committee and other church officers. On May 7 we had a Church Family Fellowship. The reception committee provided an interesting program. Those present were divided into several groups according to the year in which they joined church. Each group responded with an impromptu number.—Corr.

—**Immanuel Church, Delft, Minnesota:** On April 18 our church was privileged to have Josef Herschkowitz as a speaker for the morning and evening services. He is a Hebrew Christian who gave his testimony of how he found Christ because of his experiences in the infamous "Dachau" concentration camp. He represents the American Board of Missions to the Jews, Inc. The Mission Society gave a special program on April 11. The speakers were Mrs. John Wiebe, a missionary from India, and Miss Anna Quiring, a missionary from Africa.—Norma Faust, Corr.

—**Walton Church, Walton, Kansas:** The first infant consecration service in the history of the Walton church was held on Mother's Day; eleven children were consecrated. Last week the Men's Chorus sang at the Bethel and Axtell Hospitals in Newton and also at the Bethesda Hospital in Goessel.—Ella Voth, Corr.

—**First Mennonite Church of Christian, Moundridge, Kansas.** A great deal of interest has been shown in the weekly Sunday school teachers meeting which began over a month ago and meets on the regular church night on Wednesdays. The Gideons International and Missionary Mannings from Africa were two special meetings of the Christian Endeavor. A three-week vacation Bible school for all children of grade school age will open on May 17. This is a community project.—Mrs. Myron G. Stucky, Corr.

—**The Greatest Story Ever Told,** which is broadcast every Sunday at 6:30 p. m., Eastern Standard Time, over the NBC network, tops forty-nine other evening programs in listener audience and it rates higher than

YOU HAVE HEARD

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Calendar of Coming Events

May 28. Bluffton College Booster Concert, Ramseyer Chapel.
May 30. Bluffton College Baccalaureate Services, Ramseyer Chapel. "A More Excellent Way" (I Cor. 12:31) by Pres. Lloyd L. Ramseyer.
May 30. Mennonite Biblical Seminary Baccalaureate and Commencement Services.
May 30. Bethel College Baccalaureate. 8 P. M. "History and the Individual" by Pres. Ed. G. Kaufman.
May 31. Bluffton College Commencement, First Mennonite Church. "Education in a Changing World," by Dr. C. C. Ellis.
May 31 Eastern District Annual C. E. Convention.
June 1. Bethel College Commencement. 10 A. M. "The College and the Cross," by Howard T. Hill.
June 4-13. Institute of International Relations, Friends University, Wichita. Speakers: Eddy Asirvatham, Maynard Kreuger, Louis Dolivet, Bert Mitchell, etc.
June 5-9 Northern District Conference. Bethel Church, Wolf Point, Montana.
June 14-20. All-Mennonite Retreat for grade school and high school young people, Camp Mack, Milford, Indiana.
June 24-27. Pacific District Conference, Aberdeen, Idaho.
July 1-5. Young Adult Retreat, Mennonite Seminary, Chicago. Leaders, Leonard Metzker, H. W. Burkey, J. Winfield Fretz, Don Smucker, and J. N. Smucker.
July 3. Canadian Ministers' Conference. Gnadental, Manitoba.
July 5-7. Canadian Mennonite Conference. Gnadental, Manitoba.
July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.
Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.
August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

fifty-seven per cent of all sponsored radio shows on the air. This is an amazing rate of popularity when you consider that in this is included every big program on the air, most of them at times which are considered much better listening periods than the hour at which "The Greatest Story Ever Told" is broadcast. Add to this fact that this is a religious program, and religious programs usually get very poor listener response. The program seems to show that America is willing to turn to religion, if it is presented in an effective way. The program presents the teaching of Christ, as important to the world today as they were two thousand years ago, in a forceful, dramatic manner. It treats Christ's teachings in the light of our problems today; it seeks to make them just as alive and important as His words were during His lifetime. If the public can be made to feel the need of something, if they can be shown that religion is part of their lives today just as much as it ever was before, they seemingly are willing to listen.

—Zion Church, Souderton, Pennsylvania: Ray Schlichting, who went to Paraguay, South America, some time ago, showed pictures on a recent Sunday evening. The congregation has set itself the goal of $1000 for the resettlement of Mennonite refugees. The great religious film, "Beyond Our Own," was shown recently.

—Bethel Church, Winton, California: We are enjoying the new **Mennonite Hymnaries**. The mothers were honored on May 7 with a tea served in candle light, by the Junior Sewing Circle.—Lorraine Heppner, Corr.

—Rev. Howard Nyce is to give the commencement address at the Theological Seminary of the Reformed Eiscopal Church, Philadelphia, on May 28.

Mennonite Biblical Seminary X-O
4614 Woodlawn Avenue
Chicago 15
Illinois

—Mrs. Rodolphe Petter writes that John Medicineelk, a TB patient at the sanitarium in South Dakota, was received into the Lame Deer Church on May 2 during his recent visit at home for a few weeks. Reverend Habegger officiated.

—Schoenwieser Church, Winnipeg, Manitoba: Members have promised $15,438.50 towards a new church building. Over $4,500 has been collected. On May 9, the children gave a tea in the basement of the church to collect funds for this puropse.—Justina Hildebrand, Corr.

Book Notes

GOD'S BOYCOTT OF SIN by Rachel King. (Fellowship Publications, 2929 Broadway, New York 25, New York.)

This little book presents a philosophical basis for pacifism. The author gives a clear rational basis for belief in hell which is essential for the pacifist position. She contends that the clergy's neglect to teach a clear doctrine of hell has done great harm. The breakdown of belief in hell has undermined the doctrine of the righteousness of God. She feels so keenly on this matter that she suggests a good slogan for the 1940's would be "back to hell" in teaching and preaching. Her own idea of hell is perhaps not as Scriptural as one would wish it were. She speaks a great deal about potential hell. But her insistence on the reality of hell punishment after death is a word that needs to be spoken to the clergy because the clergy should speak more about it. She says that the liberal view of hell as the misery which comes to sinning people in this life is totally inadequate and has done great harm.

The book contains an enlightening discussion on the causes of war in the chapter on "Trivial Illegitimate Pressures." Our common unethical inconsistencies grow into great accumulative evils. The reason for these inconsistencies is the false idealism by which so many people live. We find here a clarification of where the guilt in war lies and where we should expect repentance. In the chapter on "The Unsynchronized Moral Tempos" she points out that the judgments of God come to man in waves, and this explains much of the innocent suffering in the world. She insists that in all situations and even in the hour when the world may destroy itself, our one duty is to remain true to the Will of God. In order to remain true to God it is important that we have a clear and firm belief in the righteousness of God, in the last judgment, in hell and in heaven. The book will be found very helpful in thinking through the problems of life in these confused days.—W. F. Unruh

The Mennonite

Volume 63 — June 1, 1948 — Number 22

THE CURE FOR INTERNATIONAL LAWLESSNESS

by Kirby Page

GOVERNMENT is one of God's gifts to his children. All human experience shows that government is essential to peaceful and friendly relations. A simple parable will make this clear. Think of what would happen if five angelic beings possessed automobiles and each one drove according to his own inclinations. The first angel would say: "By nature I am a conservative and always follow the custom, so I will drive my car on the right side of the road." The second angel would say: "My experience is that customs are bad more often than they are good, so I will drive on the left side of the road." The third angel would say: "I always try to avoid extremes, so I will stay in the middle of the road." The fourth angel would say: "I like excitement and so I will zig-zag across from one side of the road to the other." And the fifth angel would say: "I like to experiment and so I am going to find out what happens when I drive backwards down the highway."

The result would be chaos and accidents and death. No one could drive safely on such a highway, even though the drivers were all perfect beings with noble intentions. There must be agreement about the use of the highway. The agreement may be that everybody drives on the left side of the road, as is actually the rule in England; or the agreement may be to drive on the right side. Either way will be equally satisfactory if everybody abides by the agreement.

If people are to live by agreement, that is, if they are to be governed by law, there must be agencies through which agreements may be reached, through which they may be carried out, and through which their meaning may be determined. That is to say, there must be legislation, administration, and adjudication—through legislatures, executives, and courts. On heavily traveled highways there must be a system of red and green lights and drivers must not dash through red lights. The best intentions can never be an adequate substitute for agreement.

Experience has taught the necessity of government, and so agencies of local government have been established everywhere. Individuals live together in the most peaceful manner when they are law abiding. In frontier communities where there are no laws and no officers of justice, where men depend upon their own speed and accuracy of aim, human life is cheap and quarrels abound.

Experience has also shown that it is not enough to establish laws and courts for individuals; organized communities must likewise be drawn within the sphere of law and order. There were long periods of human history when clans were laws unto themselves, when tribes did as they pleased, when cities claimed sovereignty and made their own decisions, when states determined their own course of action.

History shows plainly what happens when each patriarch did as he pleased, until he came into conflict with a neighboring patriarch who also was doing as he pleased. The same result appears when each chieftain determined his own course of action. The civilization of ancient Greece was destroyed by the inter-city wars between Athens and Sparta, each exercising the right to do as it pleased.

Sovereignty is the right to make the decision, the power to determine the course of action. This power of sovereignty has sometimes been wielded by the patriarch, sometimes by the chieftain, sometimes by the city, but always the result has been war. The cure for sovereignty is government—inter-clan, inter-tribal, inter-city government. Individuals and groups have been brought under law.

In the beginning we had thirteen colonies which in time were bound together by a loose confederation. The Continental Congress, however, had little power and

> "Throughout history, sovereignty has produced war, and everywhere the cure for sovereignty has been the creation of government and the bringing of ever-wider units of people within the sphere of law and order."

broke down almost completely. The reason is to be found in the power to decide wielded by the thirteen states. In the Articles of Confederation we read that "each State retains its freedom, independence, and sovereignty." Nothing could be done unless the States were in agreement. The result was impotence and chaos.

The cure was found in government—inter-state government. In the Constitutional Convention our fathers delegated certain specified powers to the Federal Government. In these areas where sovereignty was thus delegated, the States no longer made the decisions. Sovereignty was exercised by the Federal Government, and the States were made obedient to law.

This momentous step was taken in spite of bitter opposition from old-time patriots. In the primitive days, patriotism was loyalty to the clan, then to the tribe, then to the city, then to the state. Patrick Henry provides us with a good illustration. He was opposed to the creation of the Federal Government of the United States. He was a state patriot and was not greatly concerned about the people of New England. He refused to be a delegate from Virginia to the Constitutional Convention, saying that "he smelt a rat." When the newly drafted Constitution was finally submitted to the states for ratification or rejection, Patrick Henry got into action. He was elected a delegate to the Virginia Convention and there he fought bitterly against the ratification of the Constitution. He looked upon the proposed Federal Government as a super-state which would destroy the right of Virginia to do as it pleased and impose upon the Virginians tyranny and oppression. He went so far as to say that he preferred the British House of Commons, House of Lords and King to "a government so replete with such insupportable evils."

Men like Patrick Henry were defeated and the Constitution was ratified but by a narrow margin. In the big state conventions, if one delegate out of eleven who voted for ratification had changed his mind and voted against it, the Constitution would have failed of ratification and the Federal Union would not then have been brought into existence. Thus we came within one vote out of eleven of perpetuating state sovereignty and inter-state lawlessness.

In spite of these lessons of history, millions of patriots are still insisting that the nation must retain its sovereignty and continue to exercise the right to do as it pleases. These men are as blind as were the ancients who insisted that the clan must never give up its right to do as it pleased, and that the tribe must never submit to the authority of a super-tribe. They are as blind as were the city patriots of Athens and Sparta who would not bow to inter-city government. In our day international government is as urgently needed as were these lesser forms of government in their day.

If five angelic beings could not peacefully and safely drive automobiles on a congested highway if each one did as he pleases, how much more true is it that vast nations of a hundred million patriots—patriots who are by no means angelic in character—cannot live together in peace and harmony if each national government does as it pleases.

This truth may be emphasized by examining the basic doctrines of nationalism: national sovereignty, national interest, national armaments. The theory now is that the nation must make the decision, the nation must look after its own interests, the nation must be prepared to use arms in supporting its interests. Thus God's family is divided into sixty-five sub-divisions, each part claiming the right to do as it pleases.

Millions of patriots in our day are as bitterly opposed to international government as Patrick Henry was opposed to inter-state government. Throughout history, sovereignty has produced war, and everywhere the cure for sovereignty has been the creation of government and the bringing of ever-wider units of people within the sphere of law and order. In the light of this truth, I plan in another article to examine The United Nations.

WORLD PEACE AND BROTHERHOOD MISSION

What Can We Do?

by Lester Hostetler

The perennial question arising in our minds is, what can we do about it? We discussed it frequently during our mission. It is one thing to diagnose the causes of war and to analyze the present dangers of war throughout the world. It is quite another thing to suggest something the individual Christian can do toward a solution of the problem. The policies of the government are determined by men who do not entirely share our thinking. Our Congressmen make the laws and they, for the most part, have only scorn for the Christian doctrine of non-resistance.

There are, however, some things which all of us can do, individually or as groups. We can, if our hearts are clean from hatred, talk peace with others in our business and social contacts. Our newspapers and radio commentators are all saying the things which incite people to war. Everything they say of Russia, for example, is designed, consciously or unconsciously, to instill the idea that all Russians are bad; that they can never be trusted; and that the only way to deal with them is by violence. We can counteract these inflammatory ideas by seeing the good in others and speak-

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ing about it and reminding ourselves and others that Christ died for all people, including our enemies. The true Christian always holds a certain optimism regarding human nature. He believes that all people have the capacity to respond to love and good will and that it is possible to deal with them on that basis. If a million Christian people in America would live and talk in this faith, the public sentiment would turn to peace and our legislators would be compelled to reckon with it.

It may be that as a group, peace minded people could do more to advertise their beliefs. The American Friends' Service Committee recently ran full page advertisements in the *Chicago Tribune,* the *New York Times,* and other metropolitan dailies, clearly and succinctly stating their views of the present world problem, and suggesting the need for peaceful relations with other countries. It was an effective use of the printed page. We are inclined to hide our light under a bushel; to let war minded people control all the media which create public opinion, and to allow others to distort our peace doctrines and prejudice the public against peace groups. There are millions of people who will follow a Christian peace program that is stated openly, in practical and effective terms.

We all can write to our Congressmen and express to them our concerns. Sometimes we wonder if the men in Washington take the time to read our letters and cards and petitions. The answer is that some do and some don't. Most Congressmen welcome any expression of sentiment from the people, especially in personal letters. Others have said that they pay little attention to letters and petitions. One Representative declared that a stack of telegrams or form letters received in one day help nobody except the telegraph company and the post office. For he is convinced that such periodic deluges are the result of a small minority's activities, probably a single spell-binder who persuades people to write or telegraph. But the expression of honest opinion in plain and sincere manner is every voter's privilege and may do some good. It certainly does no harm and most Congressmen welcome it.

Personal correspondence with people abroad, if carried on in the right spirit, is interesting and helpful. It permits the writers to get closer together in spirit, to feel each other's heart beats, and to understand each other's problems and needs. If the common people from our country could keep up individual ties with the common people of other countries, it would build bridges of understanding and give support to the desire which all people have for peace. It is lamentable that the notes which heads of governments and their representatives pass back and forth have in them so little of the spirit of reconciliation.

All of us can continue in the work of relief and rehabilitation. We can be friends in time of need. We can bring new faith to those in despair and thus keep clear the channels of peace and good-will.

The problem of peace is never simple. Peace does not come by saying, "Peace, Peace," when there is no peace. The implications of peace are many and far reaching. Consider how difficult it is to keep peace in our own hearts and to maintain an attitude of good will in the home and neighborhood and school and church. Unless we live at peace with ourselves and in our own circles, it is not likely that we have much to contribute to world peace. The greatest thing any of us can do is to live so closely to the Prince of Peace that we will absorb His Spirit and become channels for the streams of living water that flow from Him for the healing of the nations.

Good News for at Least Some People with Asthma

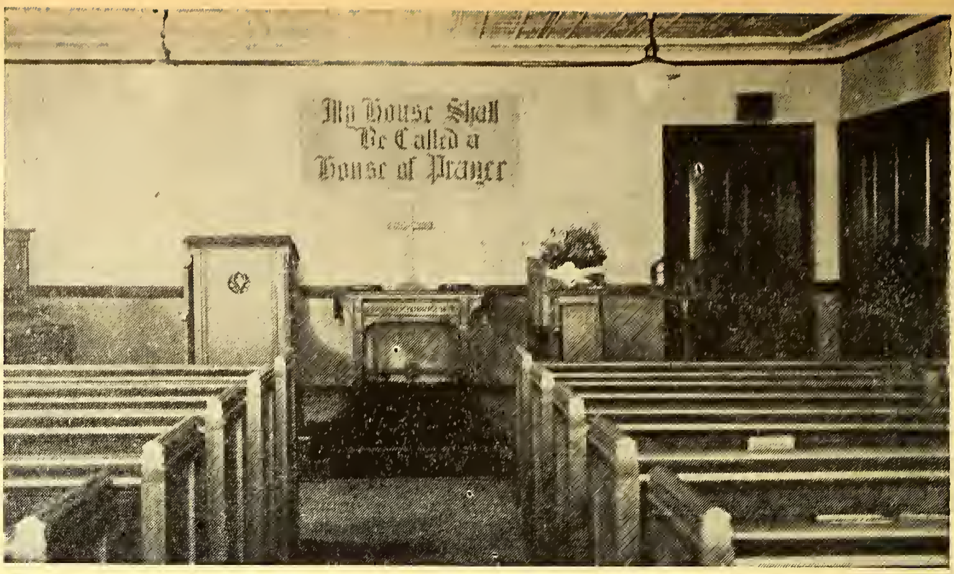
There is good news for at least some asthma sufferers in the fact that it has now been clearly demonstrated that in certain cases asthma is due to mental and emotional conditions. David Fink tells the story of a man who developed asthma when he saw roses. The roses became significant in the case when Fink learned that this man used to give roses to the girl who later jilted him and filled his life with pain. George W. Gray tells of a man who entered a hospital for asthma treatment, was about to be released, and then came up with an attack of asthma every time he was to leave the hospital. It turned out he was a college teacher who had become entangled in a faculty fight and feared for his job. The walls of the hospital seemed more protective than the battleground of the college. E. Stanley Jones tells of a very conscientious man who was given a job too big for him. This man developed asthma every time he got into a jam and couldn't handle the situation. Some men of the Harvard Medical School cite the case of a man with a history of many years of severe asthma. After having doctored a great deal, the man entered the hospital with the idea that he might be studied from the psychiatric point of view. He came with a bag full of medicines which were to be taken according to the directions of his family doctor, but the psychiatrist in the hospital ordered the nurses to stop all medication. The patient was tremendously annoyed by this fact, especially so when he began to suffer from a fairly severe attack of asthma. He insisted upon seeing his new doctor, and when the doctor arrived, the patient was in the midst of one of his severe attacks. First, he asked the doctor for his medicines, but when the psychiatrist told him quite firmly that he could not have them, the patient flew into a terrible rage, cursing the doctor with a great vigor and volume. A moment later the asthma seizure abruptly stopped. James S. Chubb tells of a Kansas woman who came from a much divorced family and suffered from colitis and asthma. Both were in pretty advanced stages before things began straightening out. This woman heard Dr. E. Stanley Jones give a series of lectures the material of which was later incorporated in his book, **Is the Kingdom of God Realism?** This woman became more outgoing, she entered into a lot of service activities for others, she forgot herself, and after a few years the asthma was gone.

At least some asthma sufferers, who have tried

(Continued on page 7)

A CITY MISSION

by **David Habegger**



Interior of Mennonite Biblo Mission, Chicago.

The cry of many people today is that the place of the Mennonites is in the country, but there have been people with a larger vision who have felt that we also have a message to give to the people in the cities. Through the efforts of these people there is now situated among the thousands of people in Chicago two General Conference churches. One of these, the Mennonite Bible Mission, under the pastorship of Rev. John T. Neufeld, is located in a district that has many opportunities for the Christian Gospel. Although this district is only a mile long and a half mile wide, it contains twenty-five thousand people, and the Mennonite Bible Mission is the only Protestant church located in the whole district.

Ninety Per Cent Catholic

Among this large group of people the Catholics hold claim to 90 per cent, which leaves two thousand five hundred that either belong to some Protestant church or are non-church members. Although the church works among all the people, special attempts are made to reach the unchurched. Along with this work, the church tries to find and work with the Mennonite people who have moved into the city.

Race Mixture and Residence Shift

All city populations have two main characteristics in common which make them distinct from rural groups. The first is the mixture of races, and the second is the shifting of residence. This is especially true of the district I have mentioned. The people in this district have been classified into seventy-five different national backgrounds. The largest block of people, however, come from the central-European countries. The fact that the people in any one place are continually moving is evidenced by the fact that approximately fifty new children are enrolled every year into the Sunday school. Because the people move, there are not very many possibilities for a long-time on-going program. The children that you work with one year are not the ones you will work with the next, and also, the people you have attending church one year may not be the people you have attending ten years later to a large extent. It takes a person of faith and courage to keep the work going when the visible signs of progress are absent.

Begun in 1917. Membership Eighty

However, the church is growing. It was started in 1917, and today it has a membership of eighty. Fifty-five of the members are living within the district and form an active group. The average attendance is sixty.

Mission Church Is Conference-Minded

A remarkable thing about this church, which is not often found in any other church of its kind, is that it feels itself a part of the Mennonite Church and is conference-minded. During the war they supported the C.P.S. program and also the relief program. They are interested in missions, and one of their own members, who grew up in the community, has become a missionary. There are others that have gone into various phases of Sunday school work.

The Purpose of the Church

The purpose of the church is to bring people to a complete surrender to Christ and His way of life. The light of the Gospel is shed in dark places and the life of the church has an influence that cannot be estimated or evaluated.

THERE ARE OTHER MEN

"It seems to me there are other men in other lands, yearning and thoughtful. It seems to me I can look over and behold them in Germany, France, Spain, China, Russia and India, talking other dialects. It seems to me if I could know those men I should become attached to them as I do to men in my own lands. I know we could be brethren and lovers. I know I should be happy with them."—**Walt Whitman**

" . . . We respectfully declare that further extension of the power of the state over the lives of men through military training is not desirable; that government control of immature young people is undesirable; that God does have a way of dealing with evil doers through forgiving love and moral judgment; that history is a clear warning against this policy."

— Don E. Smucker for
Mennonite Central Committee

What I Think Most Significant in the Book, "Alternative to Futility"

(The book, *Alternative to Futility,* by Elton Trueblood was nominated more often than any other book by members of General Conference boards and committees when they were asked to name a book for review in *The Mennonite.* We hope that this symposium-review will bring some of its ideas to the readers and stimulate many of them to reading it.—Editor)

S. F. Pannabecker, President of Mennonite Biblical Seminary:

The Christian today is torn between the tendency to give up hope that the present world can be salvaged and the pressure to turn to unchristian ways of staving off further deterioration. The little book, *Alternative to Futility,* stands as an attempt to point a Christian way out. The first significant impression is just this, that there is a way out. This is most encouraging in face of the insipidity of much of the usual Protestant program and the bigotry of the Catholic.

The way out is found in redemptive societies, or fellowships of the redeemed—something once displayed in the early church and repeated in church history. The key word is fellowship. True fellowship is, first of all, a gift of divine grace and, secondly, the work and thought of dedicated men. It is marked by affection, a sense of equality, inner peace, and even boisterous joy. It is realized through commitment, witnessing, mutual responsibility, and particularly discipline.

The analysis of fellowship and suggestions for realizing it are stimulating. The book is a challenge to attempt the same thing in one's own prayermeeting or within the church group. There is nothing essentially new but rather a reinterpretation of the power of small groups when infilled with the Spirit and dedicated to God. Today's society, if infected with this type of fellowship, could rebuild the world as rapidly as the Germans, under Nazi-fostered morale, rebuilt their little land in the thirties.

Ralph Bargen, Bethel College student:

The terrible awareness is not so much, now, of the sense of "decay." Already we grow restless when we hear talk of decay.

The terrible need, now, is of some redemptive formula. Trueblood's book is given to this mood of urgency.

It is the urgency of immediate action, immediate revival of that elementary fellowship. It is no simple, middle-of-the-road formula. It is radical, just as the first Church in the first century was radical; radical, as the Franciscans were radical; as the Anabaptists were radical.

Trueblood speaks of a fellowship that we do not generally know in our day. The churches we have are not, generally, such fellowships. They are empty, "insipid."

Our churches could become dynamic fellowships of adventure in Christianity. But, first, there must be that conviction of each individual, the willingness to abandon the old forms that have proved useless, and the willingness, the desire, to venture into the new experiment.

And there must be a determined witness; "membership" must take on a new significance. "Make all... members of the crew and permit no passengers."

And throughout, there must be this sense of urgency, the sense of all-important choices, a sense of life or death. The "old," "in-between," "dependable," must be forgotten. It is a choice between the amoral mood of a scientific age and the urgent mood of a critical age.

Russel L. Mast, Pastor of First Mennonite Church, Wadsworth, Ohio:

One of the most penetrating minds of our day is that of Elton Trueblood, who has recently published, *Alternative to Futility.* Perhaps more than other present-day writers he would appreciate the emphasis which Mennonite writers have been making in recent years. For instance, he declares that our hope lies in the creation of small redemptive societies within the Church Universal, "devoted to the recovery and fulfillment of radical Christianity." That, we believe is what Mennonite communities and churches should endeavor to do. But on the other hand, there are statements which ought to challenge the emphasis usually made in Mennonite circles. Consider this: "We cannot be loyal to adventurous movements in the past (The Anabaptist?) by copying from their procedure: the only way in which we can be loyal to an adventurous movement is by going beyond it in being adventurous ourselves." One wonders whether the founders of the Anabaptist movement would feel quite at home in the quiet, complacent, conservative atmosphere of our Mennonite communities. Another point of issue which he raises concerns the nature of the church. "Those who make up this nameless order are not united by their virtue, for they are not virtuous . . . " "The Christian church is a society of sinners." That emphasis is exceedingly important in a group like our own which emphasizes the absolute claim of Christ in the whole of life. Any perfectionist ethic must offset the dangers of legalism and pharisaism by holding to the concept that we are yet a society of sinners, albeit, sinners who recognize their need for Christ.

Along with our historical research let us dare to blaze new trails, not to forget the old, but to fulfill it, not to lose our historic emphasis, but to make it vital within the framework of the modern world.

L. L. Ramseyer, President of Bluffton College:

Dr. Trueblood sees escape from the sense of futility which is common in our society today to be in a renewed and revitalized faith in God. This must become active through Christian fellowships. The individual must be thoroughly committed to the life and purpose of this fellowship. The church has become too inactive, with responsibilities held far too lightly on the part of its members. He stresses the great importance of discipline on the part of the members of the church body. In the early church such a disciplined, concerned, and deeply spiritual group brought about great changes. We cannot expect the church to have a great impact on the world until we recover that deep concern and are willing to accept Christian discipline. This deep concern must become active in service.

The spirit of the book can best be shown by a few quotations. "We are in a time of crisis when we need a dynamic fellowship to turn the world upside down." "How is civilization changed? It is changed, early Christianity answers, by the creation of fellowships which eventually become infectious in the entire cultural order." "Once a church was a brave and revolutionary fellowship, changing the course of history by the introduction of discordant ideas; today it is a place where people sit on comfortable benches, waiting patiently until time to go home to their Sunday dinners." "Powerful groups, for whatever ends, are disciplined groups, whereas libertarian movements end in futility." "Worship that does not result in service is barren; service that does not arise out of worship is superficial and rootless."

The church will become powerful when its members become more deeply concerned, more deeply spiritual, and more willing to accept discipline for what they believe. This is Dr. Trueblood's theme.

(**Alternative to Futility** is published by Harper and Brothers, New York. It can be purchased from our conference book stores.)

Contrast in India

(The following letter by the Edward Burkhalters was written to the Executive-Secretary of the Foreign Mission Board on April 3, from Champa, C.P., India.)

We wish that you could have been with us early Easter morning to attend the Easter Dawn Service held here in Champa in typical Indian fashion. It made quite an impression on us who were in India for our first Easter. Easter begins early in India!

At 4 A. M. we were awakened by the ringing of the nearby church bell. We turned over for a couple more minutes of rest, but thoughts of sleep left us as we began to hear the jabbering of Christian children from the local compound. They had come to the chumpa tree near our beds to shake down the beautiful white blossoms, with which they intended to decorate the graves in the Christian cemetery.

In a few minutes they were gone, and then shortly they reappeared in a group, carrying bamboo torches and singing the Hindi version of "Christ the Lord is Risen Today." That, and other Easter songs, came floating over the dry rice fields, for three other groups of Christians from the local community were marching toward the forks of the road. They also held their torches high, and as the groups converged in the dimness of the early morning they looked like a regular "Gideon's Band."

We joined them as they marched on to the cemetery. The first rays of the morning sun were just breaking as the Easter Dawn service was held amidst the flower-bedecked graves.

This service was quite a contrast to the heathen festival called "Holi" which occurred just three days before. This "Holi" festival is far from holy, for the celebration is used as an excuse for all kinds of evil, and a woman with any moral standing whatever certainly won't be seen in the village "streets" that night.

In mythology there was a king who had a son and a daughter. The daughter, whose name was Holika, had the power to emit fire. The king set himself up as a god and obtained the worship of everyone except his son. The father tortured his son, but to no avail. Finally Holika was called to do away with this son by burning him, but he would not be burned for he was such a good man. To commemorate the life of this son, and the dislike for Holika, they now have this heathen festival called "Holi" after Holika.

The festival is indescribably vile in its obscenities, especially in south India where they almost always include animal sacrifices. On the night before the festival, the people get into groups and build a large fire which is to represent the fire of Holika. They sit around it all night, singing songs to the weird rhythm of the drums and giving "golli" (Indian swearing) to Holika.

Early the next morning they throw rocks and dust to put out the fire. However, the throwing doesn't stop there, for they throw things at each other and spray everyone in sight with red water. What a contrast this was with the Easter Dawn service held by the Christians:

We are studying Hindi with an added impetus after witnessing these events. In a few weeks we will be joining the other language students in traveling to Landour to attend language school. We will appreciate your continued prayers as we all strive to master this necessary tool for making the gospel known.

Our Home Mission Work

by Rev. A. J. Neuenschwander, Secretary

BEFORE Rev. and Mrs. A. W. Friesen flew to South America recently, they were privileged to attend the Eastern District Conference where they renewed friendships and made new friends who were interested in the Mennonite refugee problem. Reverend Friesen spoke in three Eastern District churches on May 2.

By this time, the Friesens have undoubtedly already visited and conferred with General Conference Mennonites in Brazil. After a short visit there, they were to fly on to Paraguay, where they will work most of the two years they will be gone. Let us pray that God may give them the necessary vision, patience and wisdom to make the right decisions to help our brethren in their new conditions and circumstances.

Ministers Change in Mexico

Rev. and Mrs. Frank P. Dyck, who have served nearly two years in the Hoffnungsau Mennonite Church, Cuauhtemoc, Chih., Mexico, are returning to Canada with their daughter. Rev. and Mrs. Cornelius Boldt, Osler, Saskatchewan, will succeed them. Reverend Boldt has been teaching public school in Saskatchewan. Both he and his wife have felt the call of the Lord to give themselves fully into His service and so the decision was not hard for them. They hope to attend the Canadian Mennonite Conference in July, and soon thereafter leave for the new field.

Developments in Toronto, Ontario

The field in Toronto, Ontario, was opened in the fall of 1943, when Rev. Arnold A. Fast went there as full time worker. On January 1, 1947, Rev. and Mrs. H. Albert Claassen, took up the work for a period of two years. The group had a temporary organization until recently. In the last few weeks they have voted to form an organization, adopt a constitution, and to accept charter members. The group has adopted the official name of "United Mennonite Church of Toronto."

Early in the year the Claassens asked the Board to be permitted to return to their home in Beatrice, Nebraska, before the winter snows would set in. The Board, in cooperation with the group, extended a call to Rev. Frank P. Dyck to take up the work in Toronto. The call was accepted, and so the Dyck family will begin its work in the United Mennonite Church of Toronto, September 1, 1948.

(Continued from page 3)

practically every form of medicine, have good news in knowing that it may not be so much the physical body but rather the mind and the emotions that may cause their asthma. The individual with emotional trouble can frequently find help in a good Christian counsellor. This Christian truth was expressed by James long ago when he said, "Confess your faults one to another, and pray one for another, that ye may be healed."

Peace Committee Boosts Institute of International Relations

The Peace Committee of the Western District is boosting attendance at the Institute of International Relations to be held in Wichita, June 4-13. It offers to pay one-half of one ten dollar ticket that any church in the district may purchase. Full instructions have been sent to all pastors. The ticket referred to may be used by one or a number of persons.

The Committee feels that during these threatening times " . . . . our Mennonite churches have a serious obligation to get behind all those efforts made in the direction of international peace and understanding."

The following is the tentative day by day program of the Institute.

TENTATIVE

Day-by Day Program—Institute of International Relations, Wichita, Kansas, June 4—13

Symposiums and Round Tables each afternoon, 1:30

Quiet Worship each morning at 8:30—Teas at 3:00 P. M.

Friday, June 4th

3:00 Opening of Institute—address by W. A. Young "Forming Moral Judgments Under Pressure"
8:00 REINHOLD SCHAIRER—"A Realistic Look at Europe"

Saturday June 5th

9:15 WILLIAM BOYD—"The Case for Hawaiian Statehood"
8:00 REINHOLD SCHAIRER—"A Realistic Look at Europe"
1:30 Round Table—Schairer, Boyd, Young
8:00 WILLIAM BOYD—"Rising Tensions around the World"

Sunday, June 6th

3:00 ELMORE MC KEE—"Religion's Answer to Futility" Rembao, Schairer, Boyd
8:00 Neighborhood Church Services—Institute Speakers

Monday, June 7th

9:15 WILLIAM BOYD—"The Present Southern Revolt"
10:45 EDDY ASIRVATHAM—"Asia's Requirements for Peace"
1:30 Round Table—Boyd, Schairer, Mc Kee, Asirvatham
8:00 ALBERTO REMBAO—"Good Neighbors Make Good Neighbors"

Tuesday, June 8th

9:15 ALBERTO REMBAO—"Traditions and Legends of Old Mexico"
10:45 WILLIAM BOYD—"America's Colonial Practices"
1:30 Round Table—Rembao, Boyd, Schairer, Mc Kee, Asirvatham
8:00 ELMORE MC KEE—"Rebuilding the Wasted Places"

Wednesday, June 9th

9:15 ELMORE MC KEE—"Our World Is Not Dead"
10:45 REINHOLD SCHAIRER—"Bases for Hope in Europe"
1:30 Round Table—McKee, Schairer, Boyd, Asirvatham
8:00 EDDY ASIRVATHAM—"Gandhi's Challenge to a Warring World"

Thursday, June 10th

9:15 MAYNARD KREUGER—"Economic Conditions and Violence"
10:45 EDDY ASIRVATHAM—"The Christian Conscience and Violence"
1:30 Round Table—Kreuger, Asirvatham, Mitchell, Mc Kee
8:00 BERT MITCHELL—"Life Behind the 'Iron Curtain' "

Friday, June 11th

9:15 BERT MITCHELL—"Communism—What is It?"
10:45 LOUIS DOLIVET—"U S S R and the Rest of Us"
1:30 Round Table—Mitchell, Dolivet, Mc Kee, Asirvatham
8:00 LOUIS DOLIVET—"The United Nations"

Saturday, June 12th

9:15 LOUIS DOLIVET—"Problems and Potentials in World Government"
10:45 Symposium—Asirvatham, "Asia and the U. N."—Mitchell, "Russia and the U.N."—Kreuger, World Economy and the U.N."
1:30 Round Table—United Nations—United States—U.N.E.S.C.O.
8:00 MAYNARD KREUGER—"Bread and World Peace"

Sunday, June 13th

3:00 Symposium and Round Table—"The Time is Running Out, What Shall We Do?"—Dolivet, Mitchell, Kreuger

Tuitions and Fees:

Full Tuition, Ten days—$15.00
Evening and Sunday Tuition (for working people), ten day—$4.50
Group Tickets, Nine sessions, any time—$5.00 or twenty sessions—$10.00
Single Admissions, daytime—60c Evenings—75c Morning, 2 sessions—$1.00 One day, 4 sessions—$2.00

If possible, plan to attend the entire Institute. Send groups from church societies and clubs. Seek to develop moral judgments in the face of mass pressure.

CALL FOR CHRISTIAN SCHOOL TEACHERS

Elsie Pfister, Incline, Kentucky, writes to the Board of Home Missions that they have need for Christian teachers in their country schools.

"Our country schools are almost closed now (March), but July, when they open again, is not far away. Teachers are very scarce and our superintendent asked us, just a few days ago, if we could find a Christian teacher or teachers who would be willing to teach here. Anyone with sixty-four hours of college could be placed without question. You might know of someone who would like to take up this ministry, if only for one school year. We would be glad to be put in touch with anyone who may be interested.

This seems to be a real opportunity to render Christian service in a needy field and to study rural conditions where our mission workers are laboring. Since July is not too far off, we suggest that anyone interested write to Miss Pfister immediately.
—A. J. Neuenschwander, Secretary

Mennonite World Conference Coming

Fourth Mennonite World Conference to Convene at Goshen, Indiana, and North Newton, Kansas

The first post-war Mennonite World Conference has been in preparation for some time. It is being sponsored by the Mennonite Central Committee which has set up a number of sub-committees to work out detailed plans. A wide-range program including all vital phases of Mennonite practices, concerns, and activities has been prepared for discussion. The subjects will be presented by Mennonite representatives from various countries.

Some fifty delegates are expected to come from countries like Holland, Germany, France, Switzerland , Brazil, Paraguay, and the foreign mission fields. Various groups of Mennonites from the United States and Canada will be present in great numbers.

The Conference is to convene from August 3 to 10. The first session of the Conference is to be held at Goshen, Indiana, from August 3 to 5 and the second at North Newton, Kansas, from August 7 to 10.

A World Conference of Mennonites is by nature and purpose somewhat different from the usual American Mennonite group conferences of organized bodies which meet mainly to discharge their regular business. Little business will be taken up, but like at other conferences, there will be ample opportunity for fellowship and for gaining inspiration and information—all on a world-wide scale. It will be most worthwhile to attend. Keep these dates in mind when you are planing your summer's activities.

This will be the fourth Mennonite World Conference. The first one was held in Switzerland in commemoration of the four hundredth anniversary of the founding of the Mennonite Church. The second took place in Danzig and dealt mainly with the problem of helping the Mennonite refugees who had just come from Russia. The last one, in 1936, was held in Holland partly in commemoration of Menno Simons' conversion. It was the best planned and best attended of all. We are looking forward to a well represented and a well attended fourth World Conference in America.

A WORD FROM P. H. RICHERT

Dear Mission Friends:

A few weeks ago Miss Kornelsen from Canada stopped in here to bid me farewell on her way to India. The Board has appointed her for India, but the treasury does not at present permit to send her. She is only the second missionary from Canada to India. So I believe the churches in Canada will wish to help send her. Miss Marie Duerksen from Newton is also ready to go to India. So this appeal is also for her. I should perhaps have waited with this appeal until the Secretary of the Board made the appeal, but he is usually very busy. So he will not object to this.

Sincerely yours, an old mission friend,
P. H. Richert

MORE REFUGEES LEAVE EUROPE

The second vessel chartered this year by the

IF I JUST HAD A STORY!

Have you ever said that? Epecially, when you needed a story to illustrate a point in your Sunday school lesson? No need to keep on wishing, just buy one of the following books. Each one is completely indexed and consequently easy and quick to use.

Cycolpedia of Bible Illustrations by Paul Holdecraft, contains 1400 stories illustrating Bible truths $3.00

Macartney's Illustrations, containing 1500 illustrative stories, poems, incidents and parables $2.50

Master Book of Humorus Illustrations. 1620 laughs all in good taste, also 414 sparkling epigrams. $1.69

Sent postpaid upon receipt of check from any of our conference stores.

Mennonite Book Store
710 Main Street
Newton, Kansas

Mennonite Book Store
Rosthern, Sask., Canada

Mennonite Book Concern
Box 31
Berne, Indiana

I.R.O. to carry Mennonite refugees to South America, left Bremerhaven, Germany, on May 17. **The Charlton Monarch,** is carring 258 men, 268 women, and 232 children under sixteen years of age. Arrangements are being made to transport these people inland by river boat from Buenos Aires, to Paraguay.

With the departure of this group, the number of Mennonite refugees who have been able to leave Europe since the end of the war totals 3,923 to South America, somewhat over 1,100 to Canada, and 36 to the United States. This represents nearly half of the 11,000 homeless Russian Mennonites who were located in Western Europe at the end of the war. It is hoped that a substantial number of those remaining can come to Canada within the next months, and that legislation in the United States will also permit entrance of a larger number to the United States.

In order to help coordinate the efforts in Mennonite refugee migration, William T. Snyder, Director of the Mennonite Aid Section, left on May 20 for a short period of work in Europe, contacting not only our Mennonite workers, but also various officials who are in position to give assistance in our refugee program.

Thanks In Advance

Some people never say "Thank you."

Some people are courteous, and say "Thank you," whether they mean it or not.

Some people say "Thank you," but it took them a long time to get around to it.

And some people say "Thank you,"—in advance.

Take, for example, Paul Schrauder, refugee artist from the French Zone in Germany. We received a little note from him some weeks ago indicating that he was an artist and wondering whether there might not be some people in the States who would be willing to send him a food parcel—say, for example, a CARE package—in exchange for some paintings. We wrote him asking whether we could see a sample of his work.

Lo and behold, one day a package arrived on which there was $2.20 duty, and upon opening it we found four oil paintings.

You can't eat oil and when a man is hungry—and can paint with oils!—no wonder he wonders whether there aren't some people—somewhere—who would be willing to give him something to eat for these oils.

This morning three more oil paintings arrived—three more dollars duty . . . .

These oil paintings—as many as are still left of them—are on display now at 722 Main. Each painting is Schrauder's "Thank You" in advance for something to eat. Oils are permanent—these pictures will grace any home permanently!—but good will is more so—the greatest of these is, after all, "love."

College and Seminary News

FREEMAN JUNIOR COLLEGE

Commencement exercises this year were held on Friday, with Rev. Edmund Miller presenting a challenging address on "Planned Lives for Kingdom Services." Fifty-four students graduated, twenty Academy Seniors, nineteen First Year and six Second Year Teachers Training Students, and nine received the Associate in Arts Degree. In connection with this service Rev. Edmund Miller was formally installed as the new president of Freeman Junior College. The installation services were opened by Adolph Preheim, President of the Board of Trustees, who presented the "charge" to the new president. This was followed by a dedicatory prayer by Dean Harold Gross, after which Rev. Miller responded by accepting the charge presented to him. Rev. George Warkentine, chairman of the Mennonite Ministerial Association of this area, pledged the prayer and co-operation of the churches to President Miller in his new work. The services were closed when Rev. Orlando Goering pronounced the benediction. We wish to welcome President Miller and his family to the campus and to the community and to pledge them our co-operation, our prayers and wishes for great usefulness in the important field of Christian Education.

MENNONITE BIBLICAL SEMINARY NEWS

Arnold Nickel of Mountain Lake, Minnesota, who will graduate in 1949, was elected president of next years student body, succeeding Jacob Goering of Newton, Kansas.

Katie Andres, the librarian, was in Newton, Kansas, this week attending the funeral of her brother, Gus Andres.

Andrew R. Shelly of the Stirling Avenue Mennonite Church of Kitchener, Ontario, was on the campus two days this week discussing the plan for the elimination of the Seminary debt by the end of June. In addition to visiting churches across the United States and Canada, Brother Shelly has sent out almost four hundred letters to various supporters of the Seminary in connection with our financial needs.

The lectures of Dr. Franklin H. Littell of the University of Michigan were also greatly appreciated. Dr. Littell emphasized that the Anabaptist vision is being rediscovered by many Christians today.

One of our students, Harold Thiessen, is a piano tuner by avocation. This week he practiced his skill on one of our seminary pianos.

BETHEL COLLEGE

A pre-enrollment for the summer session was made on May 22, promising a larger than usual attendance during the summer terms, which run from June 3 to July 9 and from July 12 to August 4. Mr. Eldon Graber is director of the Summer school. Campus building and improvements, which have been carried on throughout the winter, will be intensified during the summer months. Among the larger projects is the erection of the new Student Industries Building on the corner of Twenty-Fourth Street and Main, providing for more classrooms in the main buildings. Maple Home, the former dining hall, will be moved to West Twenty-Seventh, the upstairs remaining an apartment and the downstairs made available to the Music Department. The completed Health Center will also provide four new apartments and extra guest quarters, and a house for faculty use has been moved in on West Twenty-Fourth. During the month of June the A Cappella Choir will visit communities on the Pacific Coast. At least twelve Bethel students plan to serve in MCC Summer Voluntary Service and seven will be among the Mennonite students on tour in Europe.

Two terms of summer school will be offered at Bethel College, North Newton, Kansas, beginning on June 3. The first term will end July 9 and the second will convene on July 12 and end August 4.

In addition to regular Liberal Arts courses that will be offered, special provisions have been made for teachers to meet certificate renewal requirements. Several new courses will be introduced for both five and three quarter hour credits. Among them will be "Guidance in the School," "Family Health," and "Agricultural Economics."

Students may earn a maximum of eight quarter hour credits the first term and five quarter hours the second, and a quarter hour of music for both terms. This enables a student to earn a total of fourteen quarter hours for the summer.

Classes will meet only in the morning. The library, laboratories, dormitories, dining hall, gymnasium and other facilities of the regular school term will be open to summer students. A program of recreation is planned.

Registration will be held on Thursday, June 3, for the first term and Monday, July 12, for the second.

Anyone interested in securing information regarding the summer terms may contact the Director of the Bethel College Summer Session, North Newton, Kansas.

Jottings

—Alexanderwohl Church, Goessel, Kansas: Dr. J. E. Hartzler held a series of meetings May 2-7 at the Goessel High School auditorium. They were sponsored by the Ministerial Association of this community. Every evening before the sermon he related some interesting facts about Palestine and its people. Guest speakers recently have been: Rev. Albert Gaeddert, of the Hoffnungsau Church, and Rev. J. B. Frey, for years a missionary to the Hopi Indians in Arizona. The Bethel College A Cappella Choir gave a program on April 25.—Katie Wedel, Corr.

—First Church, Geary, Oklahoma: The Vacation Bible School enrollment now stands at thirty. Mrs. Peters, wife of the pastor, helps with the pre-school group.

—Deer Creek Mennonite Church, Deer Creek Oklahoma: We are awaiting the arrival of our new pastor, Richard Ratzlaff. Rev. H. P. Fast, of Orienta, held daily meetings here from April 18 to April 23. Rev. and Mrs. Albert Jantzen, from California, are visiting with Rev. and Mrs. John Lichti.—Corr.

—First Church, Pretty Prairie, Kansas: Rev. Howard G. Nyce, of Allentown, Pennsylvania, has accepted the call to the pastorate of this church. A large audience enjoyed the program by the Men's Chorus of the Eden Church. Missionary Mannings spoke here on the evening of May 21. The church has decided to move the parsonage to town and remodel it. —Ralph Krehbiel, Corr.

—Inman Church, Inman, Kansas: We had a record attendance in our church on Pentecost. Sixteen were baptized, four of which were adults. Besides this group there were twelve additional persons received as members in the church.—Corr.

—Immanuel, Los Angeles, California: We were richly blessed by the ministry of Rev. A. E. Kreider and the other speakers at our recent missionary Conference. At the close of the afternoon service we had a tea and a missionary exhibit. In the evening service sixteen of our young people in training for the ministry or missionary service gave their testimonies. "Our Ambassadors" is the name of a booklet published by the church. It contains a picture and challenge from each of our missionaries. Our goal for the week was one thousand dollars, and we all rejoice that the total offering was fifteen hundred dollars.—Mrs. Harold Burkholder, Corr.

—Johannestal Church, Hillsboro, Kansas: Rev. John F. Schmidt brought us the morning message, while Rev. J. M. Regier was at Inola, Oklahoma. Seven

"Mennonitisches Jahrbuch" Now Ready

The MENNONITISCHES JAHRBUCH, formerly the BUNDESBOTE KALENDER, is now printed and is being mailed from this office. The price is 25 cents per copy—and the book, chock-full of pictures and interesting materials— the best that has appeared in Mennonite literature during 1947—will give hours and hours of inspiration, information, and enjoyment.

Order a copy for yourself, and, say, half a dozen or so for refugees in Europe who need good reading, as well as good food and clothing.

Readers may get a copy from their pastor or write to the office nearest them: Mennonite Book Concern, Berne, Indiana; Mennonite Book Store, 710 Main, Newton, Kansas; Mennonite Book Store, Rosthern, Saskatchewan; or Mennonite Publication Office, 722 Main, Newton, Kansas.

The Washington Scene

By Paul Goering

May 25. The draft appears to have a high enough priority to enable it to get through the legislative log jam facing Congress, and despite the evidence piling up in congressional hearings showing how the Army and defense department scuttled the Reserve components of the armed forces, it seems unlikely that the draft can be stopped. Many congressmen would prefer not to vote on the draft, but they are reluctant to vote against it.

Although the military has demanded UMT on the grounds of building up the reserves, members of Reserve organizations have testified that the Army hasn't even written to the men who enlisted in the Reserve after the war nor given them training. This and other recent events have slowed the military drive, and opposition to the draft is now the highest it has been at any time since the President's message on March 17. But the break is not big enough to defeat the draft.

The Pentagon has been turning the heat on Rep. Allen, chairman of the House Rules Committee. Allen has given the bill a severe testing and it is reported that his Committee is equally divided on the question of giving the bill a rule for getting it on the floor.

of our women and four of our men helped pack at the MCC clothing center at Newton, Thursday.—Corr. Mrs. Arnold A. Plenert

—Beatrice Church, Beatrice, Nebraska: Rev. Albert Gaeddert was with us Ascension Day morning and evening. His evening message dealt with U. M. T. The Bethel College Fellowship Drive was held May 16. The young people of the two churches again plan to concentrate on choir work at their bi-weekly meetings during the summer months. Mrs. Frank Enns, missionary to Africa, has consented to speak to us on May 30 and 31.—Mrs. Elbert Koontz, Corr.

—Calvary Church, Barlow, Oregon: May 14 a dinner was given in the church basement honoring our pastor and his wife. Rev. and Mrs. Paul N. Roth, on their silver wedding anniversary. Many friends and relatives attended. The evening was spent in visiting, and an informal program was enjoyed. May 16, Mr. and Mrs. Aron Sukau had charge of the evening program. They are highway and cabin tract distributors. They showed a sound film.—Corr.

—First Church, Nappanee, Indiana: A few weeks ago on Sunday evening, Everett Mishler told us about his experiences in Washington, D. C., trying to contact a number of Congressmen against the draft peace-time conscription bill. The Sunday our pastor attended the Middle District Conference in Wayland, Iowa, Dr. J. E. Hartzler took charge of our services. The young adult class has completed mimeographing the church constitution. We celebrated Mother's Day in our church as "The Festival of the Christian Home" and also had infant consecration. The Girl's Gospel Team quartet of Bluffton College had charge of our evening service. We had our annual Mothers and Daughters meeting of the Missionary Circle on Tuesday evening and our speakers were Tineka Spuijman and Frieda Siemens of Holland and Paraguay respectively, both students of Goshen College. The total amount raised by the Intermediates through the collection and sale of old papers was $14.08, most of which was used for Middle District Young People's projects. This coming Sunday evening we will have as our guests in the first of a program exchange the intermediate choir of the Union Center Church of the Brethren.—Mrs. Loyal Corwin, Corr.

—Menno Church, Lind, Washington: Highlights of recent worship services were the baptism of four young people on Pentecost Sunday and the consecration of four children on Mother's Day. Rev. J. J. Esau brought us a message on "The Riches of Christ" the evening of May 13. The young people showed the film. "Beyond Our Own," at their last Sunday evening meeting. Special services at the Cemetery are being planned for Memorial Day at which time the new cemetery building is to be dedicated.

—Bethel Church, Lustre, Montana: Rev. J. C. Kaufman will give the dedication sermon at the dedication of the house of worship of the Bethel Church on June 13. Five minutes talks will be given by Rev. Karl Dick, Rev. J. J. Toews, and George J. Schmidt. Rev. J. A. Tieszen will also make some remarks. Reports will also be given by those who have had a part in the building program. The cause of the Deaconess Hospital at Glasgow, Montana, was presented in our church at a community meeting on May 20.—Corr.

—Rev. Howard G. Nyce was awarded the degree of Doctor of Divinity at the sixty-second anniversary of the Theological Seminary of the Reformed Episcopal Church, Philadelphia. Reverend Nyce has resigned as pastor of the Allentown and Upper Milford Churches to accept the pastorate of the First Mennonite Church of Pretty Prairie, Kansas. He will begin work in Kansas the first Sunday in September. Reverend Nyce will conclude a pastorate of nineteen years when he leaves Allentown. Reverend Nyce was presented for his degree by Reverend Howell Foster, who graduated with him in 1927 from the Theological Seminary of the Reformed Episcopal Church. Another classmate of Dr. Nyce was Dr. William Culbertson, president of the Moody Bible Institute. Dr. Cubertson was unable to attend the service. Dr. Nyce delivered the commencement address on the subject of "Faithfulness."

—First Mennonite Church, McPherson, Kansas: Over eleven hundred dollars were cleared at the recent bazaar. Mr. N. Paul Stucky, of Bethel College, showed some slides at a C. E. program recently. The church had its Sunday school picnic on May 31, with a children's program and a picnic lunch. —Mrs. J. W. Goering, Corr.

—Friedensburg Church, Avon, South Dakota: The new broadcasting station at Colombus, Nebraska, is coming in clearly. So far there has been no jazz or objectional advertising. Rev. Edward Duerksen went to Madrid, Nebraska, on May 23 to install Rev. J. P.

Calendar of Coming Events

June 4-13. Institute of International Relations, Friends University, Wichita. Speakers: Eldy Asirvatham, Maynard Kreuger, Louis Dolivet, Bert Mitchell, etc.

June 5-9 Northern District Conference. Bethel Church, Wolf Point, Montana.

June 14-20. All-Mennonite Retreat for grade school and high school young people, Camp Mack, Milford, Indiana.

June 24-27. Pacific District Conference, Aberdeen, Idaho.

July 1-5. Young Adult Retreat, Mennonite Seminary, Chicago. Leaders, Leonard Metzker, H. W. Burkey, J. Winfield Fretz, Don Smucker, and J. N. Smucker.

July 3. Canadian Ministers' Conference. Gnadental, Manitoba.

July 5-7. Canadian Mennonite Conference. Gnadental, Manitoba.

July 29—August 5 General Conference **Ministers' Retreat, Estes** Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

Glanzer as pastor. Rev. Harold and Bertha Barber and boys, missionaries to Colombia, South America, are home on furlough.—Corr.

—Bethany Church, Quakertown, Pennsylvania: On May 16, two students from Puerto Rico and two students from Holland told us about their countries and of their experiences in the United States. A full house heard these students from Bluffton College.—Mrs. Ed. K. Stoneback, Corr.

—Salem Church, Dalton, Ohio: We have just received a grateful note of acceptance from Irvin Richert, student at the Mennonite Seminary, Chicago, whom our congregation voted to give a call for his first pastorate. He will start part-time service this fall and continue into full-time by graduation time next June.—Mrs. Ivan Badertscher, Corr.

—Hebron Church, Buhler, Kansas: Dr. Metzler, of McPherson College, conducted a week of evening services in our church. Baptismal services were held on May 2. Our church is practicing immersion, but by request these candidates were baptized by sprinkling. Since Reverend Nickel is not an ordained elder, Rev. A. J. Dyck, of the Hoffnungsau Church, officiated. —Mrs. Sam Regier, Corr.

—Mount Olivet Church, Huron, South Dakota: Missionary Helen Tieszen spoke in our church on April 25, 26, 27, 28, and told us of her missionary experiences and the needs of the mission. The Emmanuel Church brought a C. E. program on May 16.—Anna E. Hofer, Corr.

—Richfield, Pa., Church: Rev. Cornelius Wall gave his farewell message May 23 after having served us the past months. Rev. Wall and wife plan to leave for Europe on July as mission workers through the M.C.C. Kenneth Bauman will supply our pulpit during the summer months.—Wilma Hoffman, Corr.

—First Church, Lehigh, Kansas: May 16 our pasto Rev. P. W. Goering, had charge of the worship servic in the old people's home in Goessel. Levi Koehn, ministerial student from Bethel College, filled th pulpit in his stead. On May 23 we observed Children' Day and consceration of babies. The pastor delivere a short sermon especially for the children. It bein Rev. Goering's birthday a special musical numbe was dedicated in his honor. A fellowship dinner followed.—Mrs. I. H. Balzer, reporter.

—Goessel Church, Goessel, Kansas: The past mont we have gained nineteen new members, thirteen b baptism and six who came to us from other churches We were also privileged to take part in the Unio Services together with the Alexanderwohl and Tabo Churches where Dr. J. E. Hartzler brought to us th task of paying rent to God by living a life of servic for Him. The choir is working on the project of purchasing an electric organ for our church. A new heating system is being installed. This will also serve as cooling system during the summer months.—Mrs Roland Dirksen, Corr.

—Bethel Church, Lancaster, Pennsylvania: Rev. Abe M. Wiebe was ordained to the eldership of the Bethel Church on May 30.

—Johannstal Church, Hillsboro, Kansas: We recently gave the one-act play, "The Challenge of the Cross." We invited the neighboring churches.—Mrs. Aronld A. Plenert, Corr.

Those Who Have Died

REV. CORNELIUS FREY, who passed away on March 24, was interested in education and missions. When young he attended various schools, including the Halstead Seminary. He attended Bethel College part time for a long number of years. He had a hunger for wide reading and self study. Mission work was also close to his heart. For eight years he served a church in Oklahoma, and for many years he served churches when called to help out. He also taught school, did editorial work and in addition farmed. He was a man who was interested.

Mrs. Elizabeth Raber, Versailles, Missouri, homemaker, member of Bethel Mennonite Church Fortuna, Missouri, born July 27, 1855, and died April 16, 1948. **G. H. Andres,** Newton, Kansas, farmer, dairyman, and salesman, member of the First Mennonite Church, born September 2, 1886, and died May 18, 1948. **Sharen Ann Ewert,** daughter of Mr. and Mrs. Irwin H. Ewert, Elbing, Kansas, born March 18, 1945, and died May 20, 1948. **Mrs. Elmer Ohl,** Milford Square, Pa., homemaker, member of the West Swamp Church, born September 11, 1873, and died May 6, 1948. **Jacob D. Gering,** Marion, South Dakota, member of the Salem Zion Church, born February 10, 1871, and died May 12, 1948. **Henry S. Lehrman,** Newton, Kansas, laborer on Santa Fe, member of First Church, born August 17, 1888, and died May 14, 1948. **Abraham Bergman,** Newton, Kansas, retired farmer, member of First Church, Newton, Kansas, born September 11, 1855, and died March 25, 1948. **Mr. Arthur Wallace Payne,** Colfax, Washington, captain of fire department, member of the First Mennonite Church, born August 20, 1890, and died April 6, 1948. **Mrs. Katherine Voth Koehn,** Meno, Oklahoma, homemaker, member of the New Hopedale Church, born September 30, 1860, and died April 9, 1948. **Mrs. Barbara Diller Herr,** Bluffton, Ohio, homemaker, First Mennonite Church, born May 24, 1874, and died April 10, 1948. **Mrs. Anna M. Spaeth,** Philadelphia, Pa., homemaker, First Mennonite, Philadelphia, born 1894, and died March 30, 1948. **Mrs. Albert Winkler,** Bluffton, Ohio; homemaker, member of First Mennonite, born October 29, 1887, and died March 12, 1948. **Mrs. Anna Moser Loganbill,** Fortuna, Missouri, homemaker, member of Bethel Mennonite Church, born October 5, 1865, and died May 9, 1948. Margie Zacharias, Winton, California, member of Bethel Sunday School, born August 21, 1937, and died May 10, 1948.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
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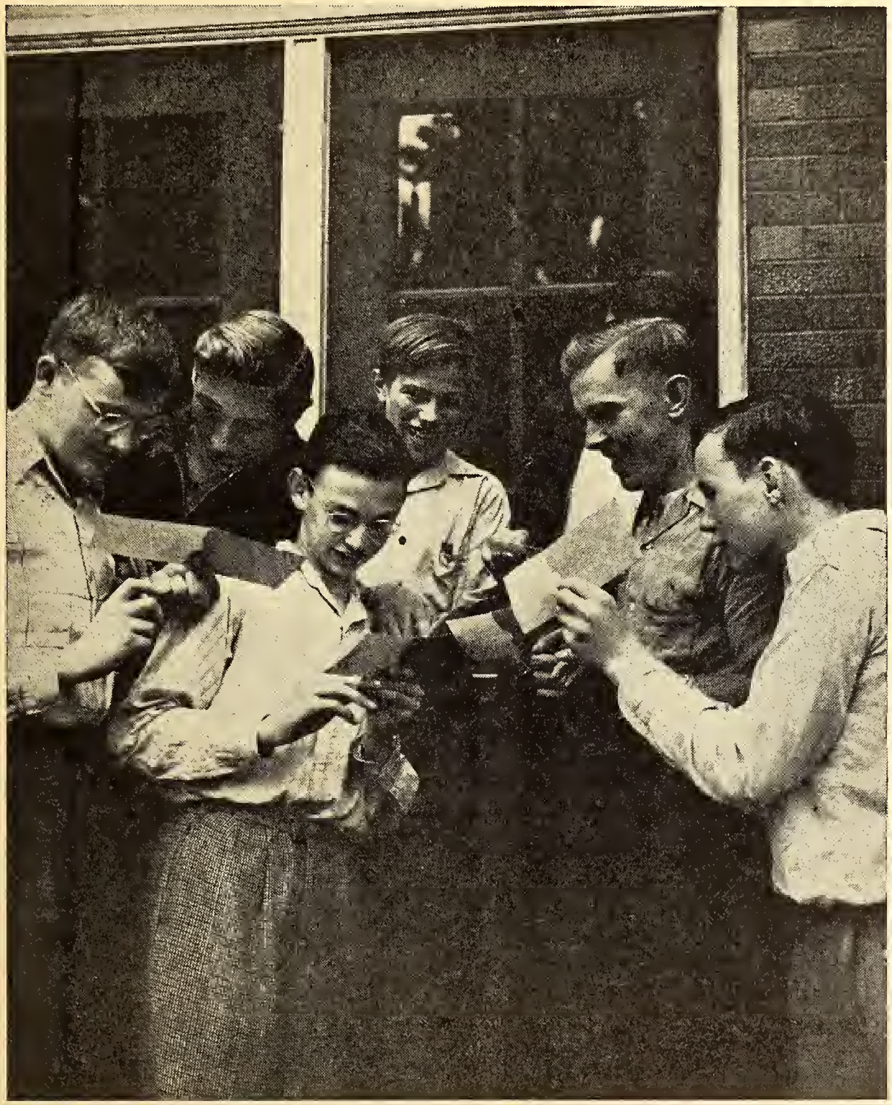

Cut, courtesy "Gospel Messenger"

It's All Over

Ah! It's all over! School is over! The work is one, the grades are in! And this is the end result. tiny mark tells what was accomplished after months f effort. If those months of work were done with nthusiasm, interest and application, the little mark ells about it. If those months of work were ones of etting by, idleness, and lack of interest, the little ark tells about it.

It is always interesting to learn what others ink of us. The eagerness on these faces reflects that interest. What does the teacher judge I was worth this semester? How do I rate with the school and with my fellow students?

It always feels good to finish a job. It always feels good to wind things up and then be able to say, "That's that." So it is with school. Yet, doubtless most students will by next fall be looking forward to the beginnings of a new session. School has ended. Now for a summer, active, profitable and with lots of interesting fun.

The Winner

A Story

by Ruth Steffen

"I'm awfully hot—aren't you?" cried Tom as he wiped off his perspiring brow.

"Yes, same here, but we'd better hurry if we intend to make it to the swimming pool in time for the race," said Larry. And with that they both peddled their bikes all the faster.

On this sultry summer afternoon with not a cloud in the azure sky, Tom and Larry, who were pals, were making their way to the swimming contest. They were going to try to win a lifesaving race, for whoever won the contest became the pool lifesaver. There was no doubt about it that Tom would win, but he was a modest chap and wouldn't admit his skill.

The rules, however stated that the contestants had to be at the pool at a certain time to be eligible. The boys, with a fear of arriving late, suddenly heard a shrill woman's cry—"Bobby!" Bobby!"

Without hesitation the boys tried to place the cries. Then they heard, "Boys! Oh, boys! Come quickly!" Up the road a piece they saw Mrs. Johnson frantically waving to them.

"I wonder what's wrong," said Larry.

"Let's hurry!" called Tom.

Mrs. Johnson was weeping and calling, "Hurry—please!'

"What's the trouble?" inquired Tom.

"Bobby, Bobby's lost!" she exclaimed.

"Lost!" echoed Larry, "when did you see him last?"

"Oh, about an hour ago he was playing by the near woods and when I looked out for him, I couldn't find him. Please help me!"

Tom and Larry exchanged looks; the same things passed through their minds; they would miss that all important race! They stood looking at each other when Tom finally spoke, "I'm staying. Quick, go call the police and tell the other kids that they might help in the search."

Quickly Larry was off and Tom started running toward the large woods calling for Bobby. There was an emptiness in Tom's heart as he ran and a big lump in his throat. The rules of the contest said that you must be on time. He'd never make it! He'd never get the chance to try out to become lifesaver!

Soon he forgot the race and was all in earnest in finding three-year-old Bobby. "The first thing," he said to himself, "is to locate any wells or creeks round about here." It came to his mind that there were creeks around and possibly no wells. Yet somewhere in the back of his mind he vaguely remembered once seeing a large well around the woods. The all-important thing was to find the well!

Tom kept looking for any evidences that might show that little Bob had been around. After looking for over half an hour, he found a little dirty shoe. Evidently it was Bob's finding the shoes which gave him new courage.

Just then he heard a noise which sounded like a faint cry. He stopped and listened—perhaps it was just his imagination working tricks on him, so yelling all the time, he continued his search.

As he kept going deeper into the woods he heard another noise—sure it was Bobby! Exhausted he ran towards the noise and sure enough about five hundred yards ahead of him was Bobby sitting on the well looking down. Tom was about to yell "Bobby" when he remembered it might scare him, and in he'd fall. But before Tom could bat an eyelash, Bob had lost his balance and had fallen into the well. Tom heard the large splash, and was so scared he could hardly think. As he remembered it, that well was deep and filled with water. He ran with all his might to the well and peered into its deep blackness. He couldn't even see Bobby—.

Hastily pulling off his shoes and shirt, Tom slowly descended the rope. The walls were brick and very cold, for the day was hot. The well was wide and deep, and he thought he'd never get to the water. He finally hit with a splash. In order to locate the boy he had to wait a moment to catch his breath, then he dived down not knowing where Bob was. Shivering in the cold, black water, he felt all around for him. Soon he had to come up for air; then back down he went again. Still no trace of him. Up he came again. Maybe Bob never fell in—he had heard that sometimes people saw things they really didn't see—mirages they were called. But he was sure he had seen Bob. He prayed for help; God had never failed him before and wouldn't now.

His lungs filled with air and a prayer on his lips, Tom dived down again. After he had swum all around and was almost out of breath, he felt something soft—it was Bob! Quickly taking him by his hair, he swam upward. He grasped the rope and put little Bob around his neck. The question now came to him—how was he going to get out of the well. It would have been a job getting himself out let alone carry a burden up. He got a strong hold on the rope and began yelling at the top of his lungs for help. However, the walls just seemed to re-echo his voice with "help, help, help," and died away. Tom felt little Bob's pulse. It was very, very weak.

Tom continued calling for help. He himself was weak and little Bob's thirty pounds seemed like ninety. Bob felt so cold, too. Tom prayed hard and asked God to help him hold out and to bring someone to help.

The race at the pool, no doubt, was on, perhaps it was over; he didn't know; he couldn't even guess the time. He then looked up and in the sky saw a star. It seemed to encourage him and revive him. Scripture verses he had learned came to him—"Lo, I am with you always"—were Christ's words and also, "Be not afraid, neither be dismayed, for I am your God and will deliver you." These verses strengthened him and Christ seemed very near. Yet Tom continued calling.

His arms ached and his legs felt like lead wrapped about the thick rope. His hands were numb and he felt chilly. He was slowly giving out. He had been in the well over a half hour. When his strength was about exhausted, he heard footsteps and voices. Tom called and called in a very weak tone. Before he knew it, he was being raised out of the musty old well to safety! Policemen were standing around and cries were set forth from different ones to others that Tom and Bobby were found.

People seemed to be coming from all directions. Tom, with a little meager amount of strength left, managed to administer artifical respiration to Bob, and in about ten minutes Bob's eyes fluttered open and he muttered a weak, "Mommy, Mommy."

Tom stood up and his eyes met Mr. Brown's. Mr. Brown was the man who was to judge the swimming race. He asked Tom briefly what had happened. Tom told him. Mr. Brown raised his hand for silence, since a number of people were standing around.

"Tom, I consider the thing you did very heroic and exceedingly noble. Not everybody could have done the job you did and have done it so well. I'm sure Bob's parent's are most grateful to you, and in reward for your work, I'm giving you the position as lifesaver at the pool."

Tom couldn't believe his ears—"But, but, what about the race? Didn't you have the race?" he stammered.

"No, Tom, Larry came just as the contest was about to start and we all volunteered to help find Bob. We won't need a race—you've won! Congratulations!!

"Before You Decide" —

The tense nature of world events, the sharp conflict existing between world powers, the continued militarization is all a deep and thorough-going challenge to the church. The fact that the Church of Christ was non-resistant throughout the first two centuries of its existence and, in the main, it continued so the first three centuries is startling to us today who see the Church of Christ in the main condoning and supporting war.

Yet, we find in the ancient church of the first centuries a vitality and drive which did not permit the severe persecutions of the Roman government to quench its fire. Rather we find each bit of Roman violence met with an ever larger body of Christians until by 325 the Emperor himself condoned Christianity.

Today the scene is all too different. Where the early church charted its own course, all too often the modern church follows the course charted by the state. Where the early church was unapologetically Christian, all too often individual Christians today are apologetic about it. Where can strength lie in such a situation? It can't for there is no strength in a body which is humiliated over the fact that it is a body!

There is a certain amount of indifference among individual Christians is the church of today. Indifference, that is, toward the demands of Christian faith. Since everyone orders his life around some goal, we find all too often those who order their life around a goal quite inadequate and insufficient. And by so doing, they leave the riches of Christian faith untouched in their lives.

There is a reason for this. The reason would seem to be that life values are tied up more in things other than that offered by the Church. Somehow the Church of Christ has not adequately presented the depths of Christian truth or people have been so busy they have not understood the truth proclaimed. Likely both sides have failed somewhat at least.

These days are again challenging men with choices. Their choices are between Christian reality and lesser reality. Certainly the machinery of war and all it implies is a lesser reality! When a nation, such as America, proclaims itself a peace-loving nation and at the same time spends 80 per cent of its national budget on the machinery of war, it is obviously mixed up in its thinking. When that is true, it means that either once again the church will knuckle under and permit the nation to decide its course of action, or it will stand up to be counted among those who choose to serve the Lord.

In the Book of Isaiah we read that the Israelites chose to depend on horses and chariots, and it resulted in their destruction. Isaiah saw a choice between horses and chariots and God. Will the church of today see such a choice, or will the church work out some neat compromise permitting it to get on the saber rattling band wagon, while it mouths platitudes about the righteousness of God? Now is the time to decide.

Collecting Pins

by Adina Albrecht

So many seem to think that hobbies are a nuisance. Maybe they are to some extent, but it all depends on how you go at them. As for any invalid, handicapped, or shut-in. person, I would say, have at least one or more hobbies, as you prefer.

They are a very nice pass-time, and one more or less forgets about his worries and troubles. I would also say, exchange hobbies with others, some just exchange or swap, that's all—no writing necessary if you don't care to write. But I, for myself, prefer pen-pals. They seem to give you a new interest in life, and it does seem that you get more in contact with the world and its surroundings.

I am handicapped, and get around in a wheel chair. I cannot use my legs; my arms and hands aren't any too good. I was stricken with polio in my early teens, and have really missed out on all the activities of life which one enjoys as he goes along in life, but do enjoy life as it is.

For the last seven or eight years, I have taken up my pen-pals and hobbies. Others may prefer other hobbies then what I have chosen. But there are so many different kinds, so one can choose as to his likes.

My hobbies are collecting pins, postmarks, seals, and snapshots of friends and pen-pals. I also collect coins—mostly U.S money. However, I do have coins from India, Iran and Deutschland.

Another thing of interest in my line of hobbies is the "widow's mite" which you read about in the Bible, Mark 12:41-44. This was given to me by a minister who had been to the Holy Land.

Pins are my main and most interesting hobby. I take them old and new, such as the brooch or dress pins, novelty, and the button or campaign pins.

I started this collection in November, 1941, and have 1,885 pins at present. My aim is to reach the two thousand mark by the end of the year. I have them from all the states, and many foreign countries, namely, Alaska, Japan, South and Old Australia, Puerto Rico, Manila, Norway, Russia, Ireland, England, Germany, China, India, Palestine, Old Mexico and Canada.

Why have I chosen this hobby? I always did take an interest in pins of various kinds, I had seen a small collection at a friend's home, which really appealed to me. So I decided I would start one too, A sister from Montana was here on a visit then, and she insisted on getting me started. I began with only one, but it didn't take long until I had hundreds of them. My intentions were to get at least one from each state which took quite some time, for I got most of them by exchanging hobbies with pen-pals. But there are a great many given to me by friends. People seem to take a great interest in them, and ask to see them which makes it all the more interesting.

Now to tell you something of the various pins I have. One of great interest is from our late missionary to India, F. J. Isaac of Mountain Lake, Minnesota. This pin is made in the form of an elephant, from Sandal wood which only grows in India. This wood has a fragrant, spicy odor, the oil being used for perfume and medicine. It is also used in many ways in the religious worship of the Hindu people. Then I have pins from other missionaries. One from Wilhelmina Kuyf, our missionary to China; another from missionary Browns when they were prisoners in Japan during our last World War.

One of my pins has an interesting history. A sweetheart gave it to his lady friend before he went to the Civil War. She treasured it greatly because he never did return. This pin is now in my collection.

Mrs Elizabeth Warkentine
4614 Woodlawn Avenue
Chicago 15 Illinois

NOTE: When writing specify both old and new address.

Another one is from an eighty-year-old lady. It was her grandmother's when she was a girl, which proves that it must be a real old pin. I have another old pin, one from Norway which is between seventy-five and one hundred years old.

The Jewish Star from Palestine is among my various pins. It has the writing on it in the Hebrew language, meaning "Zion." The three monkeys—"Speak no evil, see no evil, and hear no evil" is also in my collection. Others are from a Montana agate; South Dakota pheasant; the world's only Corn Palace at Mitchell, South Dakota; Rushmore Memorial in the Black Hills of South Dakota; one pin, hand carved, from the California Redwood Burl; New York's World Fair; Remember Pearl Harbor; and one of the capitol at Washington. I also have the Russian soldier's insignia, and the Italian Guard insignia pins. To top it all off, I have the British Windle pin, or the safety pin which is probably more familiar.

My pins are mounted on compa board covered with material, and classified according to the style of pin. The foreign pins are on a separate board.

You can probably understand now what I mean when I say hobbies are interesting and a nice pass-time. I'm sure everyone will find it so, especially handicapped people. I really would recommend hobbies for all.

New Peace Publication Available

Just off the press is a booklet entitled "Before You Decide" which is designed particularly to help our young people understand and follow the nonresistant way of life. The writing of this booklet had been planned some time ago, but only recently has it been possible to bring it to completion. However, in view of the recent developments within our country and among the nations of the world, the timeliness of this publication could hardly have been better chosen. It is felt that a copy of this booklet, "Before You Decide", should be in every Mennonite home, especially in those homes having young people. Copies may be secured from the Peace Section, MCC, Akron Pennsylvania for 20c per copy, or 15c each in lots of 12 or more.

Contributors—

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The Mennonite

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THE HIDDEN REALITIES OF LIFE

by Jacob J. Enz

WHEN Paul said, "The things that are seen are transient (or temporal), but the things that are not seen are eternal," he underlined one of the most foundational truths of life. He was saying that the most treasured elements of life are not those that are the most obvious. He was saying that life's richest beauties cannot be seen with the physical eye. He was saying that life's greatest pleasures will not be found in the satisfaction of the desires of the body. He was saying that life's most valued possessions can never be identified with an abundance of wealth or earthly goods. In fact he was saying the abundant life is not necessarily to be identified with the our physical life, the one thing that we love more perhaps than anything else. In other words for the things that are most enduring we must, so to say, look beyond what the five senses make available.

Now on the surface of things there will undoubtedly be few who will object to this statement of a great fact of life. Many of us will be ready to affirm that Paul is exactly right when he says that the eternal things are the things that are not evident to the casual observer. But having affirmed this with our minds and lips, we fail the test with our lives.

A rich young ruler once came running and fell breathlessly at the feet of Jesus. He had faith in Jesus that he could give him the answer to what was for him life's most upsetting question, "What must I do to inherit eternal life?" He had faith in the ten commandments too, for when Jesus inquired about these the young man said, "All these have I kept from my youth up." But when Jesus put his finger on the one thing that eclipsed for him the very eternal life he was seeking with the words, "One thing thou lackest," the record has it that he went away sorrowful. Great possessions had come to have so much significance to him that he could not imagine himself in a world without them even though he had due respect for religion. He had become so taken up with the things that his eyes and hands craved that it was impossible for him to fulfill the craving of his heart—a craving that would continue long after the craving of his eyes and hands had passed away.

How common that temptation is even for the most sincere Christian! In the course of our God-imposed contact with the things of this world we, almost unknown to ourselves, confuse the appearances of this world with the enduring things of God. Of course God intended for us to enjoy the world that he created for us, but he never intended for us to let our attachment to this world become so intimate that we should come to feel that we could not live without them. For when we become enamored by anything or anyone in God's creation to such an extent that our love for God himself becomes secondary, then we are like the child who lavishes all its love on a puppy given to him by his father instead of loving his father all the more for his thoughtfulness in giving the dog; the child is the poorer for having received the dog even though it was given out of love. And how many of us though we have an abundance of God's gifts are veritably spiritual paupers because we don't have God himself who is life's only enduring treasure! Can we imagine a bride who spends all her time sitting and admiring her wedding ring and paying no attention to her new husband who longs for her love? That ring remains a treasure only as long as there is love manifested in devotion, helpful service, and tender concern for the one who gave it. If she continues however, in her admiration of the ring to the neglect of her husband she will lose her husband and happiness in the possession of the ring. This law of the hidden realities of life is everywhere evident on the human level; how urgent then that we begin to apply it on the divine level.

There is a law in God's realm, for example, to the effect that the only kind of permanent treasure a man has is the truth, the love, the righteousness, the unselfishness that he has learned in giving himself and all that he has to the advancement of the Kingdom of God. There is a law in God's realm that the kind of greatness that will be recognized forever is the humility of a man with a towel who washed his disciples' feet—humility that could stoop to the most menial task to help others. There is a law in God's realm that makes enduring peace the product of men who give their lives in the services of all and redemption of all mankind rather than the product of men giving their lives to sustain one nation with little concern for all. In fact, Christ said the only way of really being sure of having your life is to give it up.

The world and all that God has put into it for us is souring for us because we have wanted to put it into our pocket and walk off with it, instead of living lives of loving appreciation and devotion to the Father who gave it all to us. But this takes faith—faith to see God at the giving end of all we have, all we love, all that we experience; this takes faith—faith to see that love is more powerful than hate, that righteousness will overcome evil, that truth will surmount lies, that humility is greatness, that giving is really receiving, that dying is living, that giving up our lives to the will of God is the only way of ultimately possessing them. This faith, as the writer to the Hebrews states, "is the assurance of things hoped for, the conviction of things not seen." Only the eye of faith, hope, and love can behold the hidden realities of life.

We Need To Witness

an editorial

Pacifists need to be inoculated and they need to be contagious. Both can be accomplished through a program of witnessing. In the first place, pacifists need to be grounded in the faith so that when the storms of war come, they can stand firmly. Such loyalty under testing is not achieved in a moment; it is the net result of a continued period of growth against increasingly severe obstacles. It is produced by something like inoculation. Let the pacifist be inoculated with a fairly severe dosage of opposition again and again and he will be able to withstand the fever of militarism when it rages. Thus as an individual witnesses of his faith, first in comparatively easy circumstances, and then in more difficult ones, he learns to know the arguments and feelings of those who disagree, and he grows in strength.

In the second place, pacifists need to pass their faith on to others in this day of threatened doom. There are some Mennonite communities—and some large ones at that—where it is practically impossible to find in the other churches of the community one individual who has been won to the C. O. position by the efforts of Mennonites. Perhaps, Mennonites could enter into programs with other people, or in small cell groups they could fellowship with those non-Mennonites who are most receptive to the attitude of non-resistance. Mennonites need to think through with others the question, "What can we as individuals do to prevent an atomic war?." We need to interact with others to get their views and to think creatively with them. If we are wrong, then we need to know that. If we are right, then we have something to offer. No man can be a pacifist unto himself and be a good pacifist.

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French Show Lack of Faith

by Marvin Wasser

Nancy, France, May 24.—Have you ever considered how many common things happen during the course of a day that have the element of faith in mankind behind them! Take, for example, an imaginary day out of your life. After getting up in the morning you go to the front porch to get the bottles of milk. The milkman, in good faith, left them there before the sun had come up. Yet you probably never have given a thought to the possibility of them not being there. After eating breakfast you take your bicycle and ride to school and at the bike-rack at school you leave your bicycle unguarded and probably unlocked. On your way back from school, in the evening, you see a policeman at an intersection directing traffic, but you have no fear of him. Arriving at home you meet the news boy. It's the evening to pay him for the week. You pay him and, very likely, don't even bother about a receipt.

If you were to take these same circumstances in a French city, your picture would be completely different. You would not find any milk on your front porch, for who would want to have his precious ration of milk left outside unguarded. In France when you take your bicycle to work, to school or any place, you are sure to lock it when you leave it. And when you encountered the policeman, you wouldn't be at all surprised if he stopped you and demanded to see your ownership papers and your personal identity card. Paying a bill without placing a special government stamp on it and having the creditor sign it would be foolhardy according to French law.

This lack of faith in one's fellow-man in France is deplorable, and not only deplorable but dangerous, for it is contagious. It spreads, and the "trusting-soul" can easily "contact" the mistrust that is around him. He begins "to make sure" on action promised, he mistrusts his neighbor and eyes his servants suspiciously. Naturally this mistrust is not without cause: the impact of the War, five years of occupation, insufficient food rations, present world unrest, prices beyond reach, etc. But while it is explicable it nevertheless must be fought. Building up mutual trust is a hard and long assignment, but it must be one of the tasks of relief workers if their accomplishments are to advance the Cause of Christ's Kingdom.

THE UNIVERSE AND I

by Freeman Swartz

"The Heavens declare the glory of God;
and the firmament showeth his handywork"
Psalms 19:1.

The boy took great delight in his uncle's new, hand-model, telescope. He was amazed to find that far off fields seemed to come to his backyard. He noted the brighter sparkle of the stars at night. The figures on the moon were seen in clearer lines.

One day he turned the "scope" around and looked into the large end. Nearby and close-up objects suddenly seemed far-away. A strange sense of distance came to objects which normally were within the reach of his hands. This was his first introduction to the principles of perspective and the laws governing optics. Of physics, he knew nothing!

I

The farmer riding his tractor was thrilled as he watched the finely textured soil roll of his mouldboard. An earthworm wiggled on the upturned sward; a mole blindly ran along the furrow, seeking for cover. He stopped, stepped down, picked up a handful of earth, squeezed it between his palm. While studying the resultant lump, to his mind came the report of the soil analyst as to its acidity and its fertility. He now saw its composition through the eyes of the chemist and appraised its productivity. He threw it away!

The husbandman walked over to an old peach tree, apparently having outlived its usefulness. As he drew some branches toward himself, he observed some faint pink-tinted buds pushing from their protective sheds. Here was evidence of new life that was vitalizing all things. Across the tall weeds which hid the meandering brook, he heard the clear raucus call of a pheasant, whose colorful carriage spoke of the energy that was stirring all animal life this warm spring day.

The toiler sat, awearied by the day's tasks, watching the evening stars come out. He cared not for constellations, nor regarded planets in rotations; he found release from the day's tension and received inspiration as their brillance lit the spacious dome above and beyond him. The chirp of a nearby cricket drew his thoughts earthward again.

II

The theologian sat in his study, pondering the thought of the ages. On the desk before him lay several large volumes. Through their media, he again walked in the grove surrounding the Academy and listened to Plato's enchanting "Idealism." He heard the echo of Socrates' sage council. The stimulus of Aristotle's subtle and penetrating wisdom moved him. So did the dialectics of St. Augustine, the clever skepticism of Abelard, the dogmatics of anselm and Thomas Aquinus.

He turned to fresher pastures, "The Age of Enlightenment." He followed the weighty, though somewhat unwieldly, stitches of the Saddler's Son as he threaded together the arguments in "The Critique of Pure Reason." He laboriously sought to follow the titan strides of Hegel as he explored "The Phemonenology of the Mind."

About him were volumes of encyclopedic and theological knowledge, shelves of literature, scientific textbooks—all within the small confines of his study. Here was brought to a focus the sum-total of man's discoveries of the mysteries of the Universe—and his mind could comprehend them— if time and energies allowed!

III

This blending of human knowledge and experience, the smell of newly turned earth, the soothing gurgle of the brook, the mating call of the bird, the sparkle of the star, the intricate meanings of angles and planes as they were related to geometric designs and relationships, the thought of the ages—religious, philosophical, scientific— this strange synthesis of facts and knowledge—**Was this God?**

Is the freshly plowed soil, the pruned tree, the landscaped lawn, the farmer? No! It is merely his handiwork. Is the study, the books, the notations, the theologian? Nay! They represent spheres and actions. They are both source and summation of his knowledge. They are the media of his expression. The form, the pattern, which makes up his being, but he exists apart and beyond them. The destruction of all of them is not the annihilation of the theologian nor of his personality!

Is this whole Universe—one whole, teeming with life, limitless in space and light, governed by laws and energies beyond the creation, control, or even conception of the human mind, God? Does God only exist in His Universe? Nay—no more than the farmer in his fields or the theologian in his studies—God is more than the sum-total of the whole. He is greater than the combination of all the factors—**GOD IS!**

"Thus saith the LORD, the heaven is my
throne, and the earth is my footstool . . . ."
Isaiah 66:1

Confronted with such amazing revelation of the Greatness of God— a greatness of which the vastness and multiplicity of the Universe is not even a unit on a measuring stick—The Psalmist cried:

"Such knowledge is too wonderful for
me; it is high, I cannot attain unto it."

A poet fittingly prayed:

"'My heart leaps up when I behold
  A rainbow in the sky;
So was it when my life began;
So is it now, I am a man:
So be it when I grow old,
  Or let me die!
The Child is father to the Man;
And I could wish my days to be
Bound each to each by natural piety."

Should Mennonites Register for the Draft?

by Gordon D. Kaufman

IT is becoming more and more apparent that another peace-time draft is imminent in America. President Truman has been repeatedly calling for such action on the part of Congress, and it looks as though Congress is at last going to heed his call.

Prior to the last war, when Congress passed a draft law, provisions for alternative service for those who had conscientious scruples against participation in war were obtained by Mennonites and other groups. It was felt by most pacifists that this concession on the part of the government was indeed a step of progress from the pacifistic point of view, and most pacifists were happy to cooperate with the program which was set up. However, there was a small group of pacifists who refused to cooperate with conscription at all. As the war progressed, this group was enlarged by numerous men "walking out" of Civilian Public Service camps and being sent to prison with the rest of the "non-cooperators." It is interesting to note that very few, if any, Mennonites were to be found among this group. Mennonites remained in the Civilian Public Service system throughout its duration. Quite a number of Mennonite men in C.P.S., however, began to re-think their position, and began to wonder if they should cooperate with such a program again, in the event of its enactment.

Officially, the various branches of the Mennonite Church have given little evidence of such a re-thinking of policy. This is probably partly because of the fact that official policies on such matters are not determined by the men who are actually affected by them. Perhaps the time has come for some of the younger pacifists within the Mennonite Church to call attention to some of the factors which have been influencing them in their re-thinking of the whole question of conscription. The fact that many non-Mennonite pacifist groups, such as the Quakers, have reconsidered their earlier positions on this matter should also cause Mennonites to take cognizance at least of the fact that other positions than the one they have officially committed themselves to, also have some merit, and should, perhaps, be considered.

I

The whole question of whether or not Mennonites should cooperate with the conscription machinery of the government can be analyzed usefully from at least three standpoints. The first is from the standpoint of the historic Mennonite opposition to war. (The position of non-resistance to which many Mennonites subscribe is assumed throughout this paper. No attempt will be made to defend this position, as such. Rather, we will here be concerned with the point at which the Mennonites, in view of their pacifist convictions, can and should draw the line on cooperation with the government.) There is probably only one reason for our government's use of conscription—that is to raise an army. As a matter of fact, conscription is defined by Webster as the "compulsory enrollment of men for military or naval service." Conscription bills have been introduced into Congress only when it was thought to be desirable to have a larger army than was available by voluntary means.

Now, looking at this from the Mennonite point of view, which considers the raising and use of an army as unnecessary, undesirable, and even unChristian, would it not seem highly inconsistent to cooperate with such a program?

When we turn from conscription proper to the question of registration, it becomes apparent that registration is for one and only one purpose: conscription. Hence, we can say that registration also is for no other purpose than to raise an army. Even though certain Mennonite leaders would like to have us believe that there is nothing "wrong" with registering, it would seem rather difficult to show how registration can be divorced from its sole purpose—to provide a list of names from which an army can be conscripted. And if it cannot be divorced from this purpose, is it not difficult to see how a Mennonite who claims to be a conscientious objector to war, and who refuses to go into the army on these grounds, can then go ahead and register, even though his registration is put into a separate list? It must be remembered that the sole purpose of the registration is to provide an army, not to set up several different lists of men available for different kinds of jobs.

II

Turning now to view the question from the standpoint of Christianity and democracy, we run into some interesting contradictions. One of the basic tenets of Christianity is the sacredness of personality. The reason for this position goes back to the corresponding belief that there is a special purpose which each life has to fulfill—every individual is in this universe because there is something which he, and only he, can contribute. Christianity, then, tries to bring out this unique capacity within each individual and tries to make him creative. Most of us believe that some form of democracy, with its emphasis on the individual personality, is the form of government under which Christianity flourishes best, because democracy allows the individual sufficient freedom to develop the unique, creative possibilities within himself.

Gordon Kauffman is a former C.P.S. man who is now doing graduate work at Northwestern University, Evanston, Illinois. Mr. Kaufman states that he has not yet decided just what course of action he will take but that he thinks that these issues should be brought to the attention of Mennonites. (Editors note: By publication of this article **The Mennonite** by no means seeks to counsel those concerned not to register. We are publishing the article because we believe in the free exchange of ideas among men.)

Now let us turn to conscription. Conscription, we find, has its emphasis in an entirely different direction. In the army and in C.P.S. the most desirable draftee is the one who can take orders and perform them automatically, without raising a question. The individual is forced to become as nearly like the next fellow as possible. It is assumed, and correctly so, that the more thoroughly individuality can be drilled *out* of men, the more effective the draft program will be. While it is correct that this was more true of the army than of C.P.S., the system of complete authority from the top over the common draftee also prevailed in C.P.S. along with its implicit assumption that the ordinary person has neither the ability nor the right to determine for himself, with God's help, where he can be of greatest service to his fellowmen. Instead of viewing each man as having some *unique* feature to contribute, he is viewed as but one of many, all of whom must be forced to carry out the orders of those in authority. Conscription, whether for the army or for C.P.S., destroys the creative aspects of personality. Registration is the first step in the conscription program. Can Mennonites afford to participate in this program whose aim is to submerge and destroy the uniqueness of personality?

III

Now let us turn to view conscription from the pragmatic standpoint of what effects it will have on the international scene. Recently Russia announced her desire for peace talks with the United States. All of the peoples of the world desire disarmament and peace. Yet our government is reactivating bomber plants, building atomic bombs as fast as it can, and now is asking for the authority to conscript men again—a huge step in rearmament. The United Nations, we are told, was organized to keep the peace. How can the U.N., with practically no power, keep the peace when the most powerful nation on earth is doing all it can to prepare for war? Conscription is the last and biggest step necessary to announce to the world that we are ready and willing to fight another war. If our government takes this step, it is up to the American people who desire peace to make it known that they are unwilling to follow their government into war. Is there a more effective way of doing this than for a large number of people to resist conscription by refusing to be conscripted—by refusing to register? If we Mennonites are really working for peace, is there not a real opportunity to make a positive contribution by refusing to cooperate in any way at all with this, the most important remobilization step being contemplated by our government? Would it not serve as a clear witness to the entire world if there were thousands of people within America who would have nothing to do with the steps toward war which the American government is taking and who would be willing to show their resistance by refusing to register?

IV

In summary, we have very briefly surveyed the question of registration for conscription from three points of view. First, we have noted that the purpose of such a registration is only to provide a list of names from which to draw an army. Such a purpose is in conflict with the historic Mennonite pacifist position. Second, we have observed that the aim of conscription is to *destroy* the unique aspects of personalities and to make men into automatons, whereas the aim of Christianity is to *bring out* these very same unique characteristics in the Christian life, so that each man can make his contribution to his fellowmen. Registration, being nothing but the first step toward conscription, shares with it its anti-Christian aims. Therefore, we raised the question whether it should not be opposed as surely as conscription itself must be opposed. Third, we have noted the effect which conscription will have on the possibilities of world peace, and have also noted the possible beneficial effect the refusal to register by a large number of people might have.

In view of all of the implications in the above brief analysis of the question of registration, would it not seem that conscription and registration for conscription can accomplish only those things which Mennonites have historically opposed? In view of the above, then, what really *significant* reasons can be given in favor of pacifist Mennonites registering?

What Will I Give

by Elma Esau

"The army is advancing! We must leave our homes tonight before sundown! We may take only small suitcases with us! We must walk; the cars and wagons have all been taken by the army! We must take food for three weeks! We must take our bedding! What type of food shall we take? Is it more important to take food or clothing? We must take extra clothing, for it is bitterly cold!"

"The army is advancing! Come, children! Come quickly! Who will carry this suitcase? Who will push the baby carriage? Who will help grandfather?"

Those might have been some of the thoughts which raced through the minds of many and many a mother during the war years in the war torn countries over the face of the earth. The mother packed her clothing, bedding, and food as quickly as possible into small suitcases or bags which could easily be carried—wondering all the while whether she were taking the right things and whether their family would return in a few weeks. Of course, it was very, very difficult to take many provisions—especially when there were small children.

Not only mothers, but also fathers, grandmothers, grandfathers, small children, babies, doctors, invalids, butchers, shoemakers, bankers, farmers, the rich, and the poor—everyone had to move before the face of the oncoming army. This happened in many countries—not only once, but often two or three times to the same persons!

After several months—or even after a year when

Elma Esau, who works in the M.C.C. headquarters, Akron, Pa., did several years of relief work in Europe. Before going abroad she worked in M.C.C. clothing centers. This is the first of a series of articles by Miss Esau.

the army had gone, some of the refugees were able to return. And what did they find? Homes which were bombed, burned, or looted. Their beautiful cities were heaps of ashes. Their farms were overrun with entanglements, and crops and livestock were destroyed. They did not find things as they had left them. And what of those who were unable to return to their homes? Many of them moved into barrack camps or lived in temporary shelters in the ruins.

Of course, their CLOTHING was gone, too. All that they had was what they were wearing on their backs and what they were carrying in their worn bags. And what of those who had lost even the little they had saved from their homes? An only dress or suit which was worn day in and day out, and which had to be repaired at the end of every day, was almost ready to fall apart. Wooden soled slippers oft times served as foot wear. The children had wholly outgrown their clothing.

And how might these poor ones help themselves? The shops are empty. They can not buy additional clothing. They must help themselves by saving, if possible, what they have. Many tedious hours are spent every evening mending clothing for the next day's use. Of course, mending materials are very scarce. Threads are pulled from the materials to serve as mending and sewing threads. Worn knit garments are unravelled and reknit. Salvaged table colths, drapes, and other materials are used to make clothing. Wooden soled slippers are made to replace leather shoes—if materials and nails are available. Often the labor is in vain because the materials used are so poor that the mending does not wear well. Then the process must be repeated again—and again. The winter evenings are cold and the lights are poor. Much, much time must also be spent in procuring food and fuel. Then, too, there is the seemingly endless task of rebuilding homes, character, principles, and life.

This is in part a background for the great need for clothing today. The war ended more than two years ago, but conditions are yet far from normal in the former war areas. The shops are still empty, and the clothing saved from prewar days is worn to shreds. For these needy ones we are meeting in sewing groups to use our time, our money, and our efforts—that we may assist in relieving their needs, that we may bring them courage, and, above all, that we might witness to them of the love of Christ.

Back Yard Evangelism

There is a tendency, on the part of those who are interested in evangelistic work, to feel that Easter is the harvest season of the church year. While no doubt there are hundreds of people who come to church on Easter morning who, with the possible exception of Christmas, probably never darken the doors of any church yet the work of personal evangelism goes on—and must go on. One witnesses not only in a "Week of Witness" but one witnesses every day, and sometimes in the most unusual places.

Our interest was aroused on this particular point while we were doing a little editorial work on the manuscript for the new book HANDBOOK TO THE MENNONITE HYMNARY. There was something about the write-up of how the song "Take My Life and Let It Be," No. 215 in the HYMNARY, that struck us as being peculiarly modern. What follows here is a verbatum quotation as it will appear in the new book, tentatively scheduled to come off the press some time this summer.

> **There are ten persons in the house, some unconverted and long prayed for, some converted but not rejoicing Christians. He gave me the prayer "Lord give me ALL in this house." And He just did. Before I left the house everyone had got a blessing. The night of my visit, after I had retired, the governess asked me to go to the two daughters. They were crying. Then and there both of them trusted and rejoiced. I was too happy to sleep, and passed most of the night in praise and renewal of my own consecration; and these little couplets formed themselves and chimed in my heart one after the other, till they finished with "Ever, ONLY, ALL for Thee!"**

The hymn appears here unaltered from the original.

MUSIC.—Hendon. This tune appeared first in America in **Carmina Sacra**, 1841, edited by Lowell Mason. The composer, Henri Abraham Cesar Malan, 1787-1864, born in Geneva, Switzerland, was a man of many interests. He was a well educated minister, a blacksmith, carpenter, printer, and artist. He had a burning zeal for the conversion of souls. Convinced that the national church stood in need of reform, he aroused much opposition. After preaching an unorthodox sermon at the College at Geneva, he was dismissed from his regentship at the college and was finally driven from the state church. He then built a chapel in his own garden and preached there for forty-three years, attracting overflowing crowds and becoming widely known throughout Belgium, France, England, and Scotland for his evangelism. He wrote more than one thousand hymns and set tunes to them, a remarkable achievment. As the originator of the modern hymn movement in the French Reformed Church, Malan has a permanent place in French Hymnody.

Dedicate Home Mission Chapel in the Southland

by J. J. Plenert

The Home Mission Board has been interested in mission work at Paint Rock, North Carolina, for a period of about nine years. This work had its beginning with Miss Elsie Grantland, a member of the First Mennonite Church, Chicago, Illinois. The First Mennonite Church, Chicago, and the Home Mission Board have jointly carried on this work.

Miss Grantland did splendid work under great handicaps. They had no church to worship in; all they had was an old community building. Naturally, as community building it was used by every organization or group that came along, and therefore did not have an atmosphere of worship. It became a matter of much prayer by all concerned, that the Lord willing, it might be possible to have our own chapel as a place of worship.

In the Paint Rock community stood a two-room public school building which was no longer in use. Members of the Home Mission Board looked over this building and considered this suitable for a chapel and parsonage. We, as a Board, at once proceeded to make the necessary contacts to either rent or buy this building. The Board faced many problems in this connection, but by the Grace of God, and with much prayer, patience, and labor we finally were able to buy this building.

Last August the Home Mission Board undertook to renovate this school building so as to make a chapel and parsonage out of it. This big job was carried out, through the faithful and able service of Rev. and Mrs. Andrew Holliman, our missionaries stationed there, with the help of carpenters and local people.

The fruition of all the prayers, labor and devotion was climaxed on Sunday, April 18, 1948, when it was my privilege to represent the Home Mission Board of the General Conference and officiate at the dedication service of Grace Chapel, Paint Rock, North Carolina.

Already early Sunday morning there was action in the community in preparation for this sacred service. People began to come in much ahead of time. The Lord granted us a beautiful day in every way.

I, for one, was anxiously waiting to see how the people of the community would respond to the idea of having a chapel dedicated for the specific purpose of worship. At the same time I was anxiously waiting to see how a two-hour service, as planned by Rev. Holliman, could be carried out in Paint Rock, knowing from past experience that the people did not sit still for a one-hour service, let alone to have no Sunday School and have all the children be quiet. Thank God, it was a wonderful service with a large attendance. The Spirit of God was there in power, and for two hours there was reverence and worship.

Rev. Holliman presided at the service with his daughter, DeAnna June, playing the piano. Brother Holliman had a brief, but very interesting, service with the children before the worship. I then was called upon to bring the sermon for the occasion on the subject, "Workers together with God," and to offer the dedicatory prayer for the Grace Chapel, parsonage, hymn books, and the new church pews. After this I received Rev. and Mrs. Andrew Holliman, by the right hand of fellowship as members of Grace Chapel, and then turned the meeting over to Brother Holliman who, as pastor, received the others into membership. There were fourteen that joined the church with reverence and devotion. Among those that joined was Miss Elsie Grantland, Chicago, the former mission worker. She came especially for this blessed occasion.

Grace Chapel is beautiful. It is painted white inside, has a nice platform, and a pulpit and piano. The pews, home made, are beautiful and comfortable. They were made by Rev. Holliman and some of the local men. In time they hope to paint the floor and put up some shades and drapes. All in all, the chapel has a fine appearance and is conducive to worship. This, no doubt, added much to the fine worship service on that Sunday. The people have respect for the chapel as a place of worship, and in time it will help much to offset all the disturbing factors that in time past have hindered the worship services in the community.

The parsonage has a kitchen, dining room, front room, one bed room, a pastor's study, with several closets all downstairs; and two bed rooms, closets and a storage room upstairs. This is a great blessing to the Holliman's and to the community.

As a member of the Home Mission Board and one that has been closely associated with this work, and now at this dedicatory service have seen the fruition of the gifts, prayers, and labor of God's children, I thank every one who has a part in this great spiritual work. May you continue to give and pray for the work and workers, Rev. and Mrs. Andrew Holliman and their three daughters, so that the work may continue under God's guidance and that many souls will be helped and added to the Kingdom of God through Jesus Christ our Lord.

Fed 19,477 in Austria during March

March was the heaviest month of distribution so far for the MCC Unit in Vienna, Austria. A total of 19,477 people received M.C.C. food, representing 92,526 lbs. of food valued at $11,830.93. This food was given to needy hospital patients, tuberculosis patients, aged persons, refugees children, and others. Clothing has been given to cripples and war invalids in Austria. Two ladies' sewing groups are also being supervised regularly. The ladies participating have made some very fine and practical garments, which helps to alleviate their own need for clothing, as well as the needs of others.

OUR GENERAL CONFERENCE BUDGET of $950,000

as seen on May 31, 1948

With about 40 per cent of 1948 past, about $220,000 or 23 per cent of our budget has been raised. The percentages of the individual budgets collected are as follows:

Doctrine and Conduct Committee	55 per cent
Biblical Seminary	34 per cent
Home Missions	29 per cent
Mutual Aid	26 per cent
Emergency Relief	23 per cent
Foreign Missions	23 per cent
Education	20 per cent
Peace Committee	16 per cent
General Conference Treasury	13 per cent
Publication	12 per cent
Young People's Union	9 per cent

Our Conference Headquarters fiscal year ends June 30. Any gifts that reach our office during June will encourage our boards in their plans and prevent further curbing of budget items.

Let us sing with assurance:

"The Work is Thine, O Christ, our Lord,
The cause for which we stand;
And being Thine, 'twill overcome
Its foes on every hand."

"With God all things are possible."—Walter H. Dyck, Executive Secretary

BRINGING IT UP TO DATE

In last week's issue there was an item about the Misses Kornelson and Duerksen. Let it be noted that Miss Duerksen has left for India and that arrangements are being made for Miss Kornelson's ordination and sailing.

We Escaped

by P. J. Boehr

Had you been where we were during the early twenty days of April at Paoki, you would understand better. What a "trek" of missionaries there was through Paoki, and away from this city, which is at the eastern head of hundreds of mountain auto highways, from Shensi Province to the northwest into and through Kansu Province, and farther and toward the southwest into Szechwan, Kweichow and Yuannan Provinces.

Suddenly there was a rapid rushing out of Paoki of hundreds of heavily loaded motor trucks, and away from the oncoming Communist troops, which, had broken the railroad about half-way between Paoki and Sian and had approached the city where we were, so that we could expect their entrance almost any hour.

On the twenty-first some of our missionary group could leave by trucks hired by the Catholics, and by the twenty-third, in the afternoon, we brought up the rear, after the military headquarters had already moved out or had withdrawn from the city, southwestward along the mountain highway. The "neighbors" were approaching Paoki from three directions.

It is said that thirty thousand of them did finally get in, and a pitched battle was fought April 26. They remained in the city and suburbs for two days and two nights, according to reports which have just reached us from our own Christians who stayed at Paoki.

They report fourteen hours straight fighting. At least one shell hit one of our newly built cottages in the newly acquired plot of ground toward the bluff in the northeast section of the city. The room in which our Mary Ellen and Pauline Wang had lived for a few months was used for a breast-work for the C's and so naturally drew the fire from the Nationalists. Through the holes cut through its walls the "neighbors" were pouring fire against their attackers. Also the Bible School building and yard, where we five missionaries lived for two months, was the scene of firing, and looting went with it all. Most of us lost valuable things, but our Chinese friends lost heaviest, we believe, in clothing, other valuable goods and foodstuffs.

Our MoT'ien Yuan (Touch heaven yard) became a refuge for many, maybe hundreds of the many poor refugee neighbors, who came rushing for shelter into the few fairly well constructed caves in the side of the bluff. Our Christians there report that the poor citizens were very thankful for a refuge, and a goodly number came to the small improvised chapel after that to listen to the Gospel with a ready mind. We thank God that none there lost their lives and that there was not much loss of our goods and only one shell hit in one of the buildings.

Some forty missionaries, all the way from Sian (the capital of) Shensi, and from in and around Paoki and cities in outlying districts, must have come though Paoki, leaving most of their things behind, one couple among them having been "cleaned out" of all their belongings at least three times before. It is said that on the night of April 22 as many as one thousand loaded auto trucks (loaded high with goods, thirty to fifty people on top of each one) groaned through the streets and out of Paoki.

On the morning of the twenty-fourth, it was reported that the Wei River bridge (over which all traffic had to leave the city) had either been broken by the rushing waters underneath or destroyed by other means. The weather was very disadvantageous, to say it mildly, for we had had days and nights of heavy downpours, and the mud was so bad that it was difficult enough to get about let alone carrying heavy cases for loading on the trucks. But even at that thousands, maybe ten thousands, of people fled that city of around two hundred thousand people.

And oh, the jam on the highway and the truck climbers. As a result also broken arms and legs. And the truck accidents were not a few—some turning over into the ditch and ours rushing down the mountain grade without control, after we were along well over

(Continued on page 13)

THE GENERAL CONFERENCE BOARD OF MUTUAL AID

What It Is and How It Works

What is Mutual Aid?

Mutual aid may be defined as a way of two or more individuals working together to attain common goals in such a way that all parties benefit. Mutual aid is different from relief or charity which is generally an outright gift from one to another. Through mutual aid individuals or groups help each other to help themselves. It is a scriptural principle that Christian people should assist one another. In Acts 4:32-35 the New Testament principle of mutual aid is clearly stated as being each according to his ability and each according to his need. In Phil. 2:4,5, Paul urges the brethren not to take account of their own interests alone but of the interests of others as well, and to the Galatians he says that they must bear one another's burdens and so fulfill the law of Christ.

What Is the Board of Mutual Aid?

The Board of Mutual Aid is a newly created organization of the General Conference officially approved at the triannual session of the Conference held at North Newton, Kansas, in June of 1945. The Board consists of six members with an executive committee for the purpose of carrying on the assigned function of the Board when the full Board is not in session. It is to carry on functions separate from that of the Emergency Relief Board, the Home Mission Board, and other existing Conference agencies.

What Are the Functions of the Mutual Aid Board?

The functions of the Board as stated in the by-laws are:

1. To promote and provide a service of vocational counselling.
2. To provide a simple employment service for members of Conference congregations such as helping them to find jobs or employers to find employees.
3. To provide information regarding opportunities for small business ventures.
4. To provide modest financial assistance to worthy members toward establsihing homes, getting a start in farming or business, and to completing an education.
5. To provide information about colonization and settlement opportunities.

The overall function of the Mutual Aid Board is to provide some of those practical services which a significant number of church members constantly need but which they cannot well provide themselves and which are not now provided for by any other church agency.

Is Mutual Aid a New Idea?

The practice of mutual aid among Christian people is new only to recent generations because they have neglected its practice. It is a very old custom among Christian people. Mennonites however have had a stronger tradition of mutual aid practices than almost any other Christian group. European Mennonites have had certain mutual aid organizations for centuries, and in Russia, the Mennonites developed a comprehensive system of mutual aid within their colonies. In all periods of migration and resettlement, the practice of mutual aid has been one of the significant explanations accounting for Mennonite survival during periods of persecution and pioneering. In Paraguay today the Mennonite colonies have a thorough-going system of mutual aid. Without it they could not have established so successful a series of colonies in so short a time. The establishment of the General Conference Mutual Aid Board is a reflection of the revived interest in this ancient Christian practice. Other Mennonite groups are likewise reviving an interest in mutual aid. The Old Mennonites have set up an organization for this purpose of rendering extensive mutual aid services.

Why a Mutual Aid Program Is Needed

A mutual aid program in the church is needed where the church wishes to accept responsibility for the welfare of its members rather than having them depend on Government agencies and secular social security programs. Because of the complexity of modern life the purely spontaneous practice of mutual aid is no longer satisfactory. Mutual aid must be organized and systematically administered to prove most effective in our day. Three specific reasons can be given why a mutual aid program in the church is needed:

1. A channel is needed whereby Christian people can invest their money so as to strengthen their brethren economically as well as spiritually encourage the fellowship of Christ's followers. Consecrated men and women may thus use their surplus funds and exercise consecrated Christian stewardship without supporting secular business ventures.

It is needed because in every community some young people need assistance in getting a vocational start.

2. An intelligent program of mutual aid can provide the kind of guidance which is needed by a large number of young people.

There are always those who need help in knowing where jobs can be found and those who need the counsel of older people to help them get into the kind of work for which they are best fitted.

3. Many young men need financial assistance to get a start in farming or in business; others need help to get an education. Such young people may not have the support of parents who are financially able to help them. There are resources for this purpose in the church which

an organized program of mutual aid can satisfactorily meet.

What a Mutual Aid Program Can Mean to the Church

1. It can develop greater loyalty of youth to the church.

2. It can make more meaningful the term "Christian Brotherhood."

3. It can strengthen youth in the Christian faith.

4. It can be the expression of a love for Christ in daily life.

5. It can be a way of emphasizing the materialism and secularism of our time.

6. It can be a corporate Christian witness of genuine Christian fellowship to a sinful world.

How Does the Aid Program Operate?

Applicants for the kind of assistance which the Board is prepared to give should discuss the matter first with the minister, the deacon, or one of the lay leaders in the local congregation. If the problem can be solved locally that is most desirable. If this is not possible, a personal visit or a letter to the Mutual Aid Board whose headquarters are at North Newton, Kansas, may be written stating the problem and the type of assistance that is desired. This inquiry will receive prompt attention and, if considered advisable, the applicant will be asked to fill out a written application. The Board's secretary then investigates the applicant and recommends either favorable or unfavorable action to the Executive Committee of the Board. The Board's decision is then conveyed to the applicant.

What Is a Local Aid Committee

For the most effective expression of mutual aid in the General Conference it is recommended that each congregation appoint or elect a local aid committee consisting of three members. This committee should be chosen with great care. It should be composed of individuals who have demonstrated ability in their own chosen fields of work and who are men of the highest ethical character and deepest religious devotion. As suggested in Acts 6:3, men of the local committee should be "men of honest report, full of the Holy Ghost." Members of the local committees should be the kind of people in whom the young people of the church have confidence and to whom they will willingly come for advice on financial and vocational problems.

What Are the Functions of the Local Aid Committee?

Each local aid committee might survey its members and especially the young people to see what their needs are for counsel and financial assistance in getting started in earning a living. Some men will need jobs, some will need small amounts of money to set up housekeeping, others will want to rent land or buy equipment to start farming, or open small businesses locally. Alert committee members will quickly sense needs and will arrange for confidential talks as to the best way of solving individual vocational problems. Some young people will want sound advice on such matters as to what job to take, whether to start farming or not, whether to start in business and, if so, how best to proceed. Local committee members, as individuals or as a group, can provide much help in these areas. In cases where money is needed it may sometimes be a simple matter of bringing the member with a need in contact with a member who has money to loan. Again it should be emphasized that mutual aid should not be thought of as charity but as brotherly assistance on a loan basis.

The local aid committee might be the agency to receive contributions or encourage periodic offerings in the local congregation for the larger conference work of the Mutual Aid Board. Also, the local committee could report job openings and jobs wanted to the Mutual Aid Board office. In this way, if a local member needed a reliable young man to work for him and he did not have such an individual in his local congregation, there might be other congregations having a surplus of help that would be available locally. This would also hold true with regard to opportunities for renting or buying farms or getting established in some form of business. The local committee may provide a practical way of helping small churches attract new members for its community. In the large churches such communities might help young people find new homes in less crowded communities.

Who Is Eligible for Assistance?

Anyone in the congregation who is honestly in need of help should be eligible for assistance. Since a church is a Christian brotherhood members ought always to be ready to help one another where there is genuine need. Help should not come merely in hours of desperation but should be provided early enough to prevent hardship and poverty, if possible. Help should be given wherever it is needed so that all members of the brotherhood might be established in earning an honorable livelihood.

This does not mean that everybody who asks should be given what he asks for. Some people ask amiss; some people in all sincerity make foolish plans. A request for financial credit may be made when wisdom may dictate that such credit would be unwisely used. Projects where money is needed may be financially sound at one time but not at another. It may also be that one person is unqualified because of lack of experience or ability for the work he is planning. Such matters would come under the head of counselling. The well qualified aid committee may do a genuine Christian service by being prepared to give wise guidance to those who seek for it. It should be made clear to those who are refused financial assistance that a refusal, in the long run, may be a greater blessing than a loan would have been. Loans unwisely made may be a burden as well as a help. In the mutual aid program it is necessary to do all things in the spirit of Christ. Problems need to be solved through prayer, through careful searching, and by means of bearing and forbearing with one another. In case individuals cannot repay their loans efforts will be made to work out the problem in the light of the individual situation and in the spirit of genuine Christian concern.

What Are Some Principles of Financial Assistance?

Following are some Christian ethical principles by which to carry on a mutual aid program.

Sound Business Practices: Mutual Aid is a two-way relationship benefiting all parties concerned. It is a form of Christian stewardship and it should be based on sound business practices carried on in the spirit of mutual love. Cases of outright gifts or charity should be handled through relief committees but not through mutual aid committees. The first purpose of financial assistance should be to help people to help themselves.

Amount: The amount of financial assistance to any individual should be dependent on the nature of the project to be undertaken. No two loans necessarily need be the same. If a person qualifies for a financial loan the loan should be large enough to enable the borrower to set up a self-liquidating program. It may vary from a few hundred dollars to a few thousand dollars. The amount is not so significant as the soundness of the project for which the loan is made.

Time: Loans should be made for a sufficiently long time so that repayments can be made in small amounts and over a longer period of time. Whenever possible, repayments should be amortized. That is, the principal and interest is figured out in advance and apportioned in fixed amounts for repayment. Sufficient time is an important factor in helping a man to get an economic start.

Interest: The interest rate, if charged at all, should be low. In many cases it would be helpful if no interest would be charged during the first year. The cost of a loan to the borrower should be as low as possible. It is to be remembered that the primary purpose of mutual aid is assistance of one brother by another and in no case should the stronger seek to profit at the expense of the weaker brother.

Security: The basic security of mutual aid loans is the character of the individual who wishes to make the loan. Mutual aid loans are, therefore, essentially character loans. They are loans made on the basis of the lender's confidence in the trustworthiness and the ability of the borrower to pay back the loan. Where funds are used to purchase land or equipment the purchased commodity could serve as security.

Repayment: At the time a candidate applies for financial assistance he, with the help of the lender or the Mutual Aid representative, should work out a plan of repayment. The plan should be based on the earnings of the borrower and allowance should be made for unseen emergencies. If there is no clear plan of repayment when the loan is made, it is doubtful whether a loan is advisable.

Risks: There is an element of risk in all phases of life and the local banker or credit agent anywhere accepts this as a part of his business. So, too, in the mutual aid plan. The risk, however, is minimized in proportion to the strength of character of the individual. Many young people are good character risks but still are unable to get credit in local banks because they lack material security. The plan of mutual aid is to extend credit where character is the primary security. Sincere Christian young men should offer the minimum of risk. Their word should be their bond. Every effort should be made to meet payments promptly and fully. This is the best index to a person's reliability.

Supervision: Almost as important as the loan itself is the wise supervision of its use. Local aid committees should try to provide the same careful and thoughtful help that a father would give to a son or a brother to his brother.

What Is the Source of the Mutual Aid Board Funds?

The Mutual Aid Board depends for funds on the following sources: First, outright gifts by individuals, young people's societies, Sunday schools or church congregations. Secondly, it depends on funds from people who wish to invest money without regard for interest earnings, but who wish to have the principal secured. The Mutual Aid Board in such cases issues certificates of indebtedness for the amount of the principal for a period of five years. A third source is from money loaned to the Board at 2 per cent interest for a ten-year period. The fourth source is from money loaned for two years or longer at 1½ per cent. A person who gives money on any other than outright gift basis is given a certificate of indebtedness which is a written legal guarantee that the Mutual Aid Board is obligated to him for the principal plus a fixed amount of interest as provided in the certificate.

Individuals and church organizations are urged to make gifts and loans to the Mutual Aid Board for the purpose of enabling it to carry out its objectives. If the church really believes in mutual aid, it should be willing to give to this cause. The Board, composed of men with good business experience and judgment, does all on its part possible to prevent losses and it sets aside 10 per cent of its capital for protection against losses. In every case, it seeks to protect those who have made money available to the Board.

The success of the Board of Mutual Aid depends on the amount of financial support it receives from the conference members. Applicants thus far have exceeded the ability to satisfy the applicants for mutual aid. Increasing funds will enable the Board to perform additional services. It is especially desirable to increase the operating fund so that a significant number of young couples can be given assistance in the establishment of themselves in new settlements.

The Relationship of the Mutual Aid Board to the MCC

In order that our people see clearly what the Board of Mutual Aid is, a word needs to be said about its relationship to the Mennonite Central Committee Aid Section. The Board of Mutual Aid is strictly a General Conference organization. It is represented on the Aid Section of the Mennonite Central Committee which is purely an advisory council. The MCC Aid Section meets periodically for the purpose of exchanging information and consulting among the various Mennonite groups on problems common to all MCC constituent bodies.

MUTUAL AID BOARD POINTS TO CALDWELL, IDAHO, COMMUNITY

One of the original purposes of the Board of Mutual Aid was to encourage young people to settle in Mennonite communities where there were small churches in need of additional members. The Board was furthermore instructed to lead out in the thinking and exploring of such settlement possibilities for the members of the Conference. In an effort to perform its function the Board authorized Julius Franz of Lind, Washington, to investigate such possibilities in Caldwell, Idaho, about three hundred miles from Aberdeen. At Caldwell there is a small Mennonite church whose pastor is Menno H. Kliewer, formerly from Cordell, Oklahoma. This church, with a charter membership of twenty-eight, was dedicated on April 18, 1948. It is an active church and shows great promise.

The town of Caldwell has a population of over seven thousand. This infant congregation has already appointed a Mutual Aid Committee consisting of C. F. Dick, Abe Huebert and D. D. Ulrich. This Committee with the pastor has requested the Board of Mutual Aid specifically to consider Caldwell as a place in which to launch its program of mutual aid. The type of agriculture around Caldwell is all irrigation farming, as it is in the Aberdeen community. There is a new twenty-five thousand-acre irrigation development known as the Black Canon project now being started. The canals and ditches that will carry water for the farms will be ready for operation this summer. The members of the Mutual Aid Committee of this congregation, one of them an experienced engineer and the rest experienced irrigation farmers, feel that this territory should be investigated by young people who are interested in getting a start in farming. Brother Franz, who personally investigated the community and the project at the time of the church dedication, also recommends that the community in general and the project in particular are worth further consideration. Moreover, the large number of representatives from the Aberdeen, Idaho, congregation who attended the dedication are also interested that the Conference, through the Mutual Aid Board, support this little sister congregation.

The Mutual Aid Board is not yet ready to help purchase land, but it does encourage any young men, married or single, who are likely to be interested in such a venture to correspond with J. W. Fretz, the secretary of the Mutual Aid Board, or with D. D. Ulrich, 705 Arthur Street, Caldwell, Idaho. The Mutual Aid Committee at Caldwell is willing to help young men find temporary work, if such men wish to explore Caldwell as a place for permanent settlement. Pastors and lay leaders of our congregations throughout the Conference should take note of this and act in support of both the Board of Mutual Aid and the Caldwell, Idaho, congregation, lest the time slip away and this opportunity be passed up.—June 2, 1948.

The Mutual Aid Board in session in Chicago last February. The Board had its individual sessions, and it also met with the other boards and committees of the Council of Boards.

Left to right standing: Hans Regier, (Vice-Chairman) Whitewater, Kansas and William Snyder, Akron, Pennsylvania.

Seated, left to right: Julius Franz, Lind, Washington; Harry Detweiler (Chairman) Souderton, Pennsylvania; and J. Winfield Fretz (Executive Secretary) North Newton, Kansas. (Cut courtesy Mennonite Biblical Seminary) A Board member not on the picture is J. A. Schowalter, Newton, Kansas.

(One of the original purposes of the Board of Mutual Aid was to encourage young people to settle in Mennonite communities where there were small churches in need of additional members.)

The Washington Scene

By Paul Goering

June 2. Opposition to the draft is stiffening in the House. No organized opposition exists in the Senate. Civil rights amendments do not have enough support to defeat the draft if Southerners filibuster. No Republican leader in the Senate will oppose the draft or fight for anti-segregation. Draft opponents admit that passage by the Senate will be so overwhelming that it will force the House to act on it.

Last week Rep. Barden (D-N.C.) told the House Rules Committee that the draft should be buried and received high praise from the Republican members. He said it isn't fair for Congress to pass a bill which requires one class of citizens (nineteen throught twenty-five year olds) to bear the main burden of our national defense. "We could get all the men we need, "he said, "if we treated the enlisted man with decency . . . . We take good care of our generals and officers—everybody from sargeants on up—and there's no shortage of officers."

Barden said he met many high school graduates this year who told him of their plans to study medicine, science, teaching, etc. and who asked him "What should we do? Are you going to draft us?"

"I am unwilling," Barden said, "to take away this freedom from these young people. "The draft is a drastic measure and should be used only in extreme emergency and then made to apply to all . . . . We might well ask ourselves," he added, "Where will we get our future doctors, scientists and teachers if we put them through this draft?"

(Continued from page 8)

100 kilometers and past Shwangshihpu, the China Mennonite Mission station.

It was a broken piston pin and also a broken oil case, so that we were sowing the insides of the motor along the trail of gas and oil. It was only God's special protection that not all of us fifty on the highly loaded truck were hurled to our death down the precipice to our right or against the ragged rocky mountain-side to our left. We felt we had a good driver, but also that he must not have left his guardian-angel (like so many drivers even in the good old United States do with their speeding) behind, for he honestly tried to halt the vehicle, but it was beyond his control—but the Lord helped the driver and stopped the truck, thank God! We did finally make the halfway place to Ch'engtu on three different trucks and on two different Jeeps, and on a mule-cart. And so "The steps of a good man are ordered of the Lord, and He delighteth in his way." But also the "stops" were blessed, we believe, and thus when the truck, on which I finally caught up with my family at Kwangyuan, had a delay of a day on the road on account of a bad battery, and once for five hours for the same reason, the door of testimony for the Gospel was wide open and Mr. Mu and I found ready listeners to the Gospel. Also we met up with many of our friends of the rich type on the "trek," but evidently quite unhappy and without peace of heart, to whom we could speak of the Peace "that passes understanding" also all "misundertsanding"!

No, we are not merely escaping from danger, but believe led of the Lord to get temporarily out of the way of such who do not understand, and in a measure because our Chinese Christians practically "pushed" us out and that also for their protection should the "neighbors" come in and meet missionaries in fellowship with their countrymen. The Christians write that it was good that we had left and that now again things are quiet, and we can return soon again, thank God! And we hope so too, and that we may go on with the Gospel witness there at Paoki. Pray much! "God is able . . . He faileth not!" "If Thy presence does not go before us, lead us not up hence," we say with Moses.

A larger vision for evangelism all along these good highways has come to us, and we believe that for sometime there would be a great opportunity for "Mobile Evangelism" by means of a good auto truck, loaded with Bibles, and equipped with sound system and projector. These cars are already in operation in places in China. Why not believe God for a special and fresh aggressive forward movement by our churches for evangelism in China now? The time is too short to trifle! Christ our Captain is leading on, also in a troubled China, and He is selecting His Bride also out of China now! How many more Prayer-Warriors may we count on at this new crisis? May their number be great, is our prayer!

God willing, we go on to Ch'engtu, Szechwan, for a while. We hope to return soon again to Paoki. Our address at Ch'engtu, Szechwan, will be %West China University, Ch'engtu, China. Airmail reaches this city in a week to ten days. We've had airmail from the States at Paoki in seven days.

SEMINARY QUARTET ON EXTENDED TOUR

The Mennonite Seminary Quartet will tour Pennsylvania, Canada, and churches in the Northren District this summer. The following will be their schedule after leaving the Eastern District Conference (The itinerary for the Eastern District was given in a former issue.):

June 11, Vineland and St. Catherine, Ontario; June 12, Niagara-on-the-Lake; June 13, Waterloo (A. M.) and Kitchner (P. M.); June 14, Leamington; June 18, Warroad, Minnesota; June 19, Steinbach, Manitoba; June 20, Altona (A. M.), Winkler (P. M.), and Gretna (Evening); June 21, Winnipeg, Manitoba; June 22, Munich, North Dakota; June 23, Alsen, North Dakota; June 24, Bloomfield, Montana; June 25, Wolf Point and Frazer, Montana; June 27, Waldheim, Saskatchewan (A. M.), Rosthern, (P. M.)and Saskatoon, (Evening;) June 28, Drake Saskatchewan; June 29 Herschel; June 30 Swift Current; July 1 Coaldale, Alberta; July 4, Newport, Washington (A. M.), and Lind, Washington(Evening). (The last half of the itinerary is to be completed soon.)

Our
Colleges
and
Seminary

BETHEL COLLEGE

The regular school year closed on June 1, with the fifty-fifth annual Commencement program in Memorial Hall. Dr. Howard T. Hill, head of the Department of Speech at Kansas State College at Manhattan, delivered the Commencement address on Tuesday morning, and President Kaufman preached the Baccalaureate sermon from II Peter 3:11 on Sunday evening, both before large audiences. The graduating class, the largest in the history of the school, was composed of forty-six men and thirty women, representing sixteen states and also including Leo Beck and Janke van Wyland from Holland, Albert Roland from Italy, and Puran Banwar from India. Nine Seniors were eligible for the Order of the Golden A: Rosella Reimer, Ruby Friesen, Gordon Kaufman, Leo Goertz, Otto Sommer, Marie Funk, Evelyne Sawatsky, Gladys Dester, and Delmar Krehbiel. Traditional events attended the closing weeks of school and the Commencement season: the Junior-Senior banquet on May 14, with Rupert Hohman toastmaster, Senior Chapel on May 27, the Senior Class Program on May 28, the Sunday afternoon concert by the A Cappella Choir, Honors Chapel on Monday morning; and in the evening the class, which has been headed by Henry Claassen, was received into the Alumni Association at the annual banquet. Also featured at the banquet were two members of the class of 1898—Mrs. C. E. Krehbiel and Rev. P. R. Voth—and the class of 1938, the second to open the vault of letters written at graduation for the ten-year reunion.

CANADIAN MENNONITE BIBLE COLLEGE

The closing services of our College will take place on the morning of June 20. Rev. Marvin Dirks, of the Mennonite Biblical Seminary and Rev. W. H. Enns of Sprinstein, Manitoba, will be the speakers for the occasion. It will be a praise service for the many rich blessings which God has bestowed upon our school during its first year.

Mr. Cornelius Toews, the M.C.C. director of Canada from Kitchner, Ontario, spoke to the Young People's fellowship on May 24. Mr. Toews showed some very interesting slides of work that is being carried on in South America. Many close relationships exist between our Canadian Mennonites and those settling in South America so that there is always much interest in such pictures.

BLUFFTON COLLEGE

The College year was closed with commecement activities May 28-31. A large number of alumni, former students, and parents attended the activities. This closed one of the best years that the college has experienced. During the year sixty students took advantage of the opportunity to become associate members of the First Mennonite Church in Bluffton. Forty-five students were working toward full time church vocations. Of this latter group twenty-five were Mennonites, and twenty belonged to other denominations. Nineteen out of the forty-five plan to enter the ministry. At present prospects seem good for a large enrollment next fall. It seems that housing facilities will again be taxed to the limit. Summer school opened June 1. There are to be four three-week terms, operated on the Hiram plan. Each student will take only one course at a time and secure three semester hours credit in it in a three-week period. There are a number of problems to be solved with reference to the next school year, and we ask your prayers in behalf of the institution and those who have it in charge.

MENNONITE BIBLICAL SEMINARY

David Habegger of Busby, Montana, was awarded the highest academic prize of the Seminary this week. Tied for first place with him was Charles Bieber of Spring City, Pa., Each was awarded a cash prize of fifty dollars.

On Monday the Seminary will bid farewell to the quartet as it starts on its extensive tour, which will eventually take it coast to coast through United States and Canada. Members of the quartet are: Irvin Richert of Los Angeles, California; Alvin Franz of Lind, Washington; David Habegger of Busby, Montana; and Kenneth Wampler of McPherson, Kansas. Accompanying the quartet will be Professor Marvin Dirks.

At the final chapel services this week President Rufus D. Bowman announced that he is making plans for a trip around the world next year to inspect Brethren mission fields. He also announced the plans to construct a new chapel on the campus.

At the commencement service, May 30, Ed. J. Miller of Freeman, South Dakota, was the only member of the Mennonite class. During the past two years the Seminary has placed its graduates as the head of Mennonite schools. Last year Arnold J. Regier was appointed principal of the Mennonite Bible College of Winnipeg, Manitoba, Canada. This year Ed. J. Miller received appointment as president of Freeman Junior College. During his career as field secretary for the Seminary, E. J. Miller visited 129 General Conference Mennonite congregations.

You Tell It Mother

Has your child ever asked you to *tell* the Bible story, rather than reading it himself? There's a reason. Many Bible Story Books have words that are too big and hard to understand. Now, a new Bible Story book is available, written by Marian Schoolland, and written so that children can understand it and read it themselves. 342 pages, including many illustrations, each story with it's Scripture reference, priced at $3.00. Order

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MCC Cares for Neglected Orphans

Among the relief projects now being carried on in China is that of the Henguang Orphanage, two hundred forty-eight children being cared for, most of them being homeless war orphans. The Mennonite Central Committee was interested in assuming direction of this orphanage for a trial period of a year, because the children were being sadly neglected by the careless governmental employees under whose direction the home had been operated.

Jottings

—**Rev. B. H. Janzen,** field worker for the Western District Conference, will visit the Turpin, Oklahoma, church on June 6. From there he will go to the congregation at Perryton, Texas. The latter part of June he will be at the institute for church workers to be held at Hanston, Kansas, for the churches of northwestern Kansas. He is also to visit Mennonites living in Kansas City, Topeka, Lawrence, and Oklahoma City. This last project will be undertaken for the Home Mission Committee of the Western District.

—**Rev. William Stauffer,** pastor of the Mennonite Church at Sugarcreek, Ohio, recently spent two weeks in Washington. The first week he attended a Seminar sponsored by the Council for Social Action of the Congregational Christian Churches. The second week Reverend Stauffer spent one day as a representative of the Ohio Farm Bureau of the 16th Congressional District, for which he is spokesman. The group had a half-hour with the Secretary of Agriculture and forty minutes with Secretary of State Marshall. Then they lunched with their congressmen and the two Ohio Senators. Reverend Stauffer stayed two more days in Washington and appeared before the House Committee on Agriculture in behalf of a long range farm program. His specific concern was in behalf of soil conservation service. Reverend Stauffer had been sent by three soil conservation district groups of farmers to speak for them.

—**Emmanuel Church, Moundridge, Kansas:** Two weeks of daily vacation Bible school came to a close on Friday evening, May 28, with a program. The biweekly offering of the Bible School amounted to $32.30 which is being sent to South America for use among the Mennonite refugees.—Corr.

A Jotting

"Received your . . . . four copies of the BUNDESBOTE KALENDER (MENNONITISHCE JAHRBUCH). Please find enclosed a dollar bill as payment for the received books. I think it is a very nice **Kalender** which should find a wide distribution among the German reading Mennonites of North and South America." Very sincerely your, J. J. Thiessen.

—**Cynthia Rae** is the new baby daughter of Rev. and Mrs. Ronald von Riesen, Newton, Kansas. The baby was born on May 30.

—**Rev. and Mrs. Arnold Nickel** left the Mennonite Seminary, Chicago, on June 1 for Henderson, Nebraska, where the Nickels will serve the Bethesda Church during the summer months.

—**Ruth Harder** wrote from Asuncion on May 24 that Ernst Harder had gone to Buenos Aires to make arrangements for the arrival of the second group of refugees from Europe. Mrs. Harder hoped to fly to Buenos Aires to assist him.

—**Marvin Wasser** writes from France that the famous French pacifist, Philippe Vernier is to speak to the M.C.C. relief workers.

—**Rev. H. U. Schmidt** has resigned as pastor of the New Hopedale Mennonite Church, Meno, Oklahoma. All communications for the church should be sent to Arthur O. Decker, Meno, Oklahoma.

"Mennonitisches Jahrbuch" Now Ready

The MENNONITISCHES JAHRBUCH, formerly the BUNDESBOTE KALENDER, is now printed and is being mailed from this office. The price is 25 cents per copy—and the book, chock-full of pictures and interesting materials— the best that has appeared in Mennonite literature during 1947—will give hours and hours of inspiration, information, and enjoyment.

Order a copy for yourself, and, say, half a dozen or so for refugees in Europe who need good reading, as well as good food and clothing.

Readers may get a copy from their pastor or write to the office nearest them: Mennonite Book Concern, Berne, Indiana; Mennonite Book Store, 710 Main, Newton, Kansas; Mennonite Book Store, Rosthern, Saskatchewan; or Mennonite Publication Office, 722 Main, Newton, Kansas.

Calendar of Coming Events

June 4-13. Institute of International Relations, Friends University, Wichita. Speakers: Eddy Asirvatham, Maynard Kreuger, Louis Dolivet, Bert Mitchell, etc.
June 5-9 Northern District Conference. Bethel Church, Wolf Point, Montana.
June 14-20. All-Mennonite Retreat for grade school and high school young people, Camp Mack, Milford, Indiana.
June 24-27. Pacific District Conference, Aberdeen, Idaho.
July 1-5. Young Adult Retreat, Mennonite Seminary, Chicago. Leaders, Leonard Metzker, H. W. Burkey, J. Winfield Fretz, Don Smucker, and J. N. Smucker.
July 2-5. Retreat for Unmarried Young People, Camp Men-O-Lan.
July 3. Canadian Ministers' Conference. Gnadental, Manitoba.
July 5-7. Canadian Mennonite Conference. Gnadental, Manitoba.
July 5-11. Retreat for Intermediates at Camp Men-O-Lan.
July 11-16. Retreat for those of high school age at Camp Men-O-Lan.
July 16-22. Junior retreat at Camp Men-O-Lan.
July 23-25. Retreat for married people at Camp Men-O-Lan.
July 29—August 5 **General Conference Ministers' Retreat, Estes Park, Colorado.**
Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.
August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

—**Mrs. E. S. Shelly** wrote from Pennsburg, Pa., on May 22 that Rev. Elwood Shelly has been in bed helpless since December 28. He is unable to talk due to two strokes that he has suffered. He, however, is cheerful and patient.

—**Mrs. P. A. Kliewer** wrote on May 25 that Rev. P. A. Kliewer was ill at the time of writing.

—**Zion Church, Souderton, Pa.** "Beyond Our Own" was acclaimed by many as the best missionary-evangelism "sermon" they ever heard or saw. Thirty-five were added to the church on May 16. The Young People's Fellowship visited the Skillman Village for Epileptics on May 23. They have also conducted another waste paper drive to help pay for the repair bills on shoes sent to Europe for relief.

—Word has come that **Rev. Homer Leisy** had to return to the hospital at Salem, but that at the time of writing (June 2) he was again showing improvement.

—**First Mennonite Church, Beatrice, Nebraska:** Recently our Christian Endeavor had a panel discussion on "Witnessing for Peace." Some of the points discussed were, "What are the facts on peacetime draft and selective service?" "Witnessing for peace at home," "What did you contribute toward a peacetime witness in C.P.S.?" "What are the opportunities for witness in the armed services?" and "Plans the M.C.C. is making for alternative service." Mr. Paul Boschman, a Bethel graduate, is to be the assistant to our pastor for the summer months. May 23 we enjoyed a program by the Freeman Junior College choir. Rev. Walter Goering gave the address at our Mennonite Bible Academy commencement exercises. —Mrs. John J. Wiebe, Corr.

—**Shoenwieser Mennonite Church, Winnipeg, Manitoba:** The Jugendverein gave it's annual spring concert on May 22. Besides the mass choir it was highlighted by three guest artists. Eleanore Willms, pianist, gave her first public performance since her return from Karlsruhe, Germany. Edward Klassen is well known in Vancouver as well as Winnipeg for his rich baritone voice. Bruno Schmidt, generally acknowledged to be one of Western Canada's outstanding violin cellists, also fascinated the audience. —Justina Hildebrand, Corr.

—**First Church, Mountain Lake, Minnesota:** The Oak Leaf Society starts a new year this week with a showing of $1,050 spent for missions and relief during the past year. We are sending five delegates to the Northern District Conference at Wolf Point, Montana. The pastor, Rev. L. R. Amstutz, has started a Workers' Training class. Mrs. Amstutz is conducting a weekly Bible hour for children up to fourteen years. The young women of the church entertained the older women at a banquet May 7. "The Christian Home" theme was stressed. The young folks are working hard toward a better retreat at Stony Point, to follow right after the Conference. Our choirs are practicing for a community music festival to be held June 20.—Miss Mary Bargen, Corr.

—**Mrs. Walter H. Dyck**, who has been a patient at the Bethel Deaconess Hospital, Newton, for the past eight weeks, is now making definite progress toward recovery. The Dyck family is humbly grateful to God for His answer to prayer.

—**Stirling Avenue Mennonite Church, Kitchener, Ontario:** Nearly all of the evangelical churches of the county were represented at a great rally program held in our city by the Waterloo County Temperance Federation on May 29-30. Rev. A. R. Shelly gave the closing address of the convention on Sunday night. In a stirring and dynamic message he presented the danger of alcohol as a beverage, and challenged all present to work toward a solution of this problem by helping to establish laws, by encouraging fearless leaders, by personal testimony, by education in the home, in the school, in the church; and most important of all—in the use of a power which the opposition does not have—in the power of God. In the business session of the convention, our pastor, Rev. A. R. Shelly, was elected president of the County Federation. Our church is sponsoring a quarter-hour radio program over our local station each Saturday evening at 7:30 o'clock. We feel it a great privilege to have this opportunity of telling others of the saving power of our Lord.—Nellie Bachert, Corr.

Those Who Have Died

Abraham B. Thiessen, Beatrice, Nebraska, farmer, member of First Mennonite Church, born October 20, 1874, and died May 24, 1948. **Herman Ummel**, Ransom, Kansas, farmer, member of First Mennonite Church, born November 15, 1879, and died May 26, 1948. **Clyde O. Koehn**, Ringwood, Oklahoma, farmer, member of the New Hopedale Mennonite Church, born August 6, 1897, and died May 24, 1948. **Lotus Mast Slabaugh**, Nappanee, Indiana, medical doctor, member of the First Mennonite Church, born December 6, 1901, and died May 21, 1948. **Anna J. Lehman**, Dalton, Ohio, member of the Salem Mennonite Church, born December 4, 1859, and died May 17, 1948. **Mrs. Menno Geiger**, Bluffton, Ohio, homemaker, member of the First Mennonite Church, born August 25, 1876, and died May 22, 1948. **Mrs. Rolland Johnson**, Hereford, Pa., homemaker, member of the Hereford Mennonite Church, born December 15, 1905, and died May 16, 1948. **Daurio Ann Schell**, Bally, Pa., cradle roll department of Hereford Church, born September 4, 1945, and died May 9, 1948. **Henry Penner**, Beatrice, Nebraska, farmer, member of the First Mennonite Church, born December 12, 1880, and died December 12.

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Can Puerto Ricans Be Healthy?

by Richard Weaver

Why is illness more prevalent in Puerto Rico than in the continental United States?

If we were to walk through the hills of Puerto Rico, stopping for short visits at the many simple dwellings along the path, we would come away with an impression of too—frequent illness and general physical weakness. We would see homes where the children are too listless to play, the father unable to work, and the mother too tired to care for her family. In such homes there is always dire poverty, and, worst of all, an attitude of hopeless futility.

Puerto Rico has been called a land of contrast. There is the contrast of the Old and New in a late model car passing recklessly by a row of slow lazy donkeys; and of the North and the South as a storekeeper and his customer haggle over the price of a box of corn flakes; but most striking of all is the contrast between the natural beauty of the land and the misery of its inhabitants. Why must a spot so lavishly decorated by the Creator be marred by such a dense accumulation of human suffering?

Are these people sick because they are poor, or are they poor because they are sick? What is their fundamental need? Is it medical service, or economic aid, or education, or religion? This is a question that must be answered by any organization considering work in Puerto Rico.

During the fifty years that the island has been a territory of the United States, the U. S. Department of Health (and more recently the Insular Department of Health) has sought to establish and improve medical service and health education. As a result, the death rate, though still far above that in the States, has had a spectacular decline. But this, in turn, has caused a tremendous increase in population—more mouths to feed—less food per mouth—more poverty and more sickness!

By similar examples we could show that economic aid alone, or education alone, or even religion alone does not give the answer. Perhaps the reason for the slow progress of Evangelical Christianity on the island lies in the fact that too often the Protestant Churches have been just as reluctant as the Catholic Church to face the basic problems of human existence. Yet the need for a new motivation—a new direction and meaning in life such as only a religious experience can give—and the inadequacy of any program which does not center in active mission work was a fact which became more and more obvious to those of us who were engaged in social and medical work at La Plata before the church there.

The open door for the Mennonite Church in Puerto Rico lies in the opportunity to demonstrate a practical Christianity that points the way to the solution of both the spiritual and physical needs of the people.

An important part of such a program would be the provision for adequate medical service and health education. In this field there are many challenging opportunities.

Certain Death

The chief killer in Puerto Rico is tuberculosis. The death rate from this disease is ten times as high as in the States. The very word strikes fear in the hearts of the Puerto Ricans. The number of sanitorium beds is woefully indequate and even when a patient can be persuaded to apply for admission he is seldom accepted until the disease has become hopelessly far advanced It is no wonder that the verdict of tuberculosis has come to be accepted as slow, certain death.

In 1945 a survey of the La Plata area showed 80 per cent of the people to be infected with some form of intestinal parasites. Who knows how much of the so-called "Latin temperament" is temperament and how much is hookworm. Puerto Ricans know that going bare-foot may cause hookworm and that improper disposal of human wastes infects the soil—but shoes and sanitary facilities cost money!

The most pitiful cases of all are small children who, because of simple malnutrition, are, almost literally, nothing but skin and bones. Such children illustrate the need for a solution that goes beyond the mere detection and treatment of disease, important as this may be. They show the need for a program of edu-

Richard Weaver served as laboratory technician in La Plata, Puerto, Rica while in C. P. S. In connection with this experience as a hospital and medical aid, he speaks of Puerto Rican health. At present Richard is studying at the University of Michigan, Ann Arbor.

cation that will induce people to give more than lip service to the simple principles of nutrition, sanitation, and cleanliness; to convince them that even adults can learn to like vegetables, that the kitchen need not be the dirtiest room in the house, that children can be taught not to defecate whenever and wherever they please. They show the need for a thorough study of every conceivable possibility of an industry, craft, or crop that might help to offer a solution to the knotty economic problem. They show the need for an understanding of Him who said, "Are not two sparrows sold for a farthing? And one of them shall not fall without your Father . . . . ye are of more value than many sparrows."

Over 200 in M.C.C. Summer Service

Summer Service

Over two hundred youth will enter service in Mennonite Central Committee sponsored Summer Service Units during this summer. Thirteen units are being opened to volunteers. The volunteers will work in four countries, Mexico, Canada, Germany and the United States. Work will be done in four different kinds of projects: mental hospitals, community projects, correctional institutions, and European work camps.

The thirteen units in which volunteers will be working are as follows: (1) Hospitals, United States: St. Elizabeth's Washington, D. C.; Richmond State Hospital, Richmond, Indiana; Cleveland State Hospital, Cleveland, Ohio; Skillman State Village for Epileptics, Skillman, New Jersey. Hospitals in Canada; Brandon, Manitoba; London, Ontario; North Battleford, Saskatchewan. (2) Community Projects: M. C. C. Headquarters, Akron, Pa.; Gulfport, Mississippi; Cuauhtemoc, Chihuahua, Mexico. These projects will direct a morning playground for the children of the community, do clerical work in the office, assist in the hospital program in Mexico, and do maintenance work. (3) Correctional Institutions: Mount Princeton Commonweal School, Nathrop, Colorado. The members will serve as group, religious and work counselors for delinquent or potentially delinquent boys and girls between the age of four and seventeen. (4) European Work Camps: Ronnenburg, near Frankfurt, Germany. This unit will renovate an old castle turning it into a Christian youth center. Hamburg, Germany. Members will rebuild the assembly hall of the Alsterdorfer Anstalten mental institution which suffered about 50 per cent damage during air raids.

In each of the European units there will be about twenty Americans and twenty-five or thirty Europeans. Emphasis will be upon fellowship in work; education and worship between American and European youth likewise will be emphasized.

The following is a list of General Conference youth who will be serving in the different units.

Gulfport

Boese, Glen L. Springfield, South Dakota
Boese, Robert L., Springfield, South Dakota
Wismer, Jean, Hilltown, Pa.

Richmond

Pannabecker, Alice, 4614 Woodlawn Chicago 15, Illinois
Ramseyer, Robert, Bluffton, Oiho
Yoder, Martha Lee, Topeka, Indiana
Yost, Burton, 533 W. 2nd St. Landsdale, Pa.

Skillman

Bartel, Rosa, Hillsboro, Kansas
Ewert, Viola, Hillsboro, Kansas
Krause, Roland (Leader), Hillsboro, Kansas
Krause, Mrs. Roland, Hillsboro, Kansas
Preheim, Marilyn, Hurley, South Dakota
Slotter, Phyllis L., 553 E. Broad St. Souderton, Pa.
Smith, Alma, Pawnee Rock, Kansas

Washington

Reimer, Elenora, Route 2, Canton, Kansas
Schroeder, La Verna, Route 2, Canton, Kansas
Stutzman, John, Carlock, Illinois
Wiens, Arthur (Leader), 940 Mass. Ave. Lawrence, Kansas

Brandon, Manitoba

Kooker, Clarence M., Quakertown, Pa.

London, Ontario

Bohn, Esther, Pandora, Ohio
Moyer, Gladys, Telford, Pa.
Regehr, Lilly Ann Inman, Kansas
Schmidt, Helen Mae, Hillsboro, Kansas
Siebert, Frances, Larned, Kansas
Unger, Lena, Abbattsford, B. C.
Wiens, Esther, Inman, Kansas

Mexico

Linscheid, Kathryn, N. Newton, Kansas

Cleveland

Burkholder, Helen, Bluffton, Ohio.

Following is a list of General Conference personnel serving in Voluntary Service work camps in Europe:

Hamburg, Germany

Duerksen, Elda, Inman, Kansas
Gaede, Hulda, Shafter, California
Harder, Milton J., Butterfield, Minn.
Krehbiel, Janis J. Marion, S. Dakota
Reimer, Alvin, Beatrice, Neb.
Steiner, Marcille, Bluffton, Ohio
Tieszen, Barbara, Osborne, Kansas
Zerger, Betty Ann, Moundridge, Kansas

Frankfurt, Germany

Boese, Edna, Weatherford, Oklahoma
Epp, Dennis, Mt. Lake, Minn.
Goering, Violet, Moundridge, Kansas

Harder, Lawrence, Mt. Lake, Minn.
Hartzler, Arlene, Goshen, Ind.
Janzen, Helen, Gretna, Manitoba
Kaufman, Marty, Moundridge, Kansas
Lehrman, Bernice, Woodburn, Oregon
Smith, Ruth, Pawnee Rock, Kansas
Waltner, Harris H., Marion, S. Dakota

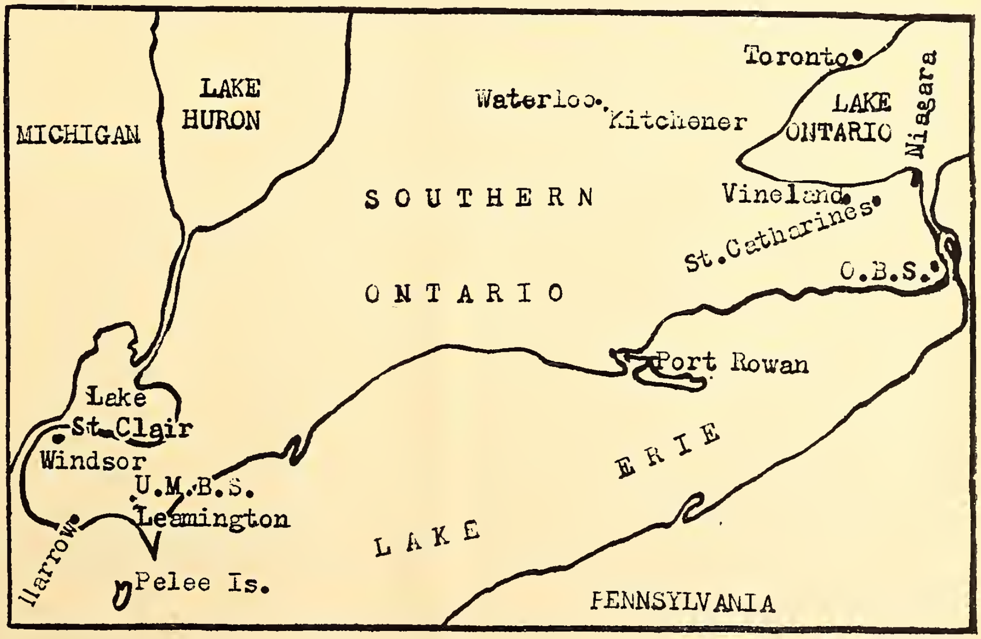
Two Units to Europe This Summer

Forty-two United States and Canadian young people and leaders will be sailing for Europe on June 3 on the **Marine Tiger** and **Marine Jumper.** These individuals pay their own way to Europe for the two-fold purpose of learning and serving. Their ten weeks in Europe will be divided in two parts—five weeks will be given to an educational tour of various countries including, England, Beligum, Holland, Switzerland, Germany, and France. The other five weeks are to be devoted to working with about an equal number of European youth in reconstruction projects near Hamburg and Frankfurt, Germany. Menno Travel Service is outlining and making the tour arrangements. MCC Voluntary Service is arranging for the two service projects.

Twenty-nine of the group are sponsored by the Council of Mennonite and Affiliated Colleges and will be under the guidance of Milo Kauffman of Hesston Junior College and Edna Ramseyer of Bluffton College. The thirteen other members are teachers and others sponsored by the MCC.

Youth of Ontario Province Churches

by W. W. Dick



Map shows-Places of worship of United Mennonites in Ontario and church schools attended by United Mennonite youth.

Scattered over this fair dominion of ours, from the majestic mountain peaks of British Columbia, across the fertile plains of the Prairie Provinces, to the sunny gardens of Ontario, one may find—so they say—numerous groups of Mennonite youth.

Generally speaking, all have many things in common—one religious faith, one form of worship, one common conviction of non-resistance. Other similarities could be enumerated, while on the other hand various minor differences would become apparent. Could it have been the aim of our conference youth leaders in arranging for this conference youth paper, that these groups should be given an opportunity to become acquainted with each other, to exchange views on youth work, and to aid in creating a "United Mennonite Youth in Christ?" May these ends and more be achieved through this publication.

The purpose of this article is to give a general view of our youth program in Ontario, thus introducing our young people's groups to the multiple fellow groups in the vast expanses of the west. For clarity's sake, it has been found necessary to include various information about the congregation as well. Our young people's socieites are or should be an inseparable branch of the church.

There are about 3,000 Mennonites of the Canadian General Conference in Ontario, almost 100 per cent which are comprised of the so-called "Russian Mennonites," emigrating from Russia in the twenties and early thirties of this century. The accompanying map shows the various places of worship, it being understood that here also will the youth groups be found. There are five organized congregations known as "Die Vereinigten Mennoniten Gemeinden in Ontario." There are six organized youth socieities (Jugendvereine), Port Rowan a branch of the Vineland church, having its own youth organization.

Let us take each group separately and relate some of the latest activities as reported to me by leaders of each group.

Vineland—Here we have a group of about 150 young people. The young people give a religious program each month, with collections going to support our Bible School relief work in Europe, and missions. The choir, composed of young people, recently rendered the Cantata "Zion." The young ladies' sewing circle, known as "Helfende Haende," is busily engaged in preparing materials to relieve suffering in this world.

Niagara—The young people of Niagara purchased an organ for their church some time ago and their chief project lately has been to complete the payment of the same. The group of 100 young people have their regular programs, including "Jugend Unter Uns" evenings, where they gather informally, discuss various topics and voluntarily make up a program with Bible quizzes, quartets, etc.

St. Catharines—At one time the members of this church attended either the Vineland or Niagara places of worship, but in 1945 they built their own church in the city and now function separately. They have regular meetings. The group has about thirty members, most of which sing in the choir. A project in manual work has been to furnish the church basement by making cupboards and other necessities.

Waterloo-Kitchener—has a young people's group of about fifty members. Their choir sings very well and has brought programs in a few of the other churches.

Port Rowan—has recently organized their youth and meet every two weeks. The group of twenty-five members have also started up a choir. We wish them much progress in their work.

Leamington—Last, but not least (in number over two-hundred) reports the following activities: A youth program is given each month. Twice a month the young people gather for prayer meetings, known as "Geistliche Erbauungstunden" where the spiritual life is nourished. Various groups sing at intervals in the local County Home of the Aged. Literaries are being introduced and social evenings are held in the basement of the newly-built church school. "Die Vereinsglocke," the provincial youth paper, is published monthly. Three choirs of about forty members in each serve the congregation. Harrow, a branch of the Leamington church, has about twenty young people which have organized a choir. They have services twice a month. There are a few Mennonite families in Windsor which are served once a month by the ministers from Leamington. On Pelee Island several Mennonite families gather regularly for services. There are only a few young people.

In Toronto our conference operates a mission to serve the comparatively few Mennonites living in that city. Rev. H. Albert Claassen is at present working there.

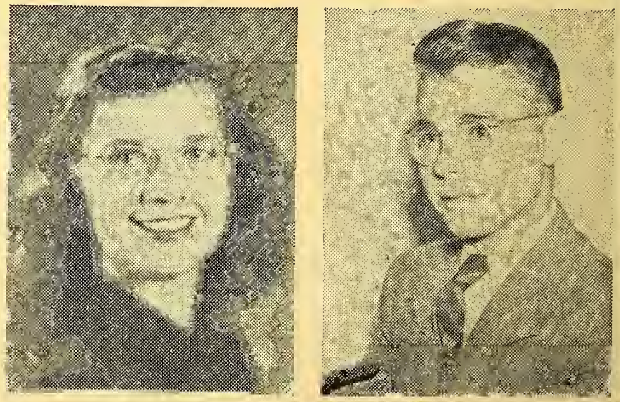
Our Youth in Schools—The last few years have marked an upward trend in secondary school attendance of our young people. Many attend the local high school. But it is of significance that a goodly number have been able to go to church schools. Since 1943 many of our young people have attended the Ontario Bible School at Fort Erie North, on the banks of the Niagara. The school is owned and operated by the Brethren in Christ Church, and besides offering an efficient secondary education, it confronts youth with a definite Christian challenge. Many of our young people have found Christ as their Saviour there.

Our churches have a teacher there, at present, Rev. Peter Dirks of Niagara, who teaches German, Bible and Mennonite History. In the past year our young people's attendance has shifted more or less to our own school at Leamington, the United Mennonite Bible School.

Mrs Elizabeth Warkentine
4614 Woodlawn Avenue
Chicago 15 Illinois

NOTE: When writing specify both old and new address.

Letters across the Sea



Pictured here are Helen Tieszen and O'Ray Graber who are serving as co-secretaries of the Y.P.U. International Correspondence Project. This is a project to aid in providing contacts between youth in our churches with youth of other lands. By exchanging letters you can find interesting friends in other lands. By exchanging letters the bond of Christian fellowship can rise above the boundaries of nation and race.

To date, correspondence between Mennonite youth in our churches and youth abroad has been established in Holland, Germany and France. Contacts are being made in Paraguay. Possible contacts in Japan and Russia are being investigated.

Anyone interested in finding a friend across the sea should write to Helen Tieszen or O'Ray Graber, North Newton, Kansas. Some information needed would be your name, address, age, a list of interests and hobbies, first and second choice of a nationality for correspondence.

The Mennonite

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HOW TO STRENGTHEN THE UNITED NATIONS

by Kirby Page

THE United Nations is absolutely essential to the preservation of the peace of the world. But at the present time it is almost impotent and woefully unequal to its task. The main reason for its paralysis is the hostility and cleavage between the Soviet Union and the United States. If this enmity becomes more extreme, nothing can save the United Nations from collapse as the old League of Nations folded up in the hour of supreme crisis.

In an earlier article I discussed ways of improving relationships with Soviet Russia. The heart of what I wrote was that we Americans must show concern for the safety and the welfare of the Russian people. We must demonstrate this concern by stopping all preparedness to destroy them with our atomic bombs and biological weapons. We must prove this concern by spending money to help them to help themselves. The Marshall Plan should be broadened to include aid to Russia and other lands of Eastern Europe, and the amount of assistance should be increased substantially. An amount equivalent to appropriations made and contemplated during a ten-year period by all nations would make available for world reconstruction the titanic sum of 300 billion dollars.

Nothing could strengthen the United Nations as much as would result from this demonstration of concern for the safety and prosperity of the Russian people. The procedure would be for our Government to pay into the treasury of the United Nations the sum of 15 billion dollars annually for a decade, as our share of the cost of helping the peoples of the earth to climb out of the pit of hunger, destitution and desperation. This would improve relations with Russia and would enormously strengthen the United Nations.

The most important and the most urgently needed change in the structure of the United Nations is the removal of the power of veto from its Charter. At present the functions of the United Nations are divided between the Assembly, the Security Council, the committees and the secretariat. But all the real and substantial powers of action, as distinguished from discussion, investigation and recommendation, are concentrated in the Security Council.

This all-important body is made up of eleven members, five of them with permanent seats: China, France, Great Britain, Russia and the United States. Except in minor matters of procedure, action by the Security Council requires seven favorable votes, including the votes of all five permanent members. This means by voting in the negative or by refraining from voting any of the Big Five is able to veto proposed action. The equivalent of this in the Federal Government of the United States would be the requirement that Congressmen and Senators from New York, Illinois, Pennsylvania, California, and Michigan must vote favorably in order to pass any legislation.

This power of veto was written into the Charter not merely because Russia insisted upon it, but because the United States Senate would never have concented to our membership in the United Nations if this power of veto had been omitted. The veto is the supreme expression of the power of national sovereignty. The theory underlying the United Nations is that it is composed of sovereign nations. (Continued on next page)

"The churches should conduct a vigorous campaign of education against the idea of national sovereignty with its consequent international lawlessness. Surely we can say with certainty that it is distressing to our loving Father to have his family divided into about sixty-five divisions, with each division claiming the right to do as it pleases."

Sovereignty is the right to decide. National sovereignty is the right of a nation to decide—to decide the size of its armed force, the height of its tariff barriers, the height of its wall against immigrants, and all other important questions. Before the United Nations can function effectively the nations must delegate sovereign power in specified areas to it, just as our thirteen states delegated specified sovereign powers to the Federal Government. In the meantime, the next best procedure is for the nations to make agreements through the United Nations, then for the respective governments to ratify these agreements and abide by them.

The churches should conduct a vigorous campaign of education against the idea of national sovereignty with its consequent international lawlessness. Surely we can say with certainty that it is distressing to our loving Father to have his family divided into about sixty-five divisions, with each division claiming the right to do as it pleases. Wherever in history sovereignty has been exercised by a sub-division of humanity, war has been the result. This was true of clan sovereignty, tribal sovereignty, city sovereignty, state sovereignty, and remains true of national sovereignty.

Science, communication, transportation have made God's people everywhere into one world. The Americans and the Russians, the British and the Chinese, are kinsmen living in their Father's home. They must learn how to cooperate, to put forth common efforts to solve common problems. This means that they must acquire the habit of making agreements. This necessitates agencies through which agreements may be reached, administered, and interpreted. All this is to say that world government is imperatively required.

But all government everywhere depends for its effectiveness upon the consent of the governed and upon the attitudes of its citizens. Therefore, the churches must do everything possible to create the international mind, to kindle the international heart, and stimulate international cooperation.

The United Nations is now pitifully weak, but it represents the longest step yet taken by humanity in organizing the structure of international peace, in contrast to the structure of war. Its effectiveness requires a new and wider loyalty. Clan patriotism was not wide enough, nor tribal patriotism, nor city patriotism, nor state patriotism. Through the creation of the international mind and the international heart, world patriotism must increasingly claim the loyal devotion of God's people through the entire earth. Step by step, and as rapidly as possible, the United Nations must be transformed into world government.

"Rise Up O Men of God"

an editorial

Now Is the Time To Prevent a Third World War is the name of a book written by a great Christian. However, the great majority of Christians are merely "following along" the secular materialistic program of violence pursued by our government and spearheaded by military men. Christians do not have a definite Christian program of their own.

With God, it is possible to prevent a third World War. Men are sowing the world thickly with seeds for another war, but repentance and conversion can change the situation. One of the most defeating factors in the present situation is the belief on the part of many Christians that they can't do very much about it. Naturally such a belief will not stimulate positive action. Christian faith can remove mountains. Miracles are a reality. E. Stanley Jones says, "For the Christian the attainable is the obtainable—infinite resources are at his disposal. His spirit is: 'The miraculous we can do at once, the impossible take a little longer.' " (**The Way**, p. 167)

When asked whether it is possible to prevent a third world War, Elmore McKee, who has done relief work in Germany for the American Friends Service Committee, replied, "If people care enough, great things happen."

That's the point—"If people care enough." It is high time that men of God be done with lesser things and apply their energies to a Christian program for the prevention of another war. The militarists claim that they can prevent it by armaments. Have the Christians no better alternative?

If the sixty million Christians of America would voice the conviction that war is never right and that in God we can live peaceably, then American public opinion would be bound to be different. If these millions of Christians would repent for their own sins and win others to repentance, then the seeds of goodness might overcome the seeds of evil that have been sown.

Once there was one man, Christ. Then there were twelve devoted Christians. They did something to the world. Today we number the Christians by the millions. What couldn't they do if they "cared enough"?

Let ministers so preach that those who hear will be convinced that war is never right and that we can live peaceably in God, let Sunday schools grapple with the problem of converting people to lives of all-inclusive love, let C. E.'s analyze just what steps can be taken to increase the number of men of good-will, let all concerned Christians be done with lesser things and realize the awful sinfulness of man which is sowing another war, and then do something to win sinners to God, and let men who pray, "Thy will be done on earth," do that will in some definite way every day.

A recent editorial on the churches declared, that

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"where the great issues are concerned they are fumbling and palsied; that they are expending what energy they have on marginal matters without much bearing on the one issue which really counts, namely, whether man is by his folly to bring about his own extermination."

Norman Vincent Peale writes in the June **American Magazine**, "It is growing very late. We live in a world threatened with total darkness. I am by no means alone when I say that the one hope of the human race lies in a dramatic change of behaviour. Religious faith still holds the key to world peace and world brotherhood, but we must abandon our age-old preoccupation with the nonessential forms and trappings of religion if we are to achieve salvation."

Christians must have faith that a third World War can be prevented if Christ is to have the chance to perform a miracle today. "Rise up, O Men of God! Have done with lesser things."

A Clue to Closer Unity

an editorial

Lack of unity within the church may be due in certain instances to an unbalanced preaching of the Gospel. It is easy for preachers and teachers to overemphasize certain truthes of the Gospel and to neglect others. Few people are great enough to be vitally interested and appreciative of all truth revealed in the Scriptures. Few have come far enough in Christian experience to find all truth revealed in the Holy Book meaningful in life. Some ministers there are who find certain teachings of the Bible so precious that they preach on them almost continuously. A certain minister began his sermon by saying, "Today I would like to ride my hobby and preach on the Second Coming." Riding hobbies in preaching is unfortunate on two counts. It deprives the congregation of the privilege to learn all truth, and it tends to disunite.

Ministers who have travelled in our churches have said that they find our people divided into two groups. Very likely they refer to the fact that they find different groups emphasize different things. This may be due largely to different emphases in pulpit preaching. Menno Simons used to say that the new life consists of "Bekehrung" and "Nachfolge." Both are component parts of the New Birth experience. In some of our circles the emphasis is largely on conversion and the New Birth; in others it is on living the Christlife. When preaching will strike a balanced emphasis on these two vital points we may expect unity within the church to be substantially strengthened.

Could the reason for the unbalanced emphasis perhaps be found in the experience of people? Many there are who have had a vital life-changing, heart-stirring conversion experience. They have found forgiveness of sins for their troubled hearts and peace with God through an experience that means everything to them. Without such experience it may seem to them they could not live the Christian life. As a result conversion is the important theme in their preaching.

Other people there are who have given themselves to Christ in surrender and whole-hearted commitment. They have presented their bodies a living sacrifice. They have left all to follow the Christ as the disciples did. To live for Christ and to serve Him is the great passion of their hearts. They often provide leadership in various fields of Christian service. Their preaching emphasizes Christlike living and true discipleship. Doing the will of Christ on earth as it is done in Heaven is the outstanding theme in their preaching.

Both groups recognize the need of conversion. Both groups say that Christlike living is needful. But due to their experience they may fail to preach "Bekehrung" and Nachfolge" with deserving and equal emphasis. It behooves us to bear patiently with each other. The solution towards closer unity, it would appear, lies in the direction of balanced preaching. Christ is both the Author and Finisher of our faith. He must be presented to sinners as the One Who will save them, and He must ever be held up before believers as the Lord and King Whom we are committed to follow.

M.C.C. News Notes

M.C.C. Welcomes Wheat and Flour

Plans are already being laid for the relief program for the coming winter. Directors of the present relief activity in Central Europe and other countries have given definite indication that relief "In the Name of Christ" will still be needed during the coming winter. An inquiry among Mennonite church leaders in North America has also confirmed the readiness of the constituency to support a continued relief service to those in need.

The Mennonite Central Committee is making arrangements with various mills to receive wheat and flour contributions from those of our people desiring to give of these products during the summer for relief purposes. Procedures similar to those followed last year will again be set up. Anyone contemplating such contributioins and desiring more information should contact the Akron office of the MCC.

Solicitation for wheat is being made by a number of other relief organizations. One of these is CROP (Christian Rural Overseas Program) which has been organized to serve groups not already having suitable church channels through which to give for relief. Since the MCC is not affiliated with this organization, we would encourage our people to continue using the Mennonite facilities which provide both for collection of material aid, and also distribution abroad "In the Name of Christ."

Refugee Group on High Seas

Most recent word from workers engaged in Mennonite Refugee Migration, indicates that the **Charlton Monarch** with its 759 passengers should arrive at Buenos Aires on about June 9. Elfrieda Dyck, who accompanied the previous refugee transport on its ocean voyage, is again serving as leader of this group.

Inflation Leads Missionary To Make Plea

[**Secretary's Note:** This letter by Brother John Thiessen was written concerning the out in the budget for India. We hope that Conference members will respond to the great need of our various fields, so that the Board may be able to do some things which at the present time seem almost an impossibility. Besides cutting the budget for India, it was also necessary to cut the budget of the American Indian fields. The following letter was written to the Secretary and Treasurer.—Howard G. Nyce]

Dear Brethren:

Greetings to you in the name of Him who challenges us to seek first the kingdom of God and his righteousness, and all these things shall be added unto you. (Matt. 6:33). This letter will deal largely with "these things," yet not as main essentials but as subsidiary essentials, if such a combination of words can be made. Further, I am sending this letter as an individual. No committee or conference has instructed me to write. So please take this letter as such.

I am sure I express the mind of all missionaries on our field in India and also in other countries by speaking a word of appreciation for the wonderful way our church in America has risen to meet the spiritual and physical needs in these times of inflation. The fact that our churches in 1947 contributed three quarters of a million dollars for causes of benevolences is indeed most laudable. Our churches have increased greatly in willingness to share the material and spiritual blessings God gives. So what I write here is by no means intended to be a complaint, but rather an explanation of the situation in India.

A further purpose of this letter is to ask you whether we on the field can help in some way to overcome this cut, at least partially, in these days of inflation when prices still have a tendency to go up instead of down; thus helping to shrink the gulf a bit which is created between what ought to be and what is possible. Later in this letter I hope to divide large parts of our budget in small parts or projects, suggesting that individuals, S. S. classes, S. S. organizations, C. E. societies, Mission societies, aid societies, sewing societies, clubs, etc. etc. might be willing to take one or several of these "brick" and lay them in their place in the structure of the building of the kingdom of God. I am sure it would be very welcome to all of us if you would suggest to us what we would and could do further to help along that the great work of evangelization of the world might not be curtailed as far as our General Conference of Mennonites is concerned.

As a matter of economic explanation I wish to say that India is still in a condition of inflation; and the American dollar does not yield more rupees (exchange) than it did before this inflation started several years ago. This means that we can buy less and less with the American dollar, because prices go up, and the dollar exchange remains the same. Wheat is over eight dollars a bushel, and all wheat products are similarly high. Rice, the main food for our Indian people, costs seven times as much as it did in the 1930's, yet no allowance of evangelist, teacher, or medical worker or any other workers has risen 700 per cent. Building material is on the average several hundred per cent higher than in 1940. In this way one could go on mentioning point after point. In other words, a budget in 1948 which is four times as high as in 1940, is in reality lower, considering what a dollar or a rupee can buy.

So it is a very real heartache for us to cut. We can dismiss workers; but that involves new problems, because the work is growing and we have very earnestly prayed to our Lord to send more labourer into His harvest field. These laborers are coming, some from America and some from among the churches of our own field. And many a faithful worker has worked himself thoroughly into the work in which he is now and has become middle aged or even near old age in it. If he would be dismissed, how could he find a fresh source of daily bread? A real question of justice is involved. As I have said, we do believe that Our Lord has sent us workers, both missionaries and Indian workers. But these new workers have to be housed. Several new missionaries have no dwelling in sight. Rev. Kripadan, who was called by our Eden church in the Phuljhar area, has no house, and he has a large family. Just now he lives in a little storage room on the mission compound, a number of miles away from his church. One of our first thoughts when it comes to cuts is to refrain from building. But how shall we deal with the housing situation?

Some people suggest that we should close our schools and do only preaching work. It is true, preaching (evangelistic work) is foundation work. But all preaching work aims at building the church; and in the church are boys and girls; and the church also believes that she must build up young workers who will be worthy to be leaders and shepherds in the days to come.

Our Mennonite churches in America have made some use of parochial schools, and I feel sure that those parochial schools have done very much to supply the churches with shepherds. The Catholic church surely sees this very clearly, and will not let the state teach its children. With us in India it is not so much whether we want church schools side by side with state schools; we have to have church schools lest we have nothing in many cases, or a type of state education which does not make for loyalty to the Christian church, let alone building up faithful workers in the church. But these church schools are costly.

Our Christians live scattered, so boarding homes

FAMILY REUNIONS

Are you folks having a family reunion this summer?

If you do, the question of appropriate song books will surely come up. And here is a suggestion from your General Conference Board of Publication to help you out with your problems. *101 HYMNS FROM THE MENNONITE HYMNARY* is just what its name implies, a beautiful little book of songs selected as leaders in the songs most often sung by our churches and our informal fellowships. You will like the convenient size, because it fits so conveniently into the pocket! You will like it because, in addition to the notes, it has a very fine section at the back of songs which we all know well enough to sing without the notes—but singing always goes better if everyone has the words.

This book can be bought through the Mennonite Book Stores at Newton, Rosthern, and Berne, Indiana. Order them now—and use them year after year.

must be arranged. Teachers must have a living wage. Buildings must be built. Books and other supplies must be procured. Are our boys and girls in our young churches in the Orient worthy of all such expenses? Most of us think decidedly YES. In our own mission area in India we have felt the need of better qualified workers and we have prayed for them.

Our Lord has now provided us, i.e. our churches, with a high school and a Bible school. Shall such gifts from God now be set aside? We in India have the occasion to make a very interesting observation in this respect. One of our neighboring missions decided some twenty years ago that they would not preach the gospel, and have nothing to do with any subsidiary work. So they closed down all their schools and other activities. Now, after nearly two decades, they feel that there are gaps which hinder the church from growing. They sent their boys and girls here and there to different Christian mission schools. Quite a few have been sent to our schools in Janjgir and Jagdeeshpur. Recently one of their leading missionaries wrote me that it seemed increasingly clear to them that trying to build up a church without taking care of the young right at home in the church area just did not make for a church. When we visited in China in 1930 we ran across a mission organization whose leading missionary told me with some satisfaction that they only preached, nothing else. I asked what they did for and with the children of the church. He said: "Nothing." I further asked what they did in case of suffering—sickness, or in case of dire material need. The answer again was "nothing."

I do believe that we ought to thank God for awakening our Mennonite churches to take Matt. 25: 34-40, and also Matt. 28:19, 20 including "teaching them" very literally. However, there is still very much that needs to be done. As I have said, these material and intellectual phases of church work are not basic. The basis must ever be and remain the new birth—regeneration. But we believe that Jesus strongly indicates that the material and intellectual are very necessary elements in the complete structure of the Christian church and the kingdom of God as a whole.

With respect to schools I should here say that we as missionary body in India have decided not to take grant-in-aid, financially, from the state, because by not accepting such aid we feel a little more free to teach youth as we feel we should. Also, we want our schools to be populated with children from Christian homes. But this means some financial help in most cases. Most Christian parents cannot pay the whole feeding and school fees, hence in most cases there must be at least partial mission help. The few non-Christian students in our schools come from rich homes and they can pay full fees. Our schools could be financially independent if we would cater to non-Christian students, as one mission school of one of our neighboring missions has done, but—the Christian spirit has departed from that school. THAT we want to avoid. And further, our Christians in India come from among those of whom Paul speaks in I Cor. 1:26-31. What I have here said about schools, pertains to medical work also. We believe that Christians and their children should be healthy. That is what we have our missions hospitals for. But many Christians cannot pay medical fees, or only part of such fees. Then comes the temptation whether our medical activity shall cater more after non-Christians who can and do pay? In the face of a cut these are real vital problems facing us.

In the light of the above paragraphs and with the conviction that there are many individuals and classes and groups who might be willing to redouble their efforts if they would have some very concrete situations before them, I wish to submit the following suggestions. We do believe and hope and pray that havy curtailment of funds may not come until a financial depression comes upon the world, which surely would involve all the nations of the world, and which would mean a drop in prices of food materials and other commodities all over the world. That would mean

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that the dollar again would be able to buy more, hence not so many dollars would be necessary to carry on. At present, without a drop in prices, the gulf between what ought to be done and what can possibly be done is just too wide.

[Kindly note that all the project items listed are in the present budgets. There is nothing listed that is not in the budgets.]

Here are some concrete suggestions:

1. In these days of high prices it costs from twelve to eighteen (12 to 18) dollars a month (144 to 216 dollars a year)) to support one evangelist, or one primary school teacher, or a medical worker—compounder etc. We have about sixty such workers in our mission area in India. How many individuals, or how many families or how many classes or societies would be willing to take responsibility for one such worker? Maybe two classes or societies could go together to support one worker; or again, maybe some societies would be willing to take two workers.

2. It costs from twenty to thirty (20 to 30) dollars a month (240 to 360 dollars a year) to support a middle school teacher or a high school teacher or an Indian elder (pastor) or a hospital technician. We have about twenty-five such workers. How many groups would undertake one such support? The reason why these are costlier is because more is demanded of them—qualifications and more household expenses than in the first group.

3. (a) It takes from twenty to twenty-five dollars a year to take one primary school child through one year of school when and if the child lives in the boarding home. (The reason why I do not put down one specific sum is that parents pay something for their child in the boarding home. No parents can put their child scot-free in the boarding home, no matter how poor the parents are. And then we still have orphans for whom the mission has to carry the entire cost. We have about fifty such children.

(b) It takes from twenty-two to twenty-six dollars a year for food in the boarding home, and ten dollars a year for school fees, to take an unmarried student through the middle school and Bible school one year. If the student is married it costs double or more through one year. We have about two hundred students of this grade.

(c) It takes about thirty dollars a year for boarding food and twenty dollars a year for school fees to take one high school student through one year of schooling. We have about fifty of this grade of students.

Note: In all three of these groups if the student has parents, they make a partial contribution toward the student's expenses, and some parents pay all the expenses. Our actual number of students is higher than the above figures add up to, but as I say some parents support their children entirely when in the school boarding home. Parents who live near the school are not permitted to put their children in the boarding homes; but these parents pay some or all school fees.

Here we must note that many Christian parents live on a mere subsistence level, having an income from four to six dollars a month. Hence their contribution toward their childrens' schooling can at best be only nominal. Such parents are obviously tempted to keep their children from going to school and keep them home to help earn a little here and there to keep hunger from the door. But the Christian Church all over the world believes that ALL children in Christian homes should know at least enough to read their Bibles. So children from such homes should receive some help in order to get at least some schooling.

4. About cattle. (I hesitate to put this in. It does seem all too material. Yet millions of pounds of dried milk have been sent for relief work "in the name of Christ," and we believe rightly so.) A child needs milk, whether that child is in America or Europe or India. Our ladies' missionary societies have helped us get good cows for the children in India. Shall we now sell these cows? We think not, and our home churches will agree with us. But the upkeep of a good cow is high. It costs about one hundred dollars a year to keep a good milk-cow in condition to give milk. (Besides the boarding children, we also supply milk to the sick. Sister Panche bai, a mother of four little children and her husband's earning very meager, is a T.B. Has been in a T.B. sanitarium several times. She gets free milk daily.) We have ten cows and six buffaloes and several young animals.

5. Besides the above individual projects, there are the building projects, as noted in the budgets.

Nine Bishops of the African Methodist Episcopal Church join in a statement commending "the Honorable Henry A. Wallace for his contribution to the cause of a living Christianity to which our daily lives are dedicated."

MAKES PLEA FOR C.O.'S

On June 7, Senator Morse, of Oregon, introduced an amendment to the draft bill providing for the setting up of a civilian commission of three members appointed by the President to handle the problem of conscientious objectors. Morse indicated that this would establish provisions similar to those used by England and Canada in dealing with conscientious objectors.

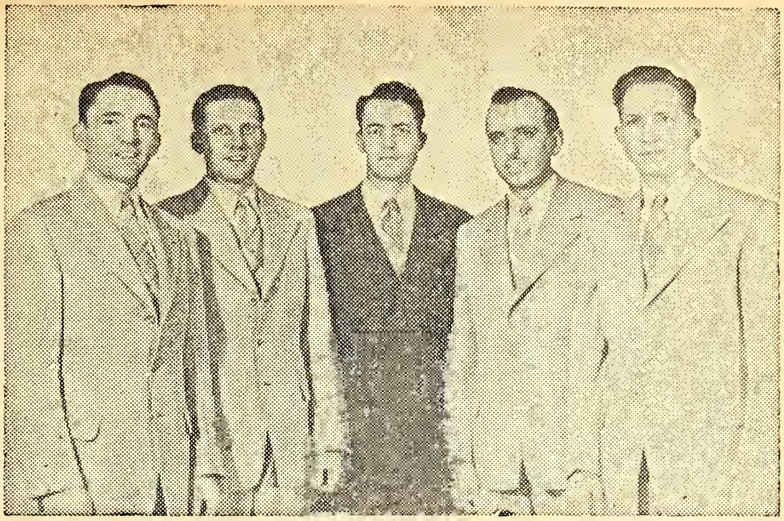
Upon introduction of this amendement, Paul Goering, Mennonite observer in Washington, wired Rev. Walter H. Dyck, of General Conference Headquarters, urging support of the C. O. amendment.

Walter Dyck, Executive Secretary of the Conference, sent the following message: "We earnestly petition you and your colleagues in the United States Senate to safeguard the position of persons who, for conscience sake, cannot participate in military training." (The matter under consideration was an amendment to the draft.)

As suggested elsewhere, the amendment was defeated forty-eight to twenty-two on June 8.

SEMINARY NEWS

Pictured here are the members and director of the Mennonite Biblical Seminary Quartet, Chicago, Illinois. Kenneth Wampler, Kansas; Irvin Richert, California; Marvin Dirks, Illinois; Alvin Franz, Washington; and David Habegger, Montana. The quartet is now on an extensive tour which will take them coast to coast and through Canada.



Chicago, Illinois, June 5.—Freeman Junior College of Freeman, South Dakota, figured prominently in the life of the Seminary in the past week.

First of all, President Edmund J. Miller of Freeman received his Bachelor of Divinity degree at the commencement service on May 30. He was the only member of the senior class this year. On that same Sunday evening. The Freeman Junior College Choir under the direction of Professor Ernest Lichti, became the first Mennonite Choir to be featured on the program of the famous Sunday evening club meeting in Orchestra Hall. Dr. Albert McCartney gave a very warm welcome to the choir and invited them back for another performance. On the following Monday the choir visited the Seminary, and at the very moment the Freeman Choir arrived, the Seminary Quartet was leaving for its long trip coast to coast and Canada. At the request of Professor Lichti the Seminary Quartet sang a number to the Freeman Choir, and then the Freeman Choir responded by singing a number for the quartet and other visitors at that point. A few minutes thereafter the quartet left for its trip, and the South Dakota group embarked on an extensive sight seeing tour of the city following which they were to leave for the return to their home.

Wednesday night, Professor Benno Toews, son of the late David Toews of Canada and recently a member of the Freeman College faculty, arrived here with his family to take up residence for the completion of his seminary work next fall. During the summer Benno Toews will assist the Seminary in various work, and soon will start supplying the Pekin, Illinois, church of the Central Conference.

In several weeks we expect missionary Orlando Waltner and family to join us for the summer and the next year's term of school.

Rev. Andrew Shelly of the Stirling Avenue Church, Kitchner, Ontario, who is serving as part-time field man for the Seminary, will be visiting churches in Montana from June 17 to 20.

This week Don E. Smucker and family became the first Seminary family who moved into the three-story apartment house on 4642 Woodlawn Avenue, which contains nine apartments and sixty-six rooms. This apartment house was purchased in April, 1947. Up to this date has not been available for occupancy.

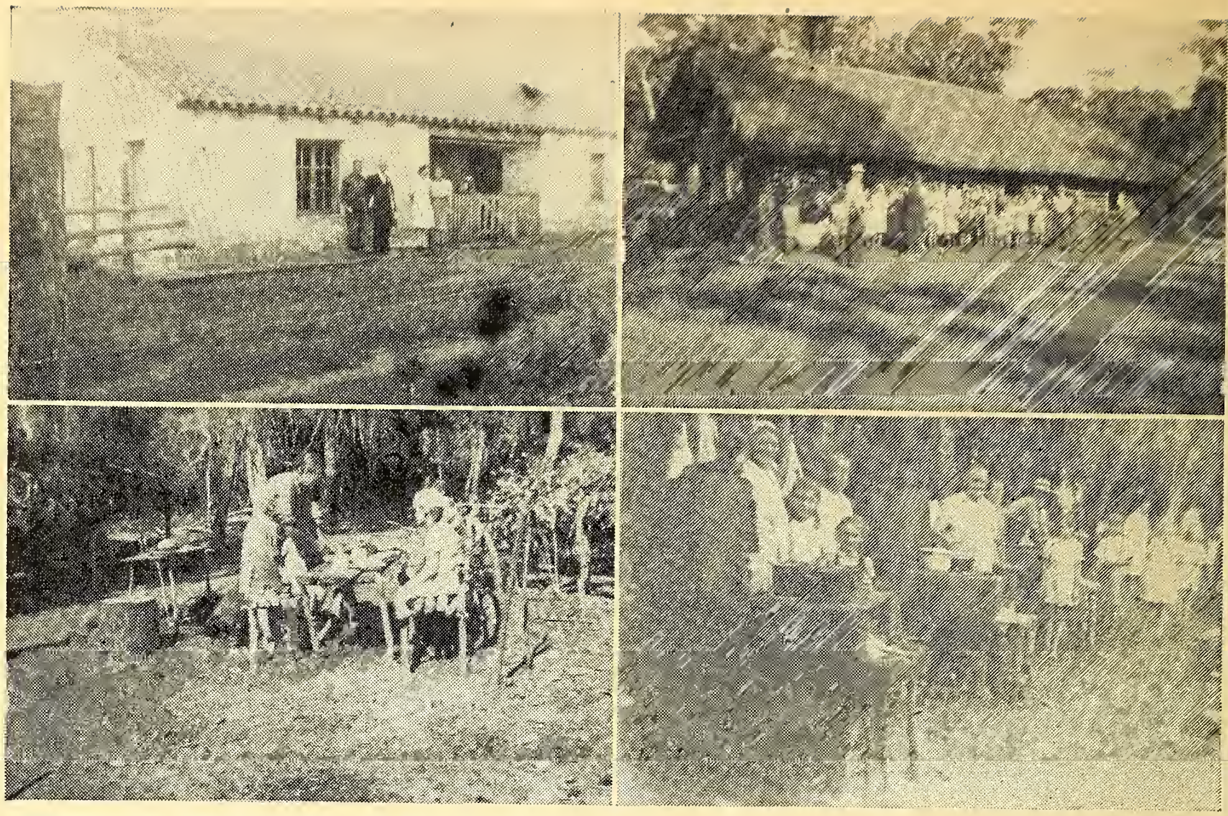
When the Thirteenth Is Not Too Late

The 13th—that mystical number of which so many people are afraid—is a good, friendly, number in General Conference circles.

It is friendly, because the thirteenth Sunday in every quarter is the Sunday which some Sunday schools and churches have set aside for a collection "For General Conference Publications." Take, for example, the Beatrice Mennonite Church, at Beatrice, Nebraska. They set aside one Sunday for publications in each quarter, feeling that since the publications of this board are used mainly in the Sunday school, it is appropriate that the Sunday school should assist with the General Conference publications budget.

Any collections raised for publications on the thirteenth Sunday in this quarter, will be too late, most likely, to get in on the accounts for this fiscal year. As you doubtless know, the Conference Boards close their books as of July 1, and in all probability the Sunday school and church treasurers will not get around to send that collection on June 27 in time to reach the Headquarters Office before the books have been closed.

But that does not mean "too late." It is never too late in the Kingdom of God. The Kingdom moves on and all its functions and projects keep going. These little lines that we draw between one day and the next on our calendar are artificial—strictly man made! And with God a thousand years are as a day and a day as a thousand years. In the work of the Kingdom we do not measure by days but we measure by the greatness of the love which is bestowed.



(Pictures and captions by Mr. and Mrs. Gerhard Buhr)

Upper, left to right: 1. The Volendam colony hospital, once a ranch house. A new hospital is being built. 2. In some cases large buildings were first used to house the people until they could build their own homes. 3. A mother with her five children at the family table. The father is still "somewhere" in their former homeland. 4. Although the families temporarily lived in one large building, each family had its own stove. The women bake delicious zwieback and bread in them. Here are mothers preparing the family meal. Below: This mother with her two daughters cleared the woods and constructed their own home. This eighty-year-old mother built her own clay stove and also the oven in the background.

New Mennonite

The accompanying pictures
the pioneer hardships under whic
Paraguay, had to make their s
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they went to work to get a new
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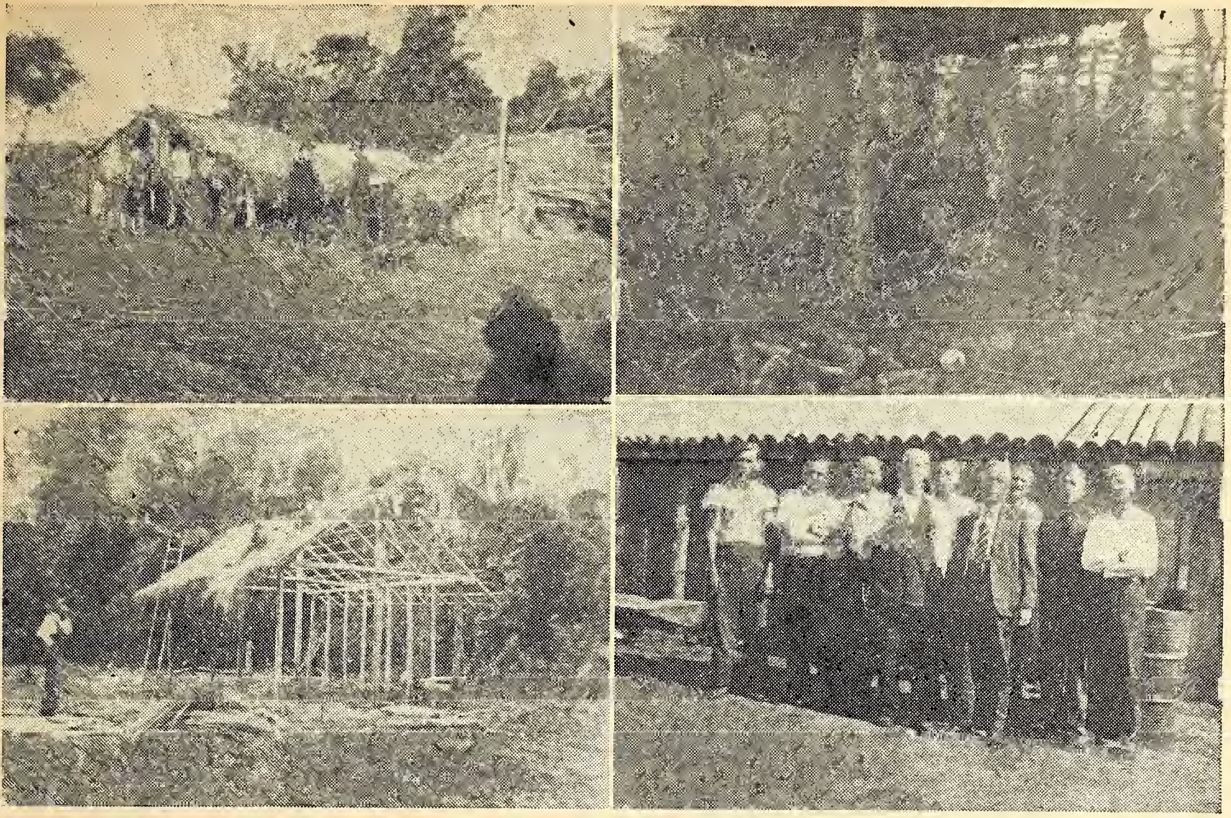

Upper, left to right: 1. One of the first houses, which served as temporary quarters until the woods could be cleared and a new house constructed. 2. An old mother preparing a meal on the primitive clay stove. 3. Thatching a roof. 4. Mr. C. A. DeFehr and Rev. B. B. Janz of (Alberta, Canada) with the Volendam colony administration and cooperative personnel. Below: Putting the ridge pole into place. Willy Thiessen family. On board the "Bremerhaven" Willy Thiessen heard that the Berlin group, in which his wife and son were, could not go. He left the ship to go to Berlin. Meanwhile the Berlin group got to go afterall. Willy had to stay in Germany, but six months later caught up with his wife and son in Paraguay, after not seeing them for three years.

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The older settlements received the first two thousand refugees with a marvelous spirit of hospitality and self-forgetfulness. Now these new settlers, in all their poverty and primitive conditions of living, are already helping a later group of 860 that arrived on the **Heinzelmann** to a new start and they are preparing to assist as best they can a second boatload of 760 probably landing in Paraguay at this time. The experiences of these homeless, hunted refugees from the scarred battlefields of Europe and their settlement in pioneer sections of Paraguay is an epic of endurance, patient suffering, heroism, prayer and faith that will stand as a new mark on the long trail of bleeding feet that marks Mennonite wanderings through the centuries.

Your contributions and prayers together with the workers you made available have made this large work of settlement possible. Your gifts of money, tools and machinery are helping to make it easier for these people to get back on their feet. They are also helping to build bonds of Christian love and fellowship that will make all of us stronger and more effective in our Christian witness and service. The work is not completed. More refugees need to be helped. We urge you therefore to continue in your generous contributions to the Emergency Relief Board for this resettlement program. Let us encourage one another with the appeal and promise of Paul in Galatians 6:9; "Let us not be weary in well doing; for in the due season we shall reap if we faint not."

GLIMPSES INTO COLONIA VOLENDAM

by Ruth Harder

Asuncion, Paraguay, May 24.—The new colony, Volendam, named after the ship which brought the 2,300 refugees to Paraguay in 1947, is located in East Paraguay about thirty-five kilometers from the already existing colony Friesland. Twelve villages named, Schoenwalde, Waldheim, Lichterfelde, Waldhorst, Tiefenbrunn, Waldeck, Waldesruh, Fredesheem, Fuerstenwerder, Grunewald, Rosenort and Mariental, have been organized. The total population is approximately 1,150, and one nurse is responsible for the health and medical service of the colony. She reports that in the month of November, 1947, alone she had seven hundred patients. Other months she averaged around five hundred. For several months one of the worst plagues was "Bizworms," which attacked not only cattle but people as well. She reports that one patient alone had seventy-four of these worms under the skin. A new hospital, centrally located, is being built now. Their present two-bed hospital is just too small to accommodate the patients.

* * * *

The first General Conference church baptismal service in Volendam took place January 16, 1948, at which time sixty-five young people were baptized and received into the church. On the same day Rev. Hans Epp was ordained as elder of the church. On January 25 they had their first communion service in the colony, so the month of January has special significance for this colony.

* * * *

School houses have not yet been built in this new colony, but four schools are in session nevertheless. In several villages the community houses, which were built when the immigrants first got there, serve as school houses. In other villages they have put up tents or conduct classes in God's out-of-doors. There are over 350 school children who have to study without books except for a few "Fibeln" and "Sprachhefte" which have come from the States. The teachers work under extreme handicaps.

Life in Colony Volendam

In September, 1947, around 1,200 Mennonite refugees from Germany went out into a large forest and grassland area, located about thirty-five kilometers from the colony of Friesland in Paraguay. All twelve villages were laid out in the forest in contrast to the Chaco settlements, which are all on grassland. The forest or "Uhrwald" is so thick that one can't get through it except by chopping a path. However, the forest soil is very fertile.

The large fields are out on the open grasslands, where the grass grows to a heighth of three to four feet. The grass lands lie here and there amidst the forests.

Sixty to one hundred people moved into a village. In some cases they built large buildings for a common temporary abode. In some cases large former sawmill buildings were available. Other settlers built their own houses, with the thought of working harder on crops later on. The large buildings will be used as community buildings.

The buildings are all made from native wood. The buildings shown here represent about three months of progress. By now all of them are undoubtedly complete. The joints of these buildings are by tenon and mortise, and then wrapped with green vine.

January was their hot season. They are now going into their winter. Once more people, who were homeless and jobless, have home, work, and food. (Pictures and explanations, courtesy Gerhard and Mildred Buhr))

A Mennonite relief worker from Poland urges that Sunday school classes start correspondence with Mennonites and others in Poland. This worker also suggests that young people might organize teams to collect, pack, and ship relief supplies.

C. E. KREHBIEL DIES

C. E. Krehbiel, known throughout the General Conference and former secretary and president of it, passed away at his home at North Newton at 11:45 P.M., Wednesday, June 9. The funeral was held in Memorial Hall North Newton, Kansas, on Saturday, June 12.

The Washington Scene

By Paul Goering

June 7. In tonight's Senate session Sen. Morse (R-Ore.) introduced an amendment to the draft bill setting up a National Commission on Conscientious Objectors composed of three or more civilians to be appointed by the President which shall prescribe the conditions under which C. O.'s would (a) be inducted into the armed forces, (b) be assigned to noncombatant service, (c) be assigned to special service of national importance with governmental or approved private agencies operating in the public good at home or abroad, or (d) be deferred.

Morse was careful to disassociate himself from C. O. views but declared that the constitutional rights of C. O.'s should be protected and that the government should have learned something in two World Wars about how to handle such persons. (The C. O. amendment was defeated by a vote of forty-eight to twenty-two on June 8.)

Any hope for defeating the draft itself appears to lie in prolonging Senate debate as close to the June 19 adjournment date as possible. Then, resistance of the House Rules Committee, which is holding up the House draft bill until the Senate passes its bill, might result in the draft being buried in the last minute rush of House business.

Sen. Langer (R-N.D.) has talked for two days on his civil rights amendments relating to discrimination against inductees or enlistees, and tonight the Senate passed an amendment abolishing the poll tax on members of the armed forces.

The Senate last week passed the Wiley bill admitting up to 200,000 displaced persons to the U. S. in the next two years. Pro-D.P. groups have assailed the legislation as a "monstrosity" because it discriminates on grounds of religion, nationality, and occupation. The 50 per cent priority given to farmers is out of proportion to the number of farmers in the D. P. population. The 50 per cent priority allowed to citizens of "countries annexed by a foreign power" discriminates against Catholics and Jews. Mennonite D. P.s would probably benefit from the bill even in its present form.

Tomorrow the House begins action on the Fellows D.P bill, H. R. 6369, which is regarded as a much fairer bill.

NEWS BITS

MCC relief workers in Poland are operating the Rolin Farm Project which is a farm of about four hundred acres owned by the Ministry of Labor and Social Welfare. It has been turned over to the MCC to bring it back into production. MCC workers with four American tractors and machinery are farming the acres and are helping the peasants with farm work. The aim is to produce more food for the needy people.

Menno Fast, relief worker in Poland, writes that there are only a very few Mennonites left in Poland from the twenty pre-war congregations.

Jottings

—**Tabor Church, Newton, Kansas:** Thirteen souls were added to the church on Pentecost.—D. S. Thiessen, Corr.

—**First Church, Colfax, Washington:** Rev. Esau, who is traveling in behalf of Grace Bible Institute, delivered the message to us Sunday morning. The A Cappella Choir from Bethel College presented us with a sacred concert on June 8. A basket dinner was served at the church in the evening.—Mrs. Horace D. Rogers, Corr.

—**Bethel Mission Church, Winnipeg, Manitoba:** Judge Hamilton, of th Juvenile Court, was a special speaker on June 3. May 28, the ladies had a Spring Bake Sale, the proceeds of which went for relief. The men were responsible for the evening's program and got Dr. J. Neufeld to show the pictures of his recent trip to the West Coast and Kansas. On May 26 we had a social for getting acquainted with the new church members who were received through baptism on May 23. Leonard Friesen and Elizabeth Reimer, of Vancouver, B. C., were married on May 8. May 5, Mrs. J. Giesbrecht presented the work of the Children's Welfare Agency.

—**Hereford Church, Bally, Pa.:** On May 10 a community Mother's Day sing was conducted with neighboring musical talent participating. Children's Day was observed on June 13, and infants were consecrated. —Mae Latshaw, Corr.

—**Hebron Church, Buhler, Kansas:** Farewell services were held for Rev. J. W. Nickel and family on May 30. The Reverend Nickel family is leaving from Canada for South America on July 15. (Reverend Nickel will serve in South America under the sponsorship of the General Conference. He will work among the Mennonites there.) Rev. Elbert Koontz has accepted the call to be our pastor, beginning in November. Dr. H. A. Fast was in our church June 6. Rev. J. F. Schmidt, of Bethel College, served us on June 13, and is to serve us on the following three Sundays.—Mrs. Sam Regier, Corr.

—**First Church, Philadelphia, Pa.:** The three General Conference churches in Philadelphia enjoyed the following programs: One by foreign students of Bluffton, College, one by the Mennonite Seminary quartet, and another by the Bluffton College Choir. The ten ladies in our sewing group in 1947 produced 278 articles of new clothing, three comforts, eighteen knitted articles and 677 pounds of reconditioned clothing for the MCC.—Mrs. H. S. Weiss, Corr.

—**First Church, Mountain Lake, Minnesota:** The Oakleaf Mission Society took in a total of $1,072.87 in 1947. Of this it gave a large amount for relief and for missions, and also for gifts to missionaries, for relief workers, etc.

—**Mount Olivet Church, Huron, South Dakota:** There was a Youth for Christ Rally on June 3. The teachers of our Daily Vacation Bible School are all students from the Grace Bible Institute. Rev. and Mrs. Lester Place, the "Musical Evangelists," will be with us June 15-20.—Anna E. Hofer, Corr.

Calendar of Coming Events

June 24-27. Pacific District Conference, Aberdeen, Idaho.
July 1-5. Young Adult Retreat, Mennonite Seminary, Chicago. Leaders, Leonard Metzker, H. W. Burkey, J. Winfield Fretz, Don Smucker, and J. N. Smucker.
July 2-5. Retreat for Unmarried Young People, Camp Men-O-Lan.
July 3. Canadian Ministers' Conference. Gnadental, Manitoba.
July 5-7. Canadian Mennonite Conference. Gnadental, Manitoba.
July 5-11. Retreat for Intermediates at Camp Men-O-Lan.
July 11-16. Retreat for those of high school age at Camp Men-O-Lan.
July 16-22. Junior retreat at Camp Men-O-Lan.
July 23-25. Retreat for married people at Camp Men-O-Lan.
July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.
Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.
August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

—Zion Church, Souderton, Pa.; Twenty-three young people, Reverend and Mrs. Graber, visited the hospital for epileptics, Skillman, New Jersey, on the afternoon of May 23. After visiting and singing for patients for nearly two hours, the group gathered at the creek for a box lunch and evening devotions. It was an enjoyable afternoon—educational and inspiring.

—Bethel Mennonite Church, Lancaster, Pa.: Our pastor, Abe Wiebe, was ordained to the eldership on May 30. The guest elders, Erland Waltner, J. J. Plenert, and Walter McDowell, helped to make the service inspirational and challenging. On June 5, our congregation was host to the Lancaster County General Conference union picnic. This included the two congregations of Denver and Bowmansville. The Youth Fellowship had their monthly recreational meeting in the form of a wiener roast and some well planned games. A building fund has been initiated by our congregation. We are continuing to meet in the beautiful (somewhat "high" church) chapel of the Evangelical and Reformed Seminary.—Elmer Ediger, Corr.

—From Bluffton College: Professor and Mrs. Holsinger have accepted appointment to Puerto Rico by the MCC for a five-year term. Mr. Holsinger has been instructor in history at Bluffton for the last two years. Mr. and Mrs. Stanley Hostetter and Mr. and Mrs. William Keeney have been appointed by the MCC for relief work in Europe. Mr. Hostetter and Mr. and Mrs. Keeney are members of the class of 1948, Mrs. Hostetter having graduated in 1946.

—Aganetha Fast's temporary address is: 21 Si Shen Si Street, Canadian Press, Chengtu, Szechuan Province, China.

—Salem Mennonite Church, Dalton, Ohio: Coordinated in true reciprocative devotion, the presence of approximately one hundred mothers and daughters helped make the Mother-Daughter banquet, held June 1, a high spot of the ladies' church year. Toasts, a flute number, girls' chorus, and an outstanding book review constituted the main part of the program. Decorative flowers in bouquets and corsages and efficient table waiting by men added much to the festive occasion. Professor Russel Lantz's Bluffton College Vesper Choir presented an outstanding concert in our church June 4. Amos Diller made several recordings. Rev. Harry Yoder, Field Secretary of Bluffton College, in his morning sermon in our pulpit, June 6, asked us to consider answering God's roll call as a responsible individual member of a Christian group and not to shift the response on the group. Forty-one members of the Orrville Community Men's Chorus brought joy and inspiration to a devoted audience Sunday evening, June 6, in their third last concert of the spring season.—Mrs. Ivan L. Badertscher, Corr.

—Ebenezer Church, Gotebo, Oklahoma: Seventy-one young people heard Rev. Frank Manning and Rev. J. W. Bergen speak at a Youth Rally held on June 1 by the Herold, Ebenezer, and Greenfield Churches. Reverend Manning related some experiences of mission work in Africa and also defined faith as persuasion, obedience, and trust combined. Reverend Bergen spoke on, "What the Church Means to Me." and "What is My Place in the Church?" Young people also gave testimonies of their experiences with the Lord.—Mrs. Walter D. Goossen, Corr.

—Emmanuel Church, Moundridge, Kansas: A number of people from our church spent an evening visiting and singing at the home of Mr. and Mrs. Leon Jantz. Leon Jantz had just returned from the hospital. The young people's group of the First Church, Newton, gave a program in our church on the evening of June 6.—Corr.

—Bergthal Church, Pawnee Rock, Kansas: Dr. R. C. Kauffman, professor of psychology at Bethel College, spoke in our church on Sunday morning and evening, June 6. Mrs. Willis Rich, of North Newton, was the guest speaker at the Mother-Daughter Tea held on the afternoon of June 6. About 120 mothers and daughters were served. The boys quartet of the Oklahoma Bible Academy and Rev. Alvin Regier, superintendent, gave a program in our church on the evening of May 25. —Daisy Rudiger, Corr.

—Walton Mennonite Church, Walton Kansas: Teachers from the Methodist and Mennonite churches taught the pupils of the community Bible school. The Men's Chorus gave their home concert on May 23.—Ella Voth, Corr.

—Brudertal Church, Hillsboro, Kansas: Rev. and Mrs. Arnold E. Funk attended the funeral of Mrs. Funk's mother, Mrs. J. A. Loganbill, aged eighty-three, at Fortuna, Mo., on May 12. Our Bible school closed with a program and a picnic. Guest speakers at the Young People's and Junior C. E.'s on May 23 were two Puerto Rican girl students and Miss Edna Peters, of Bethel College. The latter showed slides of Puerto Rico. A social was held after the program. Three of our members received degrees from Bethel College this spring, and one from the Emporia State Teacher's College. Another member graduated from the School of Nursing, Bethel Hospital, Newton Kansas—Katherine E. Nickel, Corr.

—Thirteen Mennonites are expected to come from Holland for the Mennonite World Conference to be held at Goshen, Indiana, and Newton, Kansas, this coming August. Jakob Isaac of Paraquay and David Koop of Curitiba, Brazil, are to land in New York on June 24. They plan to attend the Canadian Conference and then the World Conference.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
4614 Woodlawn
Chicago 15, Ill.

Photo by FSA, cut courtesy, **Gospel Messenger.**

It is solid, hard work, farming is. It means dawn to dusk labor in the hot, broiling sun. It calls for a rugged physique, rough calloused hands, streaks of dirt lining the face. It requires a capacity to be skilled in many things—business, treatment of soil, the husbandry of animals, knowledge of crops, mechanic, and a host of other fields of knowledge. Farming requires hard work, sober though, keen insight. When youth seeks a vocation, the

problems and opportunities of the farm should be weighed. Too often it has been considered a last choice. And, too often, it has been romanticized. The real values should be considered, and the choice made on the basis of real opportunities and real problems. Remember the long hours of hard work, but also remember the deep pleasure of a job well done.

An Oil Well in the Kitchen

II Kings 4:1-7

by Mrs. Amanda Friesen

In the fourth chapter of the second book of Kings we are introduced to an Old Testament mother. This mother is in great distress.

In her anxiety she hurries to the prophet, Elisha. "Thy servant, my husband, is dead and thou knowest thy servant did fear the Lord, and the creditor is come to take unto him my two sons as bondmen," the widow explains. When trouble strikes it is wise to take a backward look as this mother did. Serving the Lord does not insure one against trouble or poverty. Maintaining a Christian home will not keep the angel of death from the door; but to serve God and guide our household on the upward way will bring this assurance, that our dear ones will look to God in time of need and He will not fail them.

'Got any rivers you think are uncrossable?
Got any mountains you can't tunnel through?
God specializes in things thought impossible
He does the things others cannot do."
Eliason

This woman, who had lived with a godly husband, was a true mother. She must intercede for her children! She stood alone. Her mate was gone, but her trust was in God.

It is interesting to note that the well loved hymn, "God Will Take Care of You" was copyrighted by John A. Davis and dedicated to his wife. Christian husband, why not sit down and read the words lovingly to your wife the next time she is ill or discouraged? You will see her eyes light with new courage as you point her thought upward and commend her into the Lord's care. Perhaps, to read it on Mother's Day would be the most fitting Mother's Day gift you could offer. It would be well for every husband to dedicate the words of this hymn to his bride on their wedding day. It is natural for the weaker vessel to lean upon the strength and wisdom of the head of the home, and God has planned it thus; but let there be the strong undergirding arms of the Lord beneath. Many, many mothers have felt the strength of those arms when the provider of the home has suddenly been snatched away. How comforting to know "I will uphold thee with the right hand of my righteousness." "For I, the Lord thy God, will hold thy right hand saying unto thee, 'Fear not, for I will help thee.'" All you may need, He will provide. God will take care of you. By seeking the prophet, the widow testifies of her trust in God, that He will take care of her.

After hearing the widow's story the prophet said, "What shall I do for thee?" Perhaps this was asked merely with the thought of the problem in mind, but let us think of it as though the word "I" was emphasized. "What shall **I** do for thee?" Man, though he be a prophet, is limited. There are problems man can never solve, but that which is impossible to man is possible with God. Sometimes the solution of a problem lies in ourselves. "What has thou in the house?" is the prophet's next query. "Thine handmaid hast not anything in the house save a pot of oil," is the answer. Then Elisha gives minute instructions. Borrow many vessels. Close the door upon thee and thy sons. Pour out the oil and set aside that which is full. It might be well to ask that question today. What hast thou in **thy** house? Can all the things in our home be named to a man of God without shame or feeble apology? When trouble entered Jacob's home (Genesis 35) we find him casting out the idols Rachel had stolen from her father's house. What hast thou in **thy** house? If it is evil, cast it out; but if good, like the pot of oil, bring it forth for use. Perhaps the question can become more personal. What hast thou in thy house (the body)? Is there oil (Holy Spirit) in your house? "He that hath not the Spirit of God is none of His."

The Old Testament mother was a woman of faith. She did not question or hesitate but followed the prophet's instructions. Note the conduct of the sons. They obeyed their mother and borrowed many vessels. Then the door was shut. Some closet experiences are not for the eyes of the curious world. Some miracles are shut up to members of the family only. The oil was poured. "Bring yet a vessel," says the mother. "There is not a vessel more," is the answer. The oil stayed. It was not a mirage.

Then the woman goes back to the prophet for further instructions. Someone has said, "God will never leave you without light enough to take one step. Don't stop walking until the light goes out." In other words, it will not. "He that followeth me shall not walk in darkness."

Elisha says "Go sell the oil and pay the debt, and live thou and thy children of the rest." "Faith without works is dead." The mother cried for deliverance from the creditor. She did not think of herself. God delivered her sons from bondage and supplied her future need as well. "Your heavenly Father knoweth what things ye have need of." "He is able to do exceeding abundantly above all that we are able to ask or think according to the power that worketh in us." And so the story of a godly

(Continued on page 16)

Telescope and Stars

BY OWEN GINGERICH

This cloud of stars is called the small Magellanic Cloud. It is about 85,000 light years distant (which means that it takes 85,000 years for the light from this cloud to travel to the earth). The cloud's diameter is 6,500 light years. All the stars visible in the photograph are considerably brighter than the sun. The two globular clusters of stars shown in the photograph are known as 47 Tucanae and N.G.C. 362. Their distances from us are about 20,000 light years and 50,000 light years respectively. Most of the brighter stars in the picture are actually between us and the Cloud, at a relatively small distance—Harvard Observatory Photograph

For several months the physics lab and college shop have been scenes of furious activity. My friends shake their heads sadly at the grinding, sawing and pounding, and mutter something about telescope making.

Most folks think that telescope making is some deep, mysterious art which they could never understand. Many people are especially puzzled that my new telescope does not contain a lens, but a mirror. Most small telescopes and binoculars have lenses through which the light passes to an eyepiece.

Larger astronomical telescopes use a mirror instead of a lens. In this arrangement the light is reflected back to a prism, which directs the light to an eyepiece on the side of the tube. This proves confusing to many persons, because they do not look towards the object they are examining.

"What will the stars look like in your telescope?" is a frequent question. Those who expect to see balls as big as oranges will be disillusioned. The stars are so distant—the closest being several trillion miles,—that even the largest telescopes do not change their appearance. But the telescope will add tens of thousands of stars to the 2,000 we can usually see on a clear night. The Milky Way, but a cloud to the naked eye, is resolved into a multitude of clusters and nebulae,

Among the myriads of dimmer stars brought into view by the telescope are several dozen double stars. To the naked eye these appear as a single star, but two and sometimes three may be seen in the telescope. Often they are of different colors. Albireo, at the foot of the Northern Cross is a favorite combination of orange and blue.

Any disappointment with the appearance of the stars will be forgotten with a view of the major planets. Jupiter, the king of the planets, appears as a bright disk with dark parallel streaks across its face. These are the clouds of methane and ammonia which are important in the Jovian atmosphere. Four of Jupiter's eleven moons can be seen with the telescope. It is interesting to observe the positions, and later view the planet in the same night to note their change.

A view of Saturn will never be forgotten. A shimmering ring completely encircles the planet. In favorable times Cassini's division may be seen dividing the band into two rings. Usually two or three satelites or moons may be observed.

The moon is always a popular subject among visitors. The craters and mountains may be seen quite easily. Astronomers sometimes refer to it as the "astronomical graveyard" because so many famous persons have craters named in their honor.

Although the moon has certain peculiar advantages, its brilliance often obscures dimmer phenomona that are more interesting, These are the clusters, nebulae and galaxies. The Pleiades, a group seen in late fall, is an example of an open cluster. Several hundred more can be appreciated only with a telescope. The h-chi cluster in Perseus is often the subject of observation because it is double. Rarer are the globular clusters, where 50,000 stars may be gathered together in one nucleus. In the Northern Hemisphere these globes of light may be seen only with a telescope.

Even more remarkable are the nebulae. The gaseous materials appear in many shapes and forms that have won for them such names as Owl Nebula, Horseshoe Nebula, Ring Nebula, Crab Nebula and Dumbbell Nebula. These wisps or disks of light are so dim that they are easily lost in the glare of a bright moon.

The galaxies, often confused with nebulae, are real wonders of creation. These are remote island universes, consisting of billions of stars. With an eight-inch telescope it is possible to see a score of these in a single evening. (Astronomical telescopes are classified by the width of the mirror rather than the power).

A telescope is a definite aid to the wonders and glories of the universe, but it is not necessary in the study of astronomy. Much enjoyment may be gained with a good star map and the naked eye. Many amateurs are helping in important projects without telescopes by plotting meteors, or falling stars, while others check the entire sky each night for novae, or new stars which occasionally flare up.

A study of the heavens with only the naked eye soon demonstrates the remarkable unity, and yet the infinite variety of the creation. As the Psalmist says, "The heavens declare the glory of God, and the firmament sheweth His handywork."

AN OIL WELL IN THE KITCHEN

(Continued from page 14)

father, a true mother, and obedient children ends happily.

There are countless mothers in distress today. May the story of this Old Testament mother inspire each to take her problems to that greater prophet, the Lord Jesus. If a right relation exists. the inquirer will have the petition desired. "Let us therefore come boldly to the throne of grace that we may obtain grace to help in time of need." If that right relationship does not exist, then the need of the mother's soul is a greater need than the solution of her problem. Let that need be met first. "Come now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson they shall be as wool," "If our heart condemn us, God knoweth all things."

Let every mother whose responsiblities are greater than her strength, whose problems seem incapable of solution, and who is burdened for the eternal welfare of her children, go to that prophet greater than Elisha. Let her follow His instructions and God will bring deliverance through that prophet and grant even above what has been asked. "Prove me herewith saith the Lord, if I will not open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it."

Rev S F Pannabecker
4614 Woodlawn Avenue
Chicago 15 Illinois

NOTE: When writing specify both old and new address.

Unit Serves in Saskatchewan Hospital

On May 10 a unit of eight people began their four-month period of service at the North Battleford Provincial Hospital in Saskatchewan. They are serving as attendants on the wards of this mental hospital. The following quotations are excerpts from their "logs" or diarys for the first week.

"I have found here a great field in which to exercise love and kindness. On the sick wards, for example, some attendants change bandages in a careless manner, resulting in groans of pain over the entire ward. Another can put on a bandage in such a way that the patient is absolutely guiet and feels no pain. I have found that kind attention relieves the tension of the physically sick. They manifest their appreciation with rewarding smiles. On some wards one must use firm kindness which is less pleasant to administer. Though some of the work is unpleasant, yet when one remembers that this work is not done for enjoyment but is rather being done for the Lord, then even these tasks can be done joyfully. Here we have an opportunity of witnessing with a Christ-like life to the more rational patients, and to the other psychiatric aides as well."

"As do all the sick wards, 4A presents a sad and pathetic picture. Peculiarly so to us when we find Mennonites so liberally represented among the mentally ill. Not more than with other faiths, but is it not striking when embodied in a church-going, religiously inclined people?"

"One patient will walk around, or play with something with so concentrated an effort that one thinks he must surely break under the strain—exhausted. Another will stare into space, evidentily seeing nothing. Here is one who suddenly breaks into meaningless laughter. Again, we see one in imaginary conversation. Yet another interesting individual—seemingly intellectual, will break into earnest, violent speech, accompanied by grotesque shaking of the head and hands."

THE CONTRIBUTORS

Mrs. Amanda Friesen is from Avon, South Dakota. She has written numerous articles and poetry, some of which has appeared in these pages.

Owen Gingerich is a student at Goshen College, His father is a member of the Goshen College faculty. Owen developed his interested in astronomy while living at North Newton, Kansas, where Prof. D. H. Richert and the late Mr. Paul Baumgartner made a telescope and studied the stars.

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The Mennonite

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We Will Be Concerned If We Live for God

an editorial

WHEN have we lived in a time in which we have been told of more things that have to be done right away with the same warnings receiving an increasingly diminished response? At a time when the very existence of man is increasingly threatened, the very man who loves his existence is becoming increasingly indifferent and apathetic to the crisis in which he lives.

Can it be that in every generation man must learn all over again to live in a world where crisis is the accepted thing rather than the abnormal? Is it not true that every generation feels that "it just can't happen to us?" Has that not been especially true of our generation that has been buttressed in this mode of thinking by the magnificent theories of inevitable progress? It was said that law had become so ingrained in the hearts of people that things just had to get better and better. But they haven't! And even in the face of global catastrophe the general pattern of living is that everything will come out all right in the end, and so the average man goes about his usual pattern of living, of having a good time while he is getting all he can and as someone has so aptly added "canning all he gets and sitting on his can."

It is clear that men and women will not be impressed by a heavy barrage of imperatives such as "You must . . . . !" "Do this . . . . or else!," even in the face of imminent ruin unless they have been thoroughly exposed to something far more fundamental than the worn-out theory of inevitable progress of a generation ago. Imperatives are absolutely foreign terminology to the climate of liberalism that rather resents any dogmatic statements. They are foreign to that mode of thinking because imperatives are always based on fundamental convictions that are in the indicative mood. All the "Thou shalt nots . . . ." of the ten commandments are based on the fundamental statement, "**I am** the Lord thy God who brought thee out of the land of Egypt and out of the house of bondage," that precedes the decalogue. That is the basic certainty that insures a hearing if not obedience for the "Thou shalts . . . . " that follow.

Is that not precisely the motivating and magnificent conviction that is absent in the thinking of men and women and that causes them to turn away deaf ears to the great "musts" of our day? There simply is no awareness on the part of the average man that he needs to take into account the fact that God works within history as well as beyond history, and that the blessings that are enjoyed now are the blessings of God and not the rewards for the goodness of men. America, just like Israel of old, has forgotten the early days when she leaned heavily upon God—days which gave her her present greatness—and is saying, "look what my hands, my brains, and my righteousness have gotten me." Likewise nation after nation in history has proceeded at the point of prosperity to work out its own proud destiny apart from God, not realizing that it is apart from God until it has fallen apart. Pride simply will not give up until there is nothing to give up—especially national pride in which Godless patriotism has turned into idolatries which outrank any pagan idolatries the world has ever seen! At the point of prosperity man ceases to be a worshipper of God, permitting himself to be used of God, and becomes a magician who begins to "use" God in his worship of something less than God, whether it be state, race, class, position, popularity, or possessions. As long as God is such an obvious issue in the thinking of the masses, as long as they see no Eternity to come to terms with, as long as they refuse to see God as the moral framework of any civilization, as long as they think that God exists for man rather than man existing for God—just that long the urgent pleas and the "You musts . . ." of our time will go unheeded.

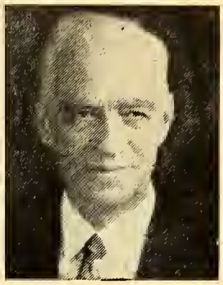
This constant feeling of living in the midst of Eternity which alone can produce the needed response to the needs of our time is one of the fundamental moods of the Holy Scriptures. The towering personalities of the Bible felt themselves to be strangers and pilgrims in a land full of people like those mentioned above. They knew because God was God, men could not continue to live in their proud and haughty ways without Eternity breaking in upon them. They were convinced that this world could not continue endlessly in its in difference and Godlessness. So in the Old Testament the prophets spoke of the Day of the Lord; and the New Testament Christ and the apostles spoke of the Return of Christ. What does this mean but that we are in the midst of the true doctrine of inevitable progress which holds that there is only one outcome for history and that is "the kingdoms of this world becoming the Kingdoms of our Lord and of his Christ." When our doctrine of progress becomes operative in two worlds, when we see the Kingdom of God in eternity coming into being while the present world is falling apart, when we seek loving sacrificial service which may cost life here increasing the beauty and the meaning of the Real World, when we see suffering and death as the building of the sinews of the life eternal, when we begin to see that our seemingly glorious civilizations are but the stepping stones for the Christ to make his triumphant march through history, then we will begin to see what Isaiah saw when he said, "Thy God reigneth."

It may be said that with such an outlook one will become less responsive to the "musts" of our day. The opposite in reality is true. This will make us more concerned about people, about the souls of people—the very essence of the concern of God. Then we will begin to throw ourselves as never before against anything that hurts people for whom Christ died, against anything that causes them to sin, against anything that will ultimately bar them from eternal fellowship of the Kingdom.

IS WAR NECESSARY? Undoubtedly there are millions of Christians who feel that it is necessary. What is it necessary for—to protect life, property, spiritual values? Yes, say many Christians. To them war seems a surer way of safeguarding their highest values than any other way. They feel that the way of might and power is more reliable than the way of God's Spirit. This is a sad commentary on the vitality of the Christianity of our time. The Christian life is so "spiritless" that the way of might is able to exercise its appeal. The whole issue raises the question as to what kind of a concept Christians have of God and what they consider most worth living for. It also raises the question of how real the Spirit of God is in the personal relationships of the family, the community, and the church. It would seem that with little experience of God's Spirit in the three institutions just mentioned, a Christian would find it difficult to rely on God's Spirit in his relationships with people who are strangers. Is is possible that many Christians have faith in might because they have never experienced a telling transformation in their own lives through the forgiving and accepting love of God mediated through witnesses and because they have never consciously applied this kind of love in bitter relationships near at hand? God, who is love, must become very real before there can be much faith in the efficacy of His Spirit. War is not necessary. God's Spirit is not inferior but superior. It is this faith that must somehow be spread among all Christians.

THIS YOU CAN DO: Sometime ago John Foster Dulles said, "If, during the next few weeks, 1,000,000 people would each exercise conscious control and do such things as speaking to a friend, writing to an editor or congressman, the aggregate total effect would be enormous and could make the difference between peace and war." There has been much preparation for war since this speech, but it is still valuable. It should not be difficult to talk to a friend on preventing a third world war. Such a subject might quite profitably be substituted for the usual comments on the weather.

Christian E. Krehbiel



The passing of Rev. C. E. Krehbiel removes from our number a faithful worker and a good supporter of all of our Conference activities. His many years service of secretary and statistician of the the General Conference and his two terms, 1938-44, as president, gave him a wide acquaintance with our congregations from coast to coast. His kindly disposition and conciliatory spirit was wholesome and worked in the direction of the unity of the church. After twenty years in business in Newton, Kansas, he spent a year in Russia as relief worker and in 1931 organized the Lorraine Avenue Mennonite Church in Wichita. But his principal contribution was probably in his capacity as editor of the **Christlicher Bundesbote.** His precise knowledge of the German language, gained partly during his two years study in the University of Berlin, and his facility of expression, enabled him to write acceptably and helpfully for a large number of the generation who found themselves in the difficult period of transition when family and church life passed from the German to the English language. The **Bundesbote,** though its subscription list inevitably declined, rendered a real service during this period, enabling the older people to hold on to the values of their culture in Germany and Russia while gradually accepting the culture of their adopted America. Rev. Krehbiel was a sincere man, of good report, whose unfailing devotion will be missed in our Conference work.

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Should We Make Registration the Issue?

by Paul Goering

The June 8 issue of the **The Mennonite** contains a very thought-provoking article on "Should Mennonites Register for the Draft?" which deserves to be widely read and discussed. It deals with an important subject—our peace witness under conscription, and the question raised by the writer appears to be growing in the thinking of Mennonites, particularly ex-CPS men. In fact, a movement is being promoted, dominated by F.O.R. leadership, which advocates refusing to register as part of its program.

I would like to give several reasons why I am unconvinced that Mennonites should refuse to register. Let me say that if the law makes no provision for C.O.'s I would consider registration a vital issue. If I could not conscientiously accept the alternative provided, I would register and then refuse the alternative so as to focus attention on the relevant matter

I think the validity of non-registration depends on the objectives which the pacifist seeks. The writer of the article reasons that because registration is for the purpose of raising an army it is inconsistent for a person conscientiously opposed to military service to register. This is the argument of logical consistency. For a pacifist who makes logical consistency his primary objective it is inconsistent for him to register. But why draw the line at registering? By that same reasoning it is inconsistent for him to pay taxes which finance wars. It is inconsistent for him to grow food which feeds the army and the civilian population engaged in war production. In modern warfare all activity relates in some way to war. A pacifist who wants to be wholly consistent and not contribute to the war effort would be forced out of existence. Some may be led to just this conclusion and isolate themselves by going to jail.

Now, if a person feel his integrity is violated by registering, you can't argue with him. He is fulfilling his purpose. But I think trying to maximize logical consistency is exaggerating one factor of the total pacifist witness.

The second point the writer makes is that conscription violates the personality of the individual and destroys his creative development. This is the argument of personal freedom. Creativeness, it seems to me, depends as much on our attitude **under** conscription as on the **absence** of conscription itself. Christ laid more emphasis on freeing men from themselves than he did on releasing men from the compulsory effects of conscription. Creative development is probably hindered more by self-centeredness then by external restraints.

The writer argues in the third place that refusing to register would indicate to the world our unwillingness to follow our government into war. This is the argument of political effect. The political effect of non-registration are dubious. In the first place to expect enough people to refuse to register so that the world would be impressed with our opposition to war is wishful thinking. Mennonites have not been sufficiently "inoculated" or "grounded in the faith" so that very many refuse military service, let alone take a more extreme and provocative course. Perhaps, among ex-CPS or ex-prison C.O.'s there may be some but it is unrealistic to expect it of uninitiated youths of nineteen and twenty.

Secondly, alternative service could equally demonstrate abroad our Christian conscience against war, in fact, perhaps better. Thirdly, efforts to frustrate the government's policy for political effect has a tendency to change Christian grace to bitterness, Christian hope to despair, and Christian love to negativism.

I don't believe that the objectives embodied in the writer's arguments should be our highest aim although they are parts of our total witness. Our primary objective, it seems to me, should be to expand love, harmony, and understanding. Ours is a ministry of reconciliation—reconciling man with God, with others, and with himself.

Under conscription, alternative service enables the pacifist to discharge an obligation required by the government and still oppose the evil purpose under which that obligation is compelled. It operates in an evil situation but points in the opposite direction. It enables the pacifist to continue his job of reconciling. In alternative service the pacifist is a reminder to people around him that war and military service is wrong. In prison—the consequence of non-registration—he is out of the way; he has, in fact, cooperated perfectly with the conscription system. The fact that a government would allow C.O.'s to live and work under near-normal relationships in the midst of a society engaged in war or war preparation offers a much better setting for the kind of interaction which influences others than is obtained in prison.

Paul Goering, regular contributor of **The Washington Scene** in this paper, works in Washington. He has considerable to do with working out legislative provisions for C.O.'s. His official capacity is Administrative Assistant for the National Service Board for Religious Objectors. He also acts as observer in Washington for the M.C.C.

Thanks for the New Car!

[The following letter was sent to the executive-secretary of the Foreign Mission Board by Henry and Mary Toews, of the Congo Inland Mission, Nyanga, Par Tshikapa, Congo Belge, Africa. The letter was written May 6.]

Dear Christian Friends:

A few weeks ago I was asked to take an O. B. case to the doctor in Tshikapa. In the morning as we were getting the old jalopy ready, Miss Selma came to tell me that there were two cases to be taken. So when we were finally settled in the car, we were six grown persons and one child in the car besides a lot of things.

We had gone about fifteen miles when it began to rain. We stopped and put a large canvas over the back end of the car, covering the car up to the windshield. We tied the canvas down and drove on in the rain for about another fifteen miles. We stopped at the regional school for a while hoping that it would stop raining. There seemed to be no end in sight so we started out again, crossed the river and kept on going in the rain. Tshikpapa is about sixty-five miles from Nyanga. That may not seem far to some of you, but on Congo roads, in an open car, in a pouring rain, it seems an endless distance.

It did not stop raining till we were in Tshikapa. We drove into the city of Tshikapa with the canvas flapping in the breeze and everyone cranning his neck to see what kind of a contraption was going by. Wherever we went the children along the roadside were calling out, “Mishion, Mishion.” They know that nobody else would be seen driving in a car like that.

We deposited our ladies at the hospital, did a little shopping at the store, and went home.

Just three weeks ago today (April 15), Mr. Roy Yoder drove into the station with our new car which had just arrived at Charlesville. What a relief it was to see a new car for our station. One of the teachers remarked that this car would now take the shame away from Nyanga. You should have seen the excitment among the natives when the car came. We want to thank each and every one of you who had a part in sending this car to us.—Yours for the lost in Congo, Henry and Mary Toews

FROM AN AIRMAIL LETTER FROM ERWIN SCHRAG

[Sent to the Executive-Secretary of the Foreign Board]

“I finally arrived here yesterday evening. My coming out here was varied and complicated, and in spite of the heat of 116 to 118 degrees in the shade we are all happy and healthy.

“Mrs. J. R. Duerksen came to meet us (Marie was sent to India at the same time) in Bombay and on May 21 we sent you a wire about our arrival, using your cable code address. That cable however came back to Jagdeeshpur saying that they have no record of that address.

“We finally got off the boat with our luggage on Saturday, and through customs. Marie and Mrs. J. R. Duerksen left for the hills on Sunday and I left for Bombay on Tuesday.”—Erwin Schrag.

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Why not try “Wo Du Hingehst” by Heinrich Krehbiel, written especially for Mennonite churches, in appreciation for what the American Mennonites have done for the suffering Mennonites and other refugees in Europe. It is written for either a mixed quartet or a choir.—Words in German and English.

For samples write to the Mennonite Publication Office. In quantities write the book store nearest you: Mennonite Book Store, at Newton, Kansas, or Rosthern, Saskatchewan; or Mennonite Book Concern, Berne, Indiana.

ATTENTION, YOUNG PEOPLE’S SOCIETIES!

Are you looking for a money raising project? Then don’t overlook the HANDBOOK FOR THE MENNONITE HYMNARY—an ideal project for Mennonite Young People’s groups.

For full details showing how you can help finance your C. E. projects, write directly to the Mennonite Publication Office, 722 Man, Newton, Kansas.

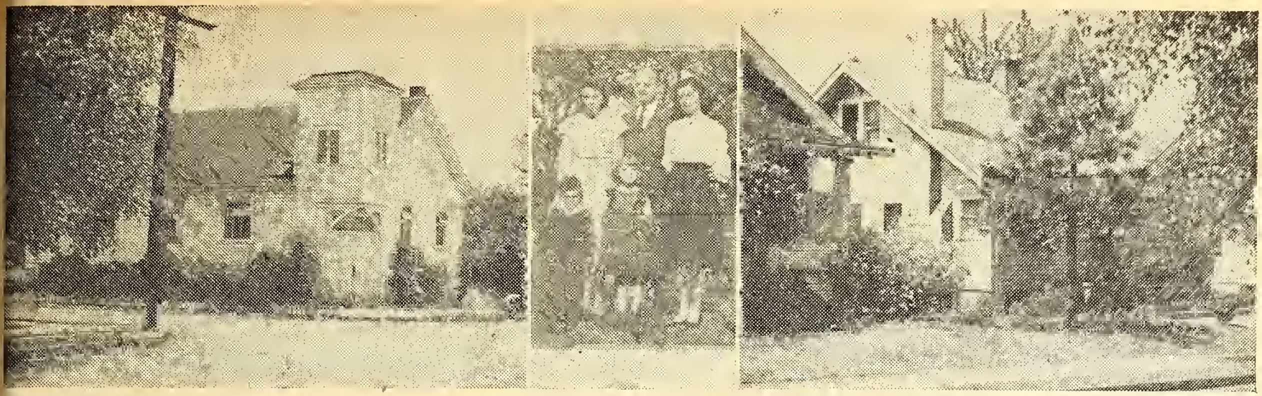
Rev. Homer Leisy, pastor of the Grace Mennonite Church, Dallas, Oregon, passed away on June 10. Death was the result of cancer. Editorial comment is to follow in next week’s issue.

Conditions in Germany

BY PETER BARTEL

Krefeld, Germany.—One of the rewarding thing about relief work is the plus element that goes wit it. Our contacts with the Mennonite churches is a example of this. On April 7, 1948, the second, all German Mennonite student conference took place i Krefeld. The theme was, “The Christian betwee God and the World.” The interest shown by th young people is very heartening. Among the topic discussed the two, “The Christian Conscience in th Economic Order,” and “Non-Resistance,” were o special interest to us as representatives of the American Mennonite churches. The Pacifist movement, i general, is gaining some followers in Germany. On must, however, not confuse Pacifism with Biblica Non-Resistance.

The overall condition this year is improved ove the conditions of the previous year. That, howeve is not due to an improvement in the economic structure, but rather, due to the importation of larg quantities of foods. In view of that, one must regar the present condition as very artificial.



Alberta Community Mennonite Church. Rev. and Mrs. Clyde Dirks, Bonnie Jean, Shirley, Terry. The parsonage.

A MISSION -- in the CITY OF ROSES

by Lila Russell

You will find a welcome at the Alberta Community Mennonite church in Portland, Oregon, traditionally known as the City of Roses. To the east you will see majestic Mt. Hood; and to the north, beautiful Mt. St. Helens in the state of Washington. If you enter the city from the east, you probably will have driven along the scenic Columbia River Highway. No doubt you stopped to see the great Bonneville Dam, and Multnonmah Falls, too.

Here in this industrial center of the Willamette Valley the Home Missions Board of the General Conference saw fit to have a Mennonite church or mission. One often thinks of the "missions" as being in the slum or poorer-class sections of the larger cities. Or, they may be in downtown areas. Although not in a new section of Portland, the Alberta Community Mennonite Church is in a very ordinary middle-class district, and just one block off a main street named "Alberta." Properties are well kept. To the members and to the community, it is a church—and yet a mission. For that is the purpose of it, as well as it is (or should be) the purpose of each and every Mennonite church. We must reach out—be mission-minded. For, do we dare to sit in God's house each Sunday morning, only to worship Him—**our** souls hrilled at the message of the Word of God, **our** cups illed with the greatness of the Almighty—but never overflowing to give of this preciousness to others? n many churches today the message from the pulpit s all too often "for Christians only."

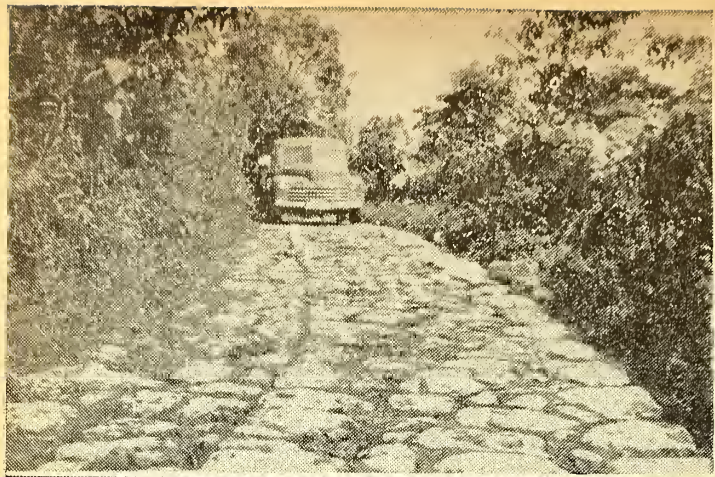
Young People's Fellowship Group

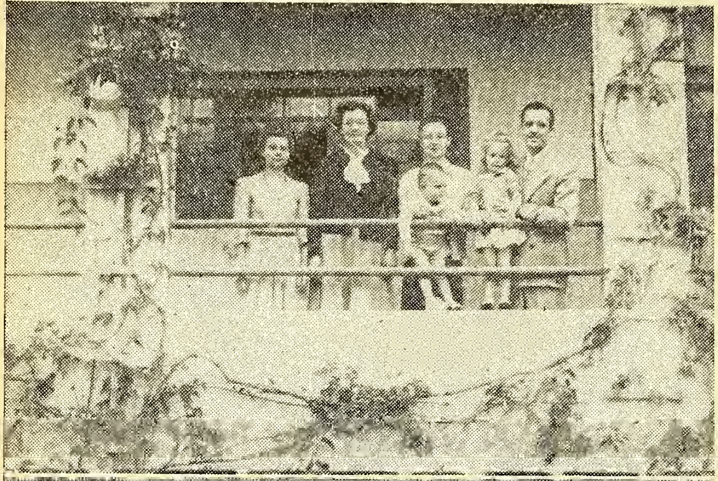
As the years have passed, the Lord has richly blessed this work in Portland, not only in improvement of the church property, but in increase of membership and growth in spiritual life. Regular Sunday morning services begin with Sunday School at 10:00, and the church service at 11:00. The pastor, Rev Clyde Dirks, together with wife, Berndetta, and three children, Bonnie Jean, Shirley, and Terrance (Terry) are serving here. Rev. Dirks reports that the Sunday morning services seem to fill the auditorium most of the time, and that new ones keep finding their way to the church. On "special" days, as for instances Easter, the building is uncomfortably packed. For some time it has been the desire of the congregation to build on lots already chosen. However, city regulations and building codes do not permit the erection of a church on this particular property. This is a very discouraging problem in a city, so desperately in need of the Gospel. But, trusting in the Lord, we may be assured that He will open doors for the advancing of His Word.

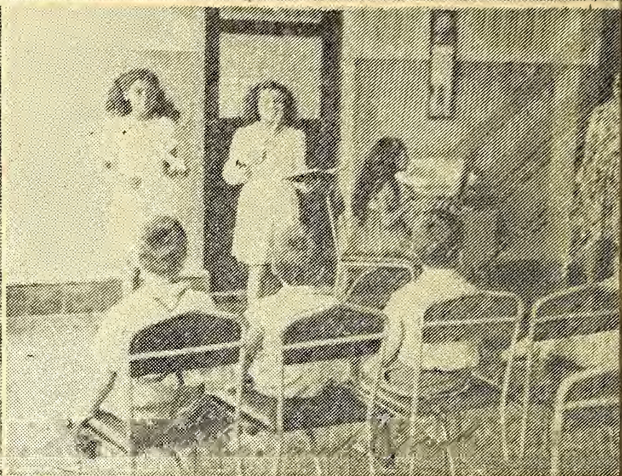
The Young People's Fellowship has become very active in the past few years, their number (including the Juniors) almost doubling. The Young People have their meeting of prayer and Bible Study during the midweek at the same time that the old folk meet.

Word from the Secretary of the Home Mission Board states that the Board feels that the Alberta Community Mennonite Church has made commendable prograss in the last few years, and that the congregation has made a worthy contribution for the religious and spiritual life of the community. It has served well as a center for the scattered Mennonites in and around Portland.

Yes, you will find that the Alberta Church may be a small church—but it is a friendly church in this big City of Roses—and **you** are welcome there.







MISSION IN COLOMBIA CARES FOR CHILDREN AND YOUNG PEOPLE

The first group of students in the Mennonite mission school in Colombia. One boy is missing from the picture. All of the girls come from leper background.

OPPOSITE PAGE: Left to right down: The road to the finca (farm) is an old trail made of big stones. It's hard on the car, but the missionaries are grateful for it.—View of mission school and boarding house. Bare spot close to building is the playground.—The missionaries: Mary Becker, Janet Soldner, Rev. and Mrs. Gerald Stucky and children. The LaVerne Rutschmans now there are not on this picture which was taken last fall.—One Sunday afternoon the children composed their own program.—The ironing is done by the children. This is Deborah Qimtero, one of the kitchen girls ironing. The iron is a gas iron.—The Saturday morning work often consists of shelling peas or some such thing. This is Luis Carrea working.—During the orange season the missionaries and the children ate about a gunny sack of oranges every two days. There were a lot of oranges on the finca.—The railroad goes straight through Cachipay. The stores and hotels are on the side. The most exciting events are the coming and going of six daily trains.

AN IDEA: The Lorraine Avenue Church, Wichita, Kansas, has found what may become a very acceptable substitute for the usual Children's Day program. Parents were invited to attend the classes where their children were enrolled as a sustitute for the usual program. Parents and pupils can hardly be very much unified in the child's educational endeavors unless the parents know something of the child's experiences.

TO DRIVE SLOWLY is a Christian act. According to the Travelers Insurance Company of Hartford, Connecticut, speed was again killer number one in 1947. "Nearly 45 per cent of automobile fatalities attributed to mistakes by drivers were the direct result of driving too fast." Speeding is premeditated. Its antidote is thoughtfulness. Christians ought to think of the danger of speeding and then act accordingly.

In Regard to Page 5

(Lila Russell, a member of the Alberta Community Church, is now serving as secretary at General Conference Headquarters, Newton, Kansas.)

Sister Hillegonda's One Hundredth Birthday

by Sister Lena Mae

Our sister Hillegonda van der Smissen is within the reach of her one hundredth mile stone (June 30), and we cannot help writing a few lines of appreciation concerning her.

Many will recall blessings received through her teaching, her poems and recitations, her stories and her visits; while others will remember the Sister who came to their room and read the Scriptures and prayed with them while they were patients in the Bethel Deaconess Hospital.

We, as Sisters, can hardly feature our institutions without Sister Hillegonda. She definitely fills an important place even now in our thinking and planning. Our hospital was opened and dedicated on June 11, 1908. At that time the first three Sisters, Sisters Frieda, Catherine and Ida were ordained. Eight months later, February 1, 1909, Sister Hillegonda arrived in answer to the call to take charge of the institution household as supervisor of the kitchen and dining room. Not only that, she was to assist in the spiritual service to the patients and probation Sisters as well. In this she proved most capable, efficient and congenial. She was a blessing to all, the patients, the Sisters, the students and her coworkers.

It would be difficult to voice our appreciation of Sister Hillegonda and express what she has meant and does mean to us. She possesses real Christian love for her fellow beings. She is interested in each one and remembers his particular responsibilities, encourages him and prays for him. She loves the Lord, loves people, and loves work. Besides that she has been blessed with unlimited patience and endurance. In social gatherings, personal visits and in any group meetings, we could always count Sister Hillegonda to fill any gap with her human interest stories from her own experience, with poems or with some scriptural teaching as might fit the occasion. No anniversary or celebration is complete without an original poem by our Sister. She is vitally interested in all affairs of the local church and of the kingdom of God, always ready, even at the age of one hundred to contribute whenever possible to any cause that promotes the cause of Christ. Being a deaconess, this particular field has always been her chief concern. How often have we heard the question: Haben sich einige gemeldet fuer den Diakonissendienst? (Has any one applied for the deaconess work); and when our answer is: Nocht nicht, (not yet) her reply is: Ach, wie schade! Das ist ja so eine gesegnete Arbeit. Wird Diakonissenunterricht nicht mehr gegeben? (What a pity! This is such a blessed work. Have we discontinued deaconess instruction?) And then comes the assurance again that she presents all our needs to the Lord. It is His field and He will add His blessing.

(Cut courtesy "Mennonite Life")

We thank God for this handmaiden filled with the Spirit: this our Sister, our friend, our intercessor and our example. As we see her going with her brother, the Rev. C. H. van der Smissen (ninety-six years young!) for the daily walk we are grateful for the living example of God's grace as manifested in our Sister.

A hundred years and yet growing as promised in II Cor. 3:18, . . . "with open face beholding as in a glass the glory of the Lord, changed into the same image from glory to glory, even as by the Spirit of the Lord."

[Anyone interested is invited to the First Mennonite Church of Newton at 3:30 P. M. Wednesday, June 30, for a short program and social hour to celebrate Sister Hillegonda van der Smissen's one-hundredth birthday. Guests will have an opportunity to write a word of greeting into the guest book rather than to shake hands and greet Sister Hillegonda personally. It would tire her too much to greet each one individually, but words of greetings in writing will be appreciated and enjoyed as she reads them later.—**The Bethel Sisters**]

M.C.C. News Notes

Relief Project in Japan is Approved

Approval for a small relief and rehabilitation project in Japan has been secured from the military government in Japan. The full details of this work have not yet been formulated, but in general it is to be a community center project similar to that at Heilbronn in the American Zone in Germany. This probably will include facilities for sewing, shoe repair, reading, warming, etc., by needy people, thus helping them to help themselves. Religious worship and teaching will also be integrated with the total program. Since the way for direct relief distribution in Japan is not open, it is hoped that this work of rehabilitation can be a channel of witnessing "In the Name of Christ" in Japan.

1948 Goodwill Christmas Bundles

Plans have again been made to send Goodwill Christmas Bundles to needy children abroad. In past years the response from our people in the United States and Canada has been good, making it possible to send many thousands of bundles. Because of the large number of needy children, however, there continues to be a need for these bundles. We would, therefore, encourage children, Sunday School classes, young people's groups, and others again to pack and send Goodwill Christmas Bundles.

Certain details of the instructions for this year's Christmas Bundles differ from those of last year, and therefore all who are interested in this project should secure a copy of the 1948 folder. All bundles should be packed and sent by **August 14** to the MCC Center at either Akron, Pennsylvania, or Kitchener, Ontario. A small supply of the 1948 Goodwill Christmas Bundle Folders has been sent to each congregation. Additional copies may be secured from the Mennonite Central Committee, Akron, Pennsylvania..

Medical Service in Paraguay

During his short period of service in Paraguay from April 3 to May 11, Dr. Herbert Schmidt, of Newton, Kansas, was able to perform a total of eighty-one major and minor operations at the Fernheim Hospital. Another service in which Dr. Schmidt was engaged during this period was that of establishing equipment for extracting oil from cotton seed. This is a significant step in developing the industrial life of the Mennonite colonies in Paraguay.

Translation of Peace Literature

During June and July of this summer, J. P. Rogalsky, Professor of German at Tabor College, Hillsboro, Kansas, is serving at the MCC office in the work of translating peace literature and certain other materials from English to German. This service is a unique contribution to the efforts of the MCC Peace Section in providing peace literature suitable for use by German-speaking Mennonites in Europe, Paraguay, Brazil, and other countries.

MENNONITE BIBLICAL SEMINARY NEWS

On June 23-28 the Seminary will provide housing for some delegates to the Rocky River Methodist District Conference to be held in the near-by St. James Methodist Church. The latter church was the scene of the Council of Boards Meeting of the General Conference held last winter. The Seminary is glad to reciprocate in helpfulness with this church. On June 28, the Voluntary Service Unit, under the Young People's Union, will arrive here to take up residence for the summer. This unit will be primarily concerned with teaching and evangelism in connection with the Mennonite churches of Chicago. On July 1-4 the Young People's Retreat, sponsored by the Middle and Central Districts will be held on the Seminary Grounds. On July 5-9 the General Conference Youth Caravan will be here under the direction of Erna Friesen.

Among the new people who have taken up residence this week are Emilia Schmidt, of Carlock, Illinois, who is a student at Bluffton College, and who will be working in the city during the summer; and Martha Harms, of Newton, Kansas, who will be studying at the Chicago Musical College.

Don E. Smucker addressed the National Conference of Brethren Youth, held at Bethany Biblical Seminary, on Tuesday.

John T. Neufeld and Jacob Goering have finished work on the new fire place and incinerator built in the backyard. Ellwyn Hartzler is also assisting in repair work this summer.

ALBERT J. UNRUH NEW PASTOR OF ENID CHURCH

Enid, Oklahoma, June 19. The ordination and installation of Rev. Albert J. Unruh as pastor of the Grace Mennonite Church, located at York and Adams, Enid, Oklahoma, will take place at the church in Enid on Sunday, June 27. In the morning Sunday School will be omitted, and a mission festival will be held, beginning at 10 o'clock. Rev. Henry Hege, pastor of the Bergtal Mennonite Church, Corn, Oklehoma, and Rev. W. F. Unruh, pastor of the West Zion Mennonite Church, Moundridge, Kansas, will bring messages.

The ordination and installation service will be in the afternoon and will begin at 2 o'clock. The ordination sermon will be preached by Rev. W. F. Unruh, Chairman of the Western District Conference Home Mission Committee, who will also ordain and install Rev. Albert Unruh. Rev. Henry Hege will give the charge to the congregation. New members will be received at the afternoon service. Visitors will be welcome.

At noon there will be a covered dish fellowship meal in the basement of the church.—A. Theodore Mueller, Clerk Grace Mennonite Church.

On How To Raise Children

We have a suspicion that there are some people in our Conference who are genuinely concerned about how they can get their children to take a keener interest in the heritage of our peace position, but who, when the question of voting on the HUNDRED PER CENT PLAN arises, will vote against it in their local churches. They probably are not aware of the effect this has on their own immediate problem within their own home.

Now the effect of this is, precisely, to cancel out the good intentions. Most of our Mennonite children still love **Zwiebach**—mainly, we guess, because they have been getting them every Saturday ever since they were little. It wouldn't surprise us if some good Mennonite mother would be complaining that her children didn't like **Zwiebach**, yet claiming that she would never bake them!

No, if children are to like **Zwiebach** when they grow up, they must have **Zwiebach** when they are little. And if they are to appreciate fully our Mennonite heritage, and develop in their hearts an appreciation for the homelife which has characterized the culture of our people through the generations, we have an idea that they will have to see good, Mennonite reading material frequently on the table in the home.

That's why we are always talking for the HUNDRED PER CENT PLAN. This PLAN brings to every home the activities of every Conference board and committee. It brings to every member in every home a continuous stream of information and inspiration for better living. From such homes, when the young people go out into the world, they might be surprised, but won't be "bowled over" by the shallow philosophies and appeals. They will have had "meat," where others will have just had "milk" —well, at least, chances are!

Jottings

—Eden Church, Inola, Oklahoma: Rev. George B. Regier was ordained as elder on May 16 by Rev. J. M. Regier, of Hillsboro, Kansas. William Voth was at the same time ordained as deacon. This church has a membership of 130.

—First Church, Hillsboro, Kansas: The young people had a farewell for Mr. and Mrs. Roland Krause and Miss Rosa Bartel, who will work in voluntary service in the east during the summer. Norma Jost, secretarial assistant at the Lorraine Avenue Church, Wichita, Kansas, and Miss Edna Peters, of North Newton, were the guest speakers. The offering amounted to fifty-five dollars.—Mrs. Dan J. Hein, Corr.

—First Church, Hutchinson, Kansas: The congregation presented their pastor, Rev. Victor Sawatzky with a gift of one hundred dollars upon his graduation from Bethel College. Sunday evening, June 13 The young people of the Buhler Mennonite Brethren Church were guests at a meeting of our Youth Fellowship Group.—Corr.

—First Church, Burns, Kansas: On May 24 we cleaned and polished seventy-five pairs of shoes for relief A recent C. E. theme was "The Christian Home." On June 6 we had our annual picnic with a program of ten numbers.— Mrs. A. M. Hiebert, Corr.

—Tabor Church, Newton, Kansas: Rev. W. F. Unruh of Moundridge was the guest speaker on Children's Day. Refreshments were served after a short program. The Young People's Society has paid for the installation of electric lights in the park. Elma Voth will be ordained on June 27. She will go as a missionary to South America under the auspices of the Gospel Missionary Union of Kansas City.—D. S. Thiessen Corr.

—Bergthal Church, Corn, Oklahoma: Rev. Curt Boese of Carnegie, was the guest speaker at the Children's Day program. Light refreshments were served in the church basement. Rev. Friesen, of the Indian Mission at Clinton, Oklahoma, gave us a program on the evening of June 6. A number of Indians took part.— Evelyn Heidebrecht, Corr.

—Menno Church, Lind, Washington: This year Melvin Kagele, Bernice Franz, and Vern Jantz graduated as seniors from three different high schools, and two of the three were valedictorians of their classes Our church will visit the Newport Church on June 13 We will attend the morning worship service, and in the afternoon the young people will present a program in return for the one they gave us several months ago. The Bethel College Choir presented a concert in Odessa on June 9. The church and the choir enjoyed a basket supper in the Odessa Park preceding the concert.—Mrs. Willard Wiebe, Corr.

—North Star Church, Drake, Saskatchewan: Eighteen of the young people of the two catechism classes

Giving a Party?

What games shall we play? Where can we get ideas? Wish we knew of some Christian games. No use to worry about these things when you can get the

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The Washington Scene

By Paul Goering

June 14. The nation's fate regarding the draft was decided by two men when the House Rules Committee voted six to four to report the bill for a House vote. Although Rules Committee voting is done in executive session, observers guess that Harness (R-Ind.) and Rizley (R-Okla.) cast the deciding votes. The vote of either one against the draft would have split the vote evenly and killed the bill.

Opponents are hoping that the bill will be choked by amendments. The Committee adopted an open rule on amendments whereby any number of amendments can be introduced and each member can speak for five minutes on each amendment. The House could vote to change the rule, however. That the Committee would limit general debate on the bill to three hours does grave injustice to the seriousness of this legislation.

Joe Martin, Jr., Speaker of the House, and Charles Halleck (R-Ind.), majority leader, are the Republican high command who must carry primary responsibility for forcing the draft. They passed the orders to the Rules Committee to vote the bill out. It was evident from their discussion that the members were under considerable pressure. According to certain sources, Harness was called this morning before the meeting by Halleck and Kenneth Royall, Secretary of the Army, instructing him to vote "yes."

Rep. Short (R-Mo.), foe of the draft, spoke against the bill in the Rules Committee. Short will allocate the time for draft opponents on the floor. As ranking member of the Armed Services Committee, Short is slated to become the chairman next year following Rep. Andrew's (R-N.Y.) resignation from public service for health reasons. This announcement several weeks ago sent shivers down the backs of the Pentagon strategists. The armed forces is giving Andrews a "going-away" party tonight in recognition of his services.

taught by Rev. Paul Schroeder and Rev. Edwin Bartel, will be baptized on June 27.—Mrs. Jacob Driediger, Corr.

—**Calvary Church, Barlow, Oregon:** On the afternoon of May 30, we dedicated the new addition to our church. Rev. Clyde Dirks, of Portland, brought the message. Our pastor, Rev. Paul N. Roth, was then ordained as an elder by Rev. W. Regier, of Pratum. Reverend Regier held a week of inspirational meetings with the messages based on the books of Ruth and Revelation.—Corr.

—**Glendale Church, Lynden, Washington:** Rev. Dan Toavs is pastor of this church. Rev. J. J. Esau held evangelistic meetings in the church from May 2-9. On Mother's Day fourteen new members were received into the church.—Mrs. Herb Dyck, Corr.

—**First Church, Aberdeen, Idaho:** We received a rich blessing on June 6 when the Bethel College A Cappella Choir presented a program to a full house. Dr. Walter Hohmann brought the morning message. On June 20 we will dedicate the annex to our church.—Arnold E. Bartel, Corr.

—**Wayland Mennonite Church, Wayland, Iowa:** Every year the four Iowa Mennonite churches of our conference have a get-together meeting. This year it was held at Pulaski on June 13. On June 1, the Freeman College A Cappella Choir presented a very much appreciated program of sacred music in our church. Rev. E. S. Mullett served as dean of a three church Bible school.—Anna E. Mullett, Corr.

—**Deep Run Church, Bedminster, Pa.:** Brother G. A. Kemper, chairman of the Mennonite congregation at Vlissingen, Holland, was our guest on June 6. Brother Kemper, who was on business in this country, was presented with a baptismal bowl by our congregation. This was presented to him on behalf of the Vlissingen congregation as a love token for their new meeting house which replaces the one destroyed by war. Engraved on the bowl were the words, "To our Mennonite Brethren in Vlissingen, Holland. By the Deep Run Mennonite congregation of Pennsylvania, June 6, 1948." This summer Myrtle Wasser will work in the YWCA Camp at Lake Geneva, Wisconsin, Raymond Leatherman will assist in Indian Mission work in New Mexico, and Jean Wismer will be at Gulfport, Mississippi.—Mae Gross, Corr.

—**First Church, Geary, Oklahoma:** In our Vacation Bible School this year the pre-school age children met in the morning from 9:30 till 11:30, and the school age met in the evening from 7:00 till 9.00. The teachers were Rev. and Mrs. Peters in the morning, and Rev. Peters, Mrs. Harvey Base, and Mrs. Herman Lehman in the evening. Seven denominations were represented in this school.—Corr.

—**Bethel Church, Fortuna, Missouri:** The C. E. sponsored a missionary conference June 4-6. Miss Wilhelmina Kuyf, who has been a missionary in China and also a relief worker, spoke to us four times. One night she also showed pictures. Rev. Hiram Hilty was the other guest speaker. He told about Cuba, where he has worked for five years under the Friends. A large crowd appreciated the program by the Freeman College Choir on May 27. On May 30 the Women's Missionary Society sponsored the moving picture, "Beyond Our Own."—Mrs. Joe Lehman, Corr.

—**Woodland Church, Warroad, Minnesota:** Anna Quiring, missionary to Africa, spoke to us on the morning, afternoon, and evening of June 6. In the evening she showed pictures. Our choir is again active since the young people of the various Bible schools are home.—Mrs. D. S. Heppner, Corr.

—**J. Winfield Fretz** is participating in a "Small Community" conference being held at the University of New Hampshire, Durham, New Hampshire. Dr. Fretz is speaking on "Cooperation in Mennonite Communities" and "The Contribution of Mennonites to Small Community Possibilities." Together with Willard Kratz, he will lead a discussion on "Religion in the Community." Other speakers on the conference include Ralph Templin and Arthur E. Morgan.

Calendar of Coming Events

June 24-27. Pacific District Conference, Aberdeen, Idaho.
July 1-5. Young Adult Retreat, Mennonite Seminary, Chicago. Leaders, Leonard Metzker, H. W. Burkey, J. Winfield Fretz, Don Smucker, and J. N. Smucker.
July 2-5. Retreat for Unmarried Young People, Camp Men-O-Lan.
July 3. Canadian Ministers' Conference. Gnadental, Manitoba.
July 5-7. Canadian Mennonite Conference. Gnadental, Manitoba.
July 5-11. Retreat for Intermediates at Camp Men-O-Lan.
July 11-16. Retreat for those of high school age at Camp Men-O-Lan.
July 16-22. Junior retreat at Camp Men-O-Lan.
July 23-25. Retreat for married people at Camp Men-O-Lan.
July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.
Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.
August 16—29 Western District Retreats.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

—**Salem Zion Church, Freeman, South Dakota:** Delsie Tieszen, a member of our church (formerly office secretary at General Conference Headquarters, Newton, Kansas) and Leonard Bartel of Hillsboro, Kansas, were married on June 8. Rev. J. J. Regier, Rev. John J. A. Schrag, Mrs. Ben Senner, Leo Miller and Bill Gering represented our church at the Northern District Conference.—Corr.

—**Mrs. P. S. Goertz** wrote from Aalborg, Denmark, on June 5 that they plan to sail from Rotterdam for the United States around the middle of July.

—**Pulaski Church, Pulaski, Iowa:** The most impressive program in many years of local church activity took place here on June 13, when the ordination and installation as Elder for our new pastor, Rev. Verney Unruh, were combined with the annual Get-together service of the four Iowa General Conference churches. Rev. Howard Raid of Bluffton College gave the morning message and in the afternoon Rev. A. E. Kreider of Goshen, Indiana, preached the ordination and installation sermon and was assisted in the special ceremonies by the pastors Raid, E. S. Mullett of Wayland and Walter Regier of Noble. Rev. Unruh, a native of Montana, has preached for four years and has just completed further work in New York City preparatory to his first regular charge which opened here June 1. He and Mrs. Unruh have moved into the local parsonage which has been redecorated and improved. Visitors were here for the Sunday service from Donnelson, Wayland, and Noble, Iowa, and among several from a distance were Rev. and Mrs. H. A. Fast of Newton, Kansas. At the evening service, Rev. Kreider, chairman of the General Conference Mission Board, spoke on foreign missions.—Victor E. Swartzendruber, Corr.

—**Bethel College Church, North Newton, Kansas:** On a recent Sunday evening, Dr. and Mrs. Herbert R. Schmidt gave an interesting account of their experiences while traveling and of life in the Mennonite colonies in the Chaco. Dr. Schmidt performed eighty-one operations, and supervised the erection of an oil press for processing cotton seed. They took a number of color pictures on the trip, which were not yet ready for showing at the time of this meeting. Hugh Hostetler, who attended Union Theological Seminary the past school year, is assisting the pastor of a Presbyterian church at Holt, Michigan.—Richard Blosser, Corr.

Book Notes

Before You Decide by Howard Charles in collaboration with Jesse W. Hoover. Mennonite Central Committee, Akron, Pa. 20 cents a copy.

In the confusion of today there is a real need for calling to the attention of our young people some of the basic issues at stake in deciding for or against military training and participation. **Before You Decide** is a pamphlet which deals with these issues in a clear, lucid style. While the issue of conscription is not dealth with, it being assumed that the government of a nation has the right to conscript for some types of work and activity, the basic issue of conscription for participation in military force is treated.

The ultimate factor in any military activity, be it training or warfare, is treated in the question oft repeated, "Is it right to kill?" Conclusive judgment against a Christian killing fellow man is gleaned from the Scriptures, from individual integrity in the desire to follow Christ, and from the relationship of the church to the state. In the latter treatment some of the constituent groups making up the MCC may differ, for some believe Christians should actively participate in elevating the state to a higher ethical plane through active participation in the functions of the state.

One is grateful in reading this treatment for the amount of space given to the whole of the Christian's relationship to government and other agencies for those who may face conscription. The questions involved in contributions to the Red Cross, purchasing war bonds, vocational choices in wartime, and the individual's relationship to labor unions and other advocates of force are discussed with good insight and sound thinking. Every young person should read this treatise and ponder its weighty discussions; all other church members would do well to acquaint themselves with its subject matter and honestly face the issues at stake for the Christian.

However, it is going to take more than a pamphlet to make decisions. If we are to make alternative choices to military participation more meaningful to our young people, we do well now to find real ways of service which instill confidence in the alternative of following Christ all the way to Civilian Public Service, yea, even to another Calavry. In the words of the authors, "Youth chooses right, youth chooses Christ."—Loris Habegger.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Ride Your Hobby

BY ELMA WALTNER

Webster defines a hobby as " a favorite pursuit"—this it is and much more. A hobby is a form of recreation which gives us a welcome release from the toil and worries of the strenuous business of making a living, a mental as well as a physical relaxation, the ardent pursuit of which makes us personalities more pleasant to live with.

A hobby can be almost anything you enjoy doing from studying the birds that nest in your apple trees to turning out projects for your home or as gifts in your basement workshop.

From the time I was able to hold a knife, I have enjoyed "making things," and many and varied were the creations I turned out when small. Many were the cut fingers which I took into the house to be bandaged, but so great was my enthusiasm that a mere cut was never enough to dampen my ardor and the toys I turned out, though perhaps not recognizable to anyone else, fulfilled the needs of the imaginative play of childhood.

From crude boats and the like it was a natural step to more complicated wood carving. From a semi-dull kitchen knife (which was however sharp enough for sometime whittle unwary fingers along with the stick of wood) it was a natural step to a carving knife of finest Swedish steel and a set of professional wood carving chisels—add to these several power tools such as a jigsaw and hand grinding tool and you have all the ingredients for successful pursuit of a wood carving hobby. Not that a lot of tools are necessary, a common pocket knife is all that one really needs for the everyday art of whittling, but chisels of various types greatly facilitate any serious figure carving.

Because the faces of my people either developed an overly flat nose or some other facial deficiency, I passed up the carving of human figures in favor of animal carvings. And because a little humor is good for the soul, I commenced to make caricature carvings of different animals. Dogs are especially interesting to carve in all sorts of fanciful poses, from the hound howling at the moon to the sad eyed pooch that has just been scolded by his master and hangs his head in shame. After dogs came other animals, a whole parade of them—the fat little pig with the ring in his nose, the happy horse and his pearly white teeth displayed in a toothpaste ad grin, the spooted giraffe, and so on, each animal receiving a name to fit his comical character as he went to join the rest of the menagerie on the top bookcase shelf.

Since these animals were original caricature designs, I contacted a national magazine to see whether they might be interested in publishing the designs. They were, and so captivated was the editor that the procession of carving marches on, or perhaps it would be better to say, turns back the clock, for upon the request of the editor, I am now working on a series of prehistoric animal figures also caricatures although the characteristics of each animal are emphasized.

What benefits should one derive from a hobby? In my opinion, the true value of a hobby lies in the personal satisfaction we derive from it. It must be something you enjoy doing, just "for the fun of it." Something into which you can put the best of yourself. The products of your hobby should be an expression of your real self. Perhaps you are not good at working out your own designs. There are plenty of patterns and designs already planned for you, no matter what your hobby may be. These instructions you may follow, yet you cannot help putting something of yourself into your work, and the finished product may be a copy in design, but still it will not be identical to the original because you have expressed your own personality in it.

If you have a hobby, you will be interested in the hobbies of others. Thus you will never lack an interesting topic of conversation. No matter what your particular bent may be, there are other folks interested in the same thing. You will find yourself making new contacts and new friends that should prove of great benefit to you.

Don't think that you have no time for a hobby. You can always find time for those things that interest you, and the relaxation that following a hobby gives you will make you a more interesting and more interested person.

Elma Waltner is from Hurly, South Dakota, and lives on Bonnie Brook farm. She specializes in farm photography and pictorial reporting as well as having developed the hobby of carving.

Northern District Contributes Tools for India

by Orlando Waltner to the Northern District

One afternoon of last January, Mr. Willard Unruh and I examined and checked the tools that had been purchased to equip the "Machine Shop" at Champa, C. P., India.

There were box end wrenches and open end wrenches, rasps and files, pincers and pliers, calipers and dividers, screwdrivers and chisels, rip saws and cross-cut saws, glueing clamps and a miter box, countersunk bits and drills, a tap and die set and a heavy hydraulic jack, value seat reamers and valve refacers, a mechanic's bench vise and a pipe vise, socket wrench sets and pipe cutters, an electric table saw and an electric welder, and electric hand drill with complete set of high speed drills and stand to concert to a drill press, an oxy-acetylene welder with cutting attachment, pipe dies and taps, piston ring compressors and gear pullers, and electrical supplies of all kinds such as friction tape and rubber tape as well as splicing caps and a crimping tool.

It was a very good collection of carpenter's and mechanic's tools which we were checking. Here were tools to help build clothes closets, cabinets and book cases for the missionaries. The electric and the oxy-acetylene welder would be useful in making iron beds for the hospitals and in repairing the missionary's broken meat grinder. Here was the equipment to repair the break in the chassis which one of the Jeeps suffered in going over a rough road. Here were the tools needed in the overhauling job required by two or three Jeeps belonging to the mission. Here were tools that would effect many repair jobs and produce many new things to be used in the mission. I thought of all that as Willard and I handled that pile of tools valued at over $700.

I recalled the night in Champa when the group of missionaries there felt that the "Champa Machine Shop " project should be presented as a challenge to some group or organization in our churches in America. You, the Young People's Organization of the Northern District Conference, responded marvelously. You raised the money so that Mr. Unruh and I could purchase the tools. The tools are now on the way to India —perhaps they have arrived there. As Willard Unruh and Erwin Schrag will be using the tools in India in building and repairing, they will not only be helping the missionaries but also will be retouching and building the lives of the young men whom they will train as mechanics and carpenters.

In behalf of the mission work in India I thank you young people for having made this project a reality. Surely, you can't have heard the last of this!!—The Northern Light

A Response to Aid

by Harold L. Weaver

A relief worker never knows where his witness may be seen and prove of value. Each Monday morning it is my duty to count all the laundry that we fellows have to send to the laundry woman, and then to take it to the little village of Weiler a short distance from Wissembourg where she lives. Our laundry woman impresses one as being perhaps a little over fifty years old, with iron gray hair, and strong features tempered with shrewedness. That was my first opinion of her. Perhaps this was heightened by the fact that just a few weeks after I began taking the laundry to her we decided we must cut our laundry expenses, and it was necessary for me to help negotiate such an agreement. Finally we agreed that by cutting out much of the ironing, and thus saving fuel and work for her, our expenditures would be cut about a third.

However, as time has worn on, the laundry woman has begun to show her true colors. The first step toward this, I think, was one morning when we had more bread than we needed, and I took her a loaf of good, white bread. I think it was probably the first loaf of white bread that had been in that home for five years. I had no idea that this little gift would mean so much to her, but there were the beginnings of tears in her eyes when she thanked me. By the time the next week rolled around and I stopped again with the laundry, the first thing she wanted me to do was to eat a large apple she had selected especially from her precious winter's store for me. It so happened that I had been put on a restricted diet just that week by the doctor, and one of the things he forbade me was fresh fruit. When I told her I couldn't eat it (which she insisted I must do on the spot) she was in a state of consternation to know what she could do. Finally, after she had made me name all the things I could eat, she went into a little back room and came out with four small eggs—her pullets had just begun laying. She wrapped each of these in a separate bit of newspaper, put them in a little paper bag, and handed them to me with a smile of satisfaction on her face. I knew I could do nothing but protest and accept them.

For weeks after that, as long as I was restricted in my diet, the four eggs appeared each week. If some of the pullets happened to lay larger eggs, those were the ones she put in the little sack. I was deeply moved by her appreciation, and occasionally took a little candy or gum for her two parentless grandchildren who live with her, and one time took her a pair of woolen trousers that were worn so that

I couldn't wear them, but still had good material in them. I knew that she, like so many persons all over Europe, must make things over time and again into smaller articles of clothing so that not the least bit of good material would be wasted. Through all this I found a new bit of philosophy and good will in the person I had termed "shrewd." She does her best to make me understand, in the limited vocabulary that I can understand, the way she feels about various things. One of her favorite sayings is, "A person never forgets a good man!" You'll do your best to forget the evil things that befall you, and the persons who brought about those things, but you'll never forget someone who befriends you. That is her philosophy.—Harold W. Weaver.—MCC Services Bulletin

Volunteers Engage in Varied Summer Service

A number of young people of the General Conference have again availed themselves of the voluntary service opportunities sponsored by the Young People's Union with the various General Conference Boards. The following is a brief report of the number of applicants for each unit and the leaders:

Project	Applicants	Leader
Montana Mission	5	Christine Duerksen N. Newton, Kansas
Arizona Mission	5	Marie Krigor Quakertown, Pa.
Canadian Youth Farm	8	Marie Peters Henderson, Neb.
Youth Team (Ind.-Ill.)	5	Norma Jost Hillsboro, Kansas
Canadian Peace Team	3	
Chicago Home Mission	4	

The following states and Canada are represented in the personnel of the units: California, Pennsylvania, Minnesota, Kansas, Idaho, and Nebraska.

Migrant work is a channel of service under the direction and supervision of the Women's Missionary Society of the Home Mission Council and is open to a limited number of young people. There were five applications for this type of service.

The opportunities offered by voluntary service are rare and unique. The experiences are most enriching and satisfying. As these units get started with their work, excerpts will be printed in **Mennonite Youth** of their experiences for the benfit of those who would have liked to take part in these projects but were unable to do so. Only in so far as Christian young people will volunteer for Christian summer services can the Summer Service program be enlarged and expanded.

Do We Take Time

by Vivian Brockmueller

How many of us enjoy to take time out to chat with a friend? We love to tell him our plans and our problems. We feel the need of a true friend as we get his nod of approval or word of comfort.

Fellow young people, there is no truer Friend who has more interest in us than Jesus. No one can give us more comfort than our Creator, who has a definite purpose for the life of each one of us, yes, even for the least talented person. Not one is insignificant in the sight of a loving Father.

How tragic it is that we don't have more time for God in our youth; the time of our life when we need His divine guidance most desperately.

It should be the desire and habit of every Christian to start the day right with prayer and devotions. When we kneel before the throne of Grace and pour out our heart to the Savior, our burdens become lighter. Isn't it the truth that we young folks must make one great decision after another? Often we don't know which way to turn, but as we "Tell it to Jesus" the way becomes clear and the problems are solved. Prayer is a great essential for growth in the Christian life.

Bible study goes hand in hand with prayer. We must search and study the scriptures to find "the way, the truth, and the life." There are several ways to go about Bible study. If we are not very familiar with the Word, perhaps it would be best to begin with one of the Gospels. Or one may wish to use a systematic plan of reading the Bible through, beginning with Genesis. This is a very advisable method of use for growth in spiritual knowledge. There are also helpful devotional booklets which can be purchased.

Meditation follows study. Paul exhorts Timothy to "Meditate upon these things." It is when we meditate upon these spiritual truths that they become part of us. Throughout the day we ought to keep in mind the devotional lesson studied in the morning.

How many of us really take enough time to pray, study the Bible, and meditate? If we are not negligent when it comes to putting first things first, our day will seem brighter and our tasks will be lighter. There will be a song on our lips and a prayer in our heart.

"Draw nigh to God and He will draw nigh to you." James 4:8

M. C. C. Voluntary Service

Volunteer workers are needed for the service unit which was recently announced, to be located at the Mount Princeton Commonweal School for delinquient children near Nathrop, Colorado. Workers will serve with the children as group leaders, religious counsellors, activity counsellors, etc. If sufficient help is available within the group, there may also be repair and maintenance work, and preservation of food

School Teachers Needed in Kentucky

Public school teachers are needed in the Kentucky mountains. Miss Elsie Pfister, mountain missionary serving under the Home Mission Board, reports that the need for public school teachers is critical. Schools open the middle of July and many are not yet supplied with teachers. The requirements a teacher must meet are one year of college, but two years of college would make it possible for the teacher to choose where he or she would teach. This need for teachers is acute from the angle of education, lest, for the lack of teachers, areas in our own country lapse into medieval obscurantism, and religiously because it is through Christian teachers that it is possible for church workers to teach the Bible in the public school.

Any school teacher, interested in such special service and in the church's mission program, should write Miss Elsie Pfister, Laurel House, Incline, Kentucky, for further information.

for the winter. Term of service is to be two months beginning June 15; those who are not available for two months may serve for one.

Unit leaders for the Summer Service Units are as follows: Branden Provincial Hospital, Branden, Manitoba—Wilbert Loewen; London Provincial Hospital, London, Ontario—John Snyder; Richmond State Hospital, Richmond, Indiana—Myron Ebersole (Susan Sensenig, matron); Cleveland State Hospital, Cleveland, Ohio—Charles Yoke (Minerva Hilty, matron); Skillman State Village for Epileptics, Skillman, N. J. —Roland Krause (Ada Schrock, matron); St. Elizabeths Hospital, Washington, D. C.—Wilton Hartzler; Mount Princeton Commonweal School, Nathrop, Colorado—Arthur Wiens.

Before You Decide

As Congress debates the final form of the draft act which if passed puts upon American youth conscription once again, the Mennonite Central Committee has published a seventy-page pamphlet called "Before You Decide." This pamphlet is written with the youth of the church in mind. It is written in face of the international tension which exists today and which places before youth the necessity of deciding whether their lot will be cast with military means of settling conflict or with peaceful means. The world in which we live is discussed in this pamphlet and the Christian's place and contribution to society. "Before You Decide" is available from the Mennonite Central Committee, Akron, Pennsylvania.

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NOTE: When writing specify both old and new address.

PRAISE THE LORD WITH UNDERSTANDING

The Psalmist tells us that we are to "praise the Lord with understanding." (Psalms 47:7)

It is one thing to sing a song. It is another to sing it "with understanding." The HANDBOOK FOR THE MENNONITE HYMNARY, to be published soon, will be one of the finest things that has ever come to our Mennonite church. We Mennonites have long been known for our wonderful singing. This HANDBOOK will help us to sing "with understanding," because we will know the story back of the song.

Back of every song there IS a story. In some cases it is the story of some keen personal suffering, some glorious vision, some public event, some historic movement, some great epoch which has inspired some great poet or song writer to put into song some of his heavenly visions. To know that story and to think about it when you sing it is to have an entirely new understanding of what a song is.

Look for the appearance of this new book, HANDBOOK TO THE MENNONITE HYMNARY, pray for it, speak about it, and plan to have one when it appears so that when you sing you can sing "praise with understanding."

WEST COAST C.P.S. REUNION

The second annual West Coast C.P.S. Reunion will be held at Roeding Park, Pine Grove Section 14B Fresno, California, on June 27, 1948, beginning at 1 P. M. with a pot-luck luncheon. The main speaker of the afternoon will be Rev. Carl E. Berger, Santa Ana, California, who will speak on his peace trip to Washington, D. C.

As you enter the Park at the Circle, turn right and keep on the lane farthest to the right parallel with Highway "99" till you reach the Pine Grove picnic grounds. Pass on the word.

YES, MONEY TALKS

A hundred for a bedroom suite
And fifteen for a chair,
Four-ninety-eight to buy a dress
And five to curl my hair.

A nickel for the Mission fund
(They passed the plate to me)
I always give a dime for church
Although the pews are free.

—Amanda Friesen

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The Mennonite

Volume 63 — June 29, 1948 — Number 25

An Experience of Grace Is Needed

an editorial

THE SINFUL forces which drove the United States into the first and second world wars are still existent and are driving the United States towards a third world war. The people of the United States have not repented of the sins that lead to war.

Only "a dramatic change of behaviour" can save us from possible annihilation. To bring this about the Christian Church must step up its process of bringing about repentance and conversion.

People must become concerned and do their best. Jesus promised that He would be present where two or three assembled in His Spirit. Perhaps, the best step that can be taken by those who are concerned about preventing a third world war is the establishment of small intimate fellowships.

These fellowships should provide an experience of grace. Christians are tempted to keep up with the Jones' not only materially but also morally. Hardly anyone is content to be morally inferior, and so each feels constrained to cover up all trouble areas of conscience, vexing problems, etc. The result is that the individual finds it difficult or impossible to face his conscience, with the further result that he makes little change and growth. Such an atmosphere does not make for conversion to non-resistance.

Let the members of a small intimate fellowship acknowledge what troubles them, and as each one drops his defenses others will find it easier to drop theirs. There will be an experience of mutual acceptance, with the result that the participants will be enabled to face the weak spots in their Christian living and do something constructive about them.

Naturally with the nations piling up bombs and breeding deadly bacteria, Christian consciences will be sensitized in regard to possible war and the causes of conflict. Thus the members of the fellowship would very naturally be moved to examine their lives as to what they are doing to prevent a third world war.

Such examinations could very naturally lead to such further questions as: "What is the purpose of life here on earth?," "What did Jesus mean when he said, 'And do not fear those who kill the body but cannot kill the soul; rather fear him who can destroy both soul and body in hell.'?," "How can one come to a willingness to lay down one's life for Christ?," "Is the way of the Cross perhaps less risky than the way of war?," "What does it mean to live God who is Love?"

Such searching of self in the company of others is one of the quickest ways of discovering one's fundamental motivations and of surrendering them to Christ. The atmosphere of non-condemnation, of humility, and equality and fraternity helps to do away with the defenses which keep one from conviction, repentance, and a new outlook and uplook.

To be accepted by others and to find in common fellowship a correction of one's own life is an experience which might enable some to come to the attitude of non-resistance.

There must be an acceleration of conversion and growth if the Christian faith is to save the world. The Church must do more than it has done heretofore. Perhaps, the attitude that "There isn't much that we can do" is the supreme heresy of this age, as someone has suggested. During the last war the government could step up the training of soldiers, industry the development of new products, and science the discovery of new methods. In a few years discoveries were made that otherwise might have taken decades. Man can do much when he is concerned. The Christian faith is a faith of miracles. With it we should not fall behind secular achievements.

Great things must happen or some day it will be too late. W. T. Holliday, President of the Standard Oil Company of Ohio, after stating that our number one job is World Peace, says, "If you know that down cellar in your house there are a hundred pounds of dynamite, with a fuse attached of which you do not know the length, but you do know the other end is lit, is it your main job to see that the beds are made and the cupboard is filled?"

The fuse is lit. Human behaviour is in need of radical conversion. Christians ought to be at least as wise and as diligent as the children of this world when it comes to solving problems in a crisis. Let the non-resistant Christians rise up and believe in the power of God to save. Let them work for an experience of grace so that the power of God may be released.

THE RELIGIOUS EDUCATION of the children may have to take a different turn in many communities as a result of the recent Supreme Court decision which makes it unlawful to use the facilities of the public school for purposes of Bible instruction. Just how this ruling will be interpreted in various states remains to be seen. It depends largely upon the local communities and the local courts. Where no objection is raised by taxpayers, the released time program of religious instruction will doubtless proceed as before. In any case there is no need for discouragement on the part of our churches. It may be true, as some Christian leaders are suggesting, that the Court's decision will in the long run work for good in that it will help keep Church and state separate. Maybe it will stimulate greater interest in our Sunday school and vacation church school work.

The vacation schools have been growing by leaps and bounds and constitute a wholesome movement in the church. Vacation time is a very favorable time for religious instruction and with good curriculum material, such as is now available, and well trained teachers, endless possibilities are opened. In many places only two weeks are given to this work. This is better than nothing but it is too short a period for best results. Where possible, the churches should think in terms of a minimum term of three weeks and extend it to four or five weeks if teachers can be found to devote that much time to the work. The Supreme Court has ruled formal religious instruction out of the public schools, but there is probably not a man on the bench who would not encourage the churches to do more and better religious teaching outside of school hours.

ONE HESITATES to think of the outcome of the militaristic logic that has been settled upon America. During the battle over the draft bill backers of the measure are reported to have produced a statement quoting Secretary of State Marshall as saying that backing away from "our present line of action for the security of the United States might mean war." In other words any tendency towards cutting armaments or decreasing militarization must in the future be taken as meaning a step towards war. We are to believe that the more bombs we pile up, the more planes we make, the more men we draft, the farther and farther we shall place ourselves away from war. It means that the people of the United States ought to bring the first fruits (and maybe the last also) of all they have for a sacrifice to the god of Mars in the hope that he will maintain the peace. We must arm and arm and arm, so we are told. Where will this militaristic logic end? We prophesy "in hell" unless Christians overcome it with good.

H. C. Holdridge, a brigader general, U.S.A. (retired) says: "Never in the history of the world has any group wielded so much financial power as our armed forces wield today.... They carry with them the magical power of 'national security.' At critical times they can call for executive sessions which are barred to those who may oppose their views and continue their pressure in secrecy." He continues, "It would take a brave congressman to isolate himself as an opponent of the plans of the armed forces; he would probably be branded as un-American."

H. C. Holdridge says that the "British high command has informed its government that the British Isles are indefensible."

Homer Leisy

Brother Homer Leisy was one of God's good gifts to the Mennonite Church. Those who have heard him preach the Gospel will recall the power with which he spoke. He received his call to the ministry late in life, in 1939, but he became a leading minister in a few years as he submitted the Lord's guidance. He built up the Grace Church in Dallas, Oregon to a membership of 280 in less than a decade. The gifts he had developed for the business of a draper he now used for the glory of God. His speaking ability, his salesmanship, and his ability to draw religious cartoons made him an evangelist of unusual influence. His meetings were usually attended by "full-house" audiences. With radiant face and exuberant enthusiasm for Christ he bore witness to the joy and satisfaction there is in the Christian life. With manifest joy and confidence he shared the things that moved his soul, and this won for him the confidence of many people. He served as President of the Pacific District Conference two terms and as Vice-President of the General Conference one triennium. His memory will remain an inspiration to joyful witnessing for Jesus Christ.

Elizabeth Schmidt Esau, Beatrice, Nebraska, homemaker; member of the Beatrice Mennonite Church, born April 3, 1874, and died June 14, 1948. **Sarah Herr Geiger**, Bluffton, Ohio; homemaker, member of the First Mennonite Church, born April 11, 1877, and died June 12, 1948. **Louisa Miller Graber**, Freeman; South Dakota, homemaker, member of the Salem Zion Church; born November 26, 1881, and die June 7, 1948. **Ella Brenneman Graff**, Minier, Illinois, homemaker, member of the Boynton Mennonite Church, Hopdale, Illinois, born April 11, 1879, and died June 13, 1948. **Henry P. Wiebe**, Beatrice, Nebraska, farmer, member of the First Mennonite Church, born February 27, 1892, and died June 4, 1948. **Helen Marie Wedel Gehring**, Florence, Kansas, homemaker, member of the First Mennonite Church, Burns, Kansas, born February 9, 1904, and died May 17, 1948. **Mrs. Nahum Basinger**, Bluffton, Ohio, homemaker, member of the First Mennonite Church, born March 17, 1873, and died May 26, 1948.

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From Denmark

by Mrs. P. S. Goertz

Coming back to Denmark in June, six months after we left it early in December, we found the number of refugees decreased from 75,000 to 50,000. In Aalborg-East the number now stands at 8,000, whereas it used to be 12,000; in Aalborg-West it has been cut down from 8,000 to 4,000. Of all the refugees still left in Denmark, a good thousand are Mennonites. We find some of our Mennonites moved to different camps, for some camps like Frederikshaven and Gedhus are dissolved.

The period of waiting for release from this refugee life is now over three years and needless to say patience is wearing thin. The Paraguay group had hoped to leave in April, now they will likely not leave until October. Of course, the Danes are doing what they can to fill the days with activity, for they not only feed and house unfortunate people, but they also provide educational, recreational, cultural and religious activities for them by furnishing schools for children, lecturers and entertainment for grown-ups, and church services for all. Work is also provided for the able-bodied persons. Small plots of ground around the barracks have been converted into gardens, as well as some larger patches put under cultivation. We even found someone who had acquired a pet rabbit which helped to make life interesting. One concern some persons in camp now have is this: How can they cook some of the vegetables they have raised, when the order has just been given that no chimneys are to smoke after this?

While much of the Danish treatment of the German refugees is on a purely humanitarian basis, there are those who go further; e.g. the church invited Pastor Niemöller to come to Denmark in spite of bitter feeling toward the Germans still existing. Two persons from the Danish Kirchendienst have recently gone to Germany to do spiritual work in that country. There are also signs which would lead one to believe that hatred towards a former enemy is being replaced by an attempt at understanding and co-operation. Those who live here in Denmark have noticed recently that more German books are beginning to appear in Danish bookstores. The explanation is that Denmark is eager to build up trade relations with Germany again. Even common sense says that if commerce is to be resumed between nations, hatred will have to be supplanted by understanding and good will.

SHIPMENTS TO PARAGUAY

Within recent months a substantial amount of tools and other equipment has been sent to the Paraguayan Mennonite colonies. Most of the tools have been gathered through the Gifts-in-Kind program that has been in progress during the past winter and spring. From the various packing centers have come the following amounts: Reedley, California—9½ tons; Vancouver, British Columbia—10½ tons; Silver Springs, Pennsylvania—25 tons; Coaldale, Alberta—4 tons; Newton, Kansas—34 tons. Most of these shipments have left port, one is to leave late in June and one early in July. About 3½ tons of books are also being sent. The total value of this contributed material is $29,683.05.

In addition to this, certain new equipment has also been purchased. In May 717 rolls of barbed wire were shipped, and now one thousand more rolls have been purchased and awaiting shipment. Two new International pickup trucks also are ready to ship. The total value of this new equipment is $15,153.84.

The above shipments do not bring to conclusion the effort in supplying equipment to the Paraguayan Mennonites; additional tools and other equipment are being packed and will be sent.

—**First Church, Aberdeen, Idaho:** One hundred and thirty eight children were enrolled in the three weeks' Bible school in which the Protestant churches of the Aberdeen community participated. Rev. Harder left Sunday night for Mountian Lake, Minnesota, to attend Curriculum Committee meetings.—Arnold E. Bartel, Corr.

Voluntary Service Notes

Word from Europe indicates that the group of Mennonite students and European Voluntary Service workers arrived safely and are proceeding on their itinerary of visiting, learning and working.

Thirteen MCC Summer Service Units have been opened in the U. S., Canada, Mexico, and Europe. Approximately 240 young people have volunteered to participate in this work. This number does not include approximately thirty workers who are serving on a longer-term basis in the year-around service projects.

A set of slides on the MCC Voluntary Service work in Mexico has been prepared. These slides depict Mexican life and culture, the Mennonite colonies in Mexico, and the activities of the Service Unit. Write to Voluntary Service, MCC, Akron, Pennsylvania.

Mennonite Leader Visits Refugee Camps

Mennonite refugees at Backnang and Gronau camps, located in the American and British zones of Germany respectively, were recently visited by J. J. Thiessen, Chairman of the Canadian Mennonite Board of Colonization. Brother Thiessen held services with the refugees, preaching to them and bringing greetings on behalf of the Canadian Mennonite Board of Colonization which is carrying the responsibility for receiving and resettling Mennonite immigrants in Canada after the Mennonite Central Committee and the IRO bring them to Canada. The refugees were greatly encouraged by Brother Thiessen's messages, and this contact with him helped bring them closer to the work that is being done on their behalf within the Canadian constituency. Brother Thiessen expected to return to Canada on June 21.

INDIA EULOGIZES GANDHI

by John Thiessen

When a widely beloved person like Mahatma Gandhi is so abruptly and cruelly taken out of this life, it is no wonder that various extremes come in the eulogy. We too were deeply shocked when the news of this tragic death came. We announced a day of quietness on the day of the funeral, and never before have we observed such quietness on the mission compound as that of January 31. Not even the children shouted in their play as they normally do. Yes, India was shocked to the core.

Of the hundreds of eulogies that have come in the papers in India I wish to share in a few words only two with you. These seem to me about the best. One is that of Pandit Nehru, the prime minister. He says in essence that India will never see Gandhi again, but if India really loved him, as she proclaims that she did and does, then India must now obey and follow those principles for which Gandhi stood, especially the principles of peace and mutual toleration.

The other eulogy I wish to share with you is expressed in a small publication of two pages, put out by the Church of England in India. Here is what this paper says:

"India has mourned the loss of her greatest son, and the world has mourned with her. In all his long life he was essentially a warrior, fighting for the rights of his countrymen, but fighting in a new way, not by physical force, but by reasoned argument, and by the force of moral character and suffering. These weapons, if we may use such a word here, had been used before in religious struggles, but never on such a scale in the political field. Ultimately he won his battle, and at once in the feebleness of his extreme old age a new strife burst upon him, in the communal rage which has swept over his country in the past eighteen months. He well knew the enmity which he was arousing in fanatical hearts as he pleaded for justice and mercy towards the Muslims, but with supreme courage and disregard for his safety he continued to pass in and out among the crowds with no guard but his granddaughters, until the fatal moment at last arrived to lay him low at the feet of the assassin.

"We may repeat in his memory the words of the Psalmist: Woe is me, that I sojourn in Mesech, That I dwell among the tents of Kodar; My soul hath long had her dwelling with him that hateth peace. I am for peace; but when I speak they are for war. Ps. 120:5."

DESTROYING THE HOLY COW'S FOOD

It was a beautiful star-lit, balmy night on February 12, and almost the entire Christian community, with their guests, the pastors and deacons from our neighboring churches in our Phuljhar area, were gathered at the church. All of a sudden somebody called out "Fire, fire" and pointed toward our school dairy department.

What a shock. There we saw our new fodder house, just finished, and just filled with fresh rice straw to the roof, sixteen feet high ablaze. Our meeting suddenly broke up. Everybody rushed to the fire. The milk cows and work animals were quickly loosed from their stalls. But what about the fire itself? The dry straw was burning fiercely. Would the roof (corrogated tin sheets laid on wooden beams) soon cave in? The straw could not be saved, that was clear. But could the roof be saved? We have no fire extinguishing equipment at our mission stations. After some hesitation and many remarks this way and that way, and the confusion subsiding a bit, some brethren started to throw water with some tin cans on the burning beams which they could reach. That seemed actually to be of some value. So others took courage. Dozens of people ran in every direction to fetch buckets and tubs and tin cans. Step-ladders were brought and the high school boys and good neighbors went to work in real earnest. Fortunately the beams were still not dry, being fresh timber recently hauled from the forest. They were burning, however, as soon as many people threw water on them, the flames went down, even though the water was only like rain drops. It was very hard work, because the heat did not let us come close enough. Yet enough water came to the beams to check the fire and the roof was kept from falling into the burning mass below. The walls and the pillars holding the ridge pole are of burnt brick.

Saving the roof from collapsing was a great victory over the elements. Though the corrogated tin is badly melted and damaged, yet several hundred dollars worth of material was saved from utter destruction. However, the cattle fodder was consumed in the flames. About two hundred dollars, worth. This is a real blow to us, because the mission budget does not provide for such destruction. Therefore, we would be grateful indeed if some friends would be willing to send us a special contribution to help cover this loss.

What was the reaction of the community after the destruction? That the fire was not caused by an accident is abundantly clear. There was no cooking fire nor any other fire in the near neighborhood. Everybody is sure that somebody lit it, just to see what it looks like when a big pile of fodder burns in a new house. A few people suggest that an enemy may have done it. But we do not think so. However, our Christians, and more so the non-Christians, are horror struck that any person would be dastardly enough to destroy the "holy cow's" food. To destroy people's food in India is not such a great shock, but to destroy the cow's food! That is beyond all possibility of forgiveness. One of our non-Christian neighbors said, "That guilty man's stomach will burn until he dies."

Besides the sorrow for this loss, there is also for us a new opportunity. If we are so concerned about this loss and our neighbors feel the unrighteousness so keenly that such strong language is used against a person who destroys God's gifts, how great a sorrow must God have when we human beings flout and destroy His blessings left and right. And more, if we pay no heed to His wooing.—Signed, John Thiessen

Should some individual or organization desire to make a contribution to help cover the loss mentioned above, such monies should be sent to Brother Walter H. Dyck, Treasurer, and designated for that purpose.—Howard G. Nyce, Secretary.

BACK IN JAGDEESHPUR

by Hilda and Herbert Dester

Berne to New York, New York to Port Said, Djibouti, Aden, Karachi, Bombay, Ripur, Jagdeeshpur, just like that. No, it was not just like that. There were delays in getting started, and then difficulties enroute to New York. On Broadway, Mrs. Dester was in the office of W. R. Keatings. Yes our tickets were ready, but they could not take the goods. In Jersey City I was negotiating with the dock and ship authorities to take the three truck loads of goods that came from Berne for the Burkhalters, Miss Burley, and ourselves. They permitted us to unload the goods on the dock. Our goods from Berne did all get on the **S. S. Escanaba,** and a month later we were in Bombay. Forty-eight hours after landing, our goods and some army surplus provisions of food, purchased in Bombay, were in a freight car ready for the 715-mile trip to Raipur. Getting our goods from the Railway to Jagdeeshpur was another story. It did not just happen of itself. The good part of the story is that our things all arrived in good condition, with comparatively little loss. We attribute that to God's goodness and His answer to prayer. The ambulance arrived later and in good condition. A box of auto accessories has not yet been located, but we trust that it will be found.

Work and More Work

We arrived at our home in Jagdeeshpur a little before midnight. The next morning before eight o'clock, hospital duties were pressing. Doctor Samuel left our services shortly before we returned to India. So for a short while the hospital had been without a doctor. The first three months this year we had a daily average of about sixty inpatients; three operations every working day, mostly major, and a total of 3,500 dispensary patients, new and return visits. This was a real full schedule for one American nurse, one doctor, five trained and four untrained Indian workers, nurses, compounders, and helpers.

In His Service

As I intimated above, getting goods and provisions here from the railway is not a simple matter. We are nintey miles from our railway and shopping center. In getting goods, supplies, provisions, and building materials here for missionaries, schools, hospital, and the station-at-large, the mission truck plays an important part. Among other things obtained from the army surplus supplies, was a good, one-and-a-half-ton Chevrolet truck, as well as some jeeps. In these days of transportation difficulties our station here would be severely handicapped without this truck and jeeps. They play a very definite part in the work, "In His service."

Likewise, the hospital equipment we brought along is also being used "in His service." Before we had things unpacked we had occasion to use a fracture frame from Spokane Washington. Within a short time after our arrival enamel table tops from Nappanee graced several instrument tables and also the tops of boxes used for sterile linens and supplies in the operating room. The large diesel generator is not yet in operation, so a small twelve-volt generator ordered in Hillsboro, Kansas, supplies light and meets that need to some extent. Since we could not yet use the electro-surgical unit supplied by the Nappanee Church, a small six-volt soldering iron helped out in a number of operations. One hundred and fifty dollars seemed a large sum to pay for a dermatome, but thanks to a Sunday school class of girls in Pandora, I was able to get one of these instruments used in skin grafting. It has already been used in four operations, restoring one leg and two arms to useful function, limbs that were practically useless before the operation. I could go on and tell more about the work and how your prayers and contributions are a part of the work of The Kingdom.

Deer Creek Ward

In 1945, before leaving for America on furlough, the building of a new ward was started. It is to have a long central room as a general ward, and ten smaller rooms for family or caste groups. Because of difficulty in getting materials and labor, only the foundation was finished at that time.

While in Deer Creek in 1946 it was proposed to the church that they contribute funds to complete the building. Those contributing $150 are to have one of the rooms designated as their contribution, with a plate at the door indicating the same. Thus seven rooms have their private donors, one living in Kitchener, Ontario, and the rest are members of the Deer Creek Church. Total contributions for this cause are sufficient to complete the ward. Even though labor and materials are still difficult, work at the ward was again resumed several weeks ago. Pray with us that materials, especially roofing, may be available when needed.

Higher Prices

Diesel oil was not so high in price when our mission purchased a fifteen-KW generator. Now the cost is much higher, and the oil is harder to obtain. When Mr. Unruh began to install the electric equipment at the hospital, our dealer in Raipur assured us we would not be able to get Diesel oil. Upon writing to the company they promptly replied that they would not be able to allot any oil to us. "Then why go on and install the generator?" was asked. But that is not the question of faith, so we continued to install. Within about ten days another letter came granting us a monthly allotment. God does answer prayer and supply our needs. It is with this expectation and hope that we continue to prepare for better service, in spite of difficulties and a 25 per cent cut in our budget this year. Twenty-five dollars a month will make it possible to get the needed oil for the generator. We have this generator and considerable equipment to use with it. We trust we will be able to put these into use soon.

Gas, tires, and auto repairs are also very expensive, and often very difficult to get. Since they contribute so definitely to the building of the church and His Kingdom, we trust that the necessary funds for their maintenance will be available.

Unparalleled Opportunities

There is increasing evidence that in these difficult times of transition in India the church and missions face unparalleled opportunities. We know real well that it is "not by might nor by power." It is for this reason we solicit your continued prayers. May we not be found wanting.

SERVICE OF RECOGNITION FOR REV. AND MRS. ALFRED HABEGGER

Busby, Montana
June 10, 1948

Dear Friends:

You will doubtless be interested to know that the month of June marks the completion of thirty years of mission service by Rev. and Mrs. A. Habegger. Most of this time has been spent at Busby, Montana, among the Northern Cheyenne Indians. Here they have been faithfully giving out the Gospel of Jesus Christ in Cheyenne and English for these many years.

A service of recognition for the Habeggers was planned for Saturday June 19 at 2:00 P. M. at the Busby Mennonite Mission Church. Rev. A. E. Kreider, president of the Foreign Mission Board of the General Conference of Mennonites was scheduled to be present for the occasion.

Sincerely,
Mr. and Mrs. Malcolm Wenger

(The Executive Secretary has asked Brother Wenger to send in a report of the recognition service to be printed in our church papers in the near future. —Howard G. Nyce.)

Refugees Board VOLENDAM for Canada

On June 21 a group of 279 Mennonite refugees left from Europe for Canada aboard the ship Volendam. The Mennonite Central Committee had secured five hundred space reservations on this sailing of the Volendam, because a considerable number of refugees had been processd for migration, but could not be provided with transportation to Canada. However, several weeks prior to the sailing of the vessel, the IRO enlarged its shipping schedule, taking to Canada more refugees than had been expected, so there were only 279 prsons fully processed for the sailing of the Volendam. The remaining space was offered to the IRO, so that it could be utilized for movement of non-Mennonite refugees. Thus all of the Mennonite refugees processed at that time have been taken to Canada. The refugee staff continues to work in this effort to help those of our brethren who are still homeless.

Siegfried Janzen, who has been director of the refugee camp at Gronau, accompanied the group sailing on the Volendam. Until he returns to Europe, Marie Brunk and Magdalen Friesen are in charge of the camp.

MENNONITE BIBLICAL SEMINARY NEWS

Andrew R. Shelly stopped with us on Tuesday en route to Montana where he will continue his part-time solicitation for the financial needs of the Seminary. During the month of June the Seminary is engaging in a vigorous campaign by mail and direct solicitation to liquidate the debt on the recent activities connected with expansion. Approximately $9,500 ih still needed to liquidate this debt.

The quartet under the direction of Marvin Dirks had a brief stop-over here on Tuesday and Wednesday following a 2,700 mile trip through the eastern states and Ontario. They report enthusiastic meetings everywhere and look forward now to the second half of their trip in which they will visit the Northern, Canadian, Pacific, and Middle Districts. The trip is being taken in the Seminary Oldsmobile which was presented to the institution by M. S. Pletcher, of Nappanee, Indiana.

President S. F. Pannabecker has returned from recent engagements in Ohio. On June 13 he preached the regular worship service of the First Mennonite Church, Bluffton, Ohio, and then in the evening he shared the pulpit with his wife to describe the more concrete details of the Seminary program. From Bluffton he went to the American Association of Theological Schools meeting at Dayton, Ohio.

Carl Ebersole, a recent graduate of Bethel College, has taken up residence with us as he is starting his medical course at the University of Chicago Medical School. Roland Brown, son of Missionary Brown of China, has just completed his first year in this same school.

John Sommer, of Pekin, Illinois, will leave soon for a youth hostel trip through central Europe. He will ride by bicycle for most of this journey. Later in the summer he expects to visit his brother-in-law and sister, Mr. and Mrs. Robert Kreider, at the Mennonite Headquarters in Basel, Switzerland.

Elvina Neufeld, daughter of our Business Manager, John T. Neufeld, was awarded the Bachelor of Science degree in Medicine by the University of Illinois. She also received her Bachelor of Science degree from Bluffton College last year. Meanwhile, she will take a position in some hospital during the vacation from her work in the University of Illinois Medical school in which she has completed the second year.

Mr. and Mrs. Jacob D. Goering and small son, Daniel, have returned to Newton, Kansas, for a month's vacation. Jacob Goering will be a member of the senior class next year.

—Rev. D. J. Unruh, Newton, Kansas, was elected President of the Board of Grace Bible Institute, Omaha, Nebraska, at a recent board meeting.

Soviet authorities in Berlin have issued a license for the publication of a new monthly magazine by the Evangelical Church in Germany, to be devoted to promoting religious instruction in schools. Each issue is expected to consist of three hundred thousand copies, far more circulation than any other religious periodical licensed by the Western Powers in Berlin.

An Appeal for an Offering
for the
General Conf. Treasury

The General Conference Treasury is empty. We wish to explain this need. We feel that with a straightforward presentation of the need, every congregation of our General Conference will arrange for a special offering to meet the budget of $13,540 which is needed to carry out the assigned duties laid upon this treasury

The Constitution provides that "out of the General Conference Treasury the expenses of the Conference connected with its sessions, the printing of the session minutes, and such other expenses as cannot properly be paid out of other treasuries, shall be defrayed."

A breakdown of the budget for 1948 follows:

Mennonite World Conference		$2,500
Printing of Conference Minutes		1,000
Travel for Conference Officers		500
Postage, Stationery, etc.		250
Miscellaneous		250
Pension and Ministers' Aid Committee		
Printing of Pension Booklets	$100	
General Printing	100	
Secretarial labor	240	
Postage	50	
Committee travel expense	250	
Ministers' Aid Fund	6,000	
		$6,740
Historical Committee		
Travel and other expense in connection with Committee meetings and acquisition of materials	350	
Collecting and purchase of materials	300	
Assisting in Publication of Taüfer-Akten	200	
Binding of Periodicals and books	50	
Miscellaneous	100	
		$1,000
Placement Committee		$ 800
Church Unity Committee		
Committee Expenses	190	
Supplement to MENNONITE	175	
Complimentary Subscriptions	135	
		$ 500
Total budget for 1948		**$13,540**

Our Executive Committee will be unable to carry out these committments to these various committees which do not have their separate treasuries, if the amounts specified in the budget do not come in. We have obligated ourselves to pay for about one-fourth of the M.C.C. Mennonite World Conference expenses. The total cost of printing the Conference Minutes exceeded the $1,000 by about one-third. The pension and Minister's Aid Committee will be able to assist needy ministers only to the extend that funds come in. Similarly, the Historical Committee, the Placement Committee, and the Church Unity Committee need to be encouraged in carrying out their duties. The least we can do is to give them our whole-hearted financial support. Please also remember them in your daily prayer.—Walter H. Dyck, Executive Secretary.

—Eden Church, Moundridge, Kansas: The Singing Society has purchased a sound mirror tape recorder, thinking in terms that the various organizations broadcast musical programs over the air in the near future. At present some of the recent programs and services are being transcribed for our older folks, invalids, and those who are in hospitals and unable to attend these services. The C.E. is sponsoring a recreational program during the summer months. Each Thursday evening from 8:00 to 10:00 about forty young people gather under flood lights, which they have erected, for group games and various activities. Some members have again gone out to work in summer service projects. Betty Zerger, Violet Goering, and Marty Mae Kaufman left for a tour in Europe and will be engaged in some work project there prior to their return. Arlene Kaufman is giving a years' service in the Children's Home in Henderson, Nebraska. Evelyn Stucky and Maxine Krehbiel will serve in a service project in Canada.—R. H. K. Corr.

—First Church, Sugarcreek, Ohio: On June 14, twenty-seven of our young people along with their leaders, Grace Jaberg and Rev. and Mrs. W. H. Stauffer, left for a weeks retreat at Camp Alexander Mack. On June 3 we were happy to have the Vesper Choir from Bluffton College here with us. Besides giving us an excellent concert the fellowship of having these students in our midst was most stimulating. —Wiley McDowell, Corr.

—First Church, Fredonia, Kansas: Rev. H. B. Schmidt of Goessel, Kansas, was the guest speaker at the dedication of our church on May 30. In the morning we had a consecration service and in the afternoon the dedication. A basket lunch was served at noon. Rev. Waldo Harder spoke at the evening services, and Rev. Schmidt brought a message.—Corr.

—First Church, Pretty Prairie, Kansas: A farewell program was held here in honor of Rev. P.P. Tschetter and family, Sunday evening, June 20. Rev. Tschetter has served our church constantly for eleven years. Rev. Tschetter and family are moving to Omaha, Nebraska, where he has accepted a position with Grace Bible Institute. Ordination services were held here for John B. Graber in the morning of June 20. Rev. Tschetter officiated and Rev. Walter H. Dyck, Secretary of General Conference, brought the message. John was the sixth to be ordained in the eleven years of Rev. Tschetter services here.—Ralph Krehbiel, Corr.

What About Co-operatives Today

by H. R. Nickel

During recent years co-operatives have received an increasing amount of adverse publicity, which was often conducted on the "smear campaign" level. By constantly keeping before the uninformed public, through powerful and high-salaried radio comentators (Fulton Lewis salary $6,000 per week), through pamphlets and other means of advertising, in which they use half truths, misleading statements and often deliberate false-hoods, opponents of co-ops hammered at the idea that co-operatives are not on the level, enjoy "special privileges," are unfair business competitors, and are paying no taxes.

This campaign is being spearheaded by N.T.E.A. (National Tax Equality Association on the national scale maintaining a powerful lobby in Washington), and they in turn have enlisted the Independent Business Men's Association (I.B.M.A.) to do the fighting for them on the local scale. Originator of N.T.E.A. was Ben McCabe a millionaire grain dealer.

The object of the campaign seems to be to (1) confuse the public, (2) set one local group against another, and (3) destroy co-operative competition (divide and conquer). N.T.E.A. represents the big corporations and the wealthy. Co-operatives, on the other hand, are composed of common people of modest means and often having a low standard of living. The co-operatives therefore do not have the means with which to inform the public (having several times been refused time on the radio) or influence the legislatures.

It is to be regretted that the I.B.M.A. (who by the way are not independent, but follow the dictates of their superiors) have taken it upon themselves to do the fighting for the major corporations, when they themselves stand to gain most by working with the common people, rather than against them. Any business man will admit that he would rather operate in a community where the people are property owners.

One of the evils of our time is the concentration of enormous wealth in a few hands and its use to the detriment of the common masses. Political democracy becomes but a hollow shell when big monopolies control the economics of a nation. And now big business, the military, and the administration have joined forces to foist military conscription upon the people. They have pushed us another step towards regimentation of the thinking and economics of the common people.

Another example of power-politics is the recent tax reduction legislation. They told us taxes would be cut 12.5 per cent to the low income group and only 5 per cent to the high income group. It looked all right to the public on paper, didn't it? Here's what happened, however. It actually only increased the income of low income tax payers (after taxes) by 3 per cent, but raised the incomes of rich tax payers by as much as 60 per cent (after taxes). Another hoax is the split (man and wife) income tax report. To the small income man this is of little benefit, but to the man whose income is one hundred thousand dollars per year this means a saving of eighteen thousand dollars.

Corporation profits per year, after taxes, have risen from five billion dollars in 1939 to over seventeen billion per year in 1947 (Treasury Department figures). General Motors profits for the first three months of 1948 averaged one million dollars per day. It it any wonder we have strikes? Under those conditions big business could substantially reduce prices or raise wages or do both and still realize more profits than they did before the war.

So you see the money moguls are so powerful that they railroad through any legislation that suits their dollar diplomacy (regardless of antitrust laws). The rich are getting richer and the poor are getting poorer, and there are so many more of them. Such inequities have caused other nations to fail before our time and will do the same again unless they can be checked in time.

What are we going to do about it? Against such forces the individual, of course, is helpless (as big business wants him to be). And this is where co-operatives come into the picture.

Co-operatives represent an economic setup by which capital is redistributed to the people (farmers, labor, white collar workers, etc.) who have actually produced it. They do it, not by force or bloody revolution, but by the traditionally American free enterprise system of working together. They do injustice to no one who honestly gains his livelihood.

"Co-operation began with the discovery that two people could together roll a heavier stone or move a bigger log than could be done by one alone" (Calvin Coolidge). Modern (Rochdale) co-operatives came into being about one hundred years ago because of the desperate need for them. "A co-operative society is a voluntary association in which the people organize democratically to supply their needs through mutual action, and in which the motive of production and distribution is service, not profit" (Dr. J. P. Warbasse) They are democratic. One member, one vote. No one person or family can gain control. No proxy voting is permitted; shares sell only at par. No chance for speculation.

Now let's take a look at the much disputed tax status of co-operatives and the difference between co-operatives and corporations. Co-operatives pay all tax on the same basis as other businesses. The only question involved is the corporate income tax. Corporations are organized for the purpose of making a profit on

(Continued on page 10)

H.R. Nickel is a farmer of Hillsboro, Kansas, who is president of the Central Kansas Cooperative Association and also a director of the Consumer's Cooperative Association, Kansas City, Missouri. He is a member of the Brudertal Mennonite Church.

THE PRO

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ON COOPS

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The Mythical Yardstick

by Karl Suderman

Jim Farnsdall is an average merchant in an average American community. Peggy, his high school sweetheart, is now his devoted wife and mother of their two sons. Their early marriage was a courageous gesture of contempt for future uncertainties.

"Some day we're going to have a store of our own," he used to tell Peggy. "Then we can say and do as we please. If I don't like what Harry Jones thinks about that new school house, I can tell him so; and we won't be harming anyone but ourselves." You see, Jim was an independent sort of person who found it hard to restrain himself. His job at the store was constantly in jeopardy because he "talked too much."

One day their dreams came true, and Jim and Peggy became known as the J and P Hardware Store. It took the nerve of a pioneer, but they were finally "independent." The years ahead were a struggle indeed, and took their mellowing toll from Jim. The hardships and experiences developed in him those enviable traits of self-reliance and self-confidence which characterize our leaders in communities everywhere. He had succeeded in his own small way.

While at the corner drug store one morning, he overheard a startling conversation. It wasn't intended for his ears, but he simply had to listen. It seems the group was talking about starting some kind of a new store; would handle hardware, appliances, cosmetics, groceries, breakfast food and a myriad of other items. Somehow they would all chip in, start a store, and buy these articles at wholesale; and then sell them to each other at regular retail prices. The profit would remain in the store, which would give them more capital to buy more things. Since this profit did not belong to the store and when distributed to patrons merely meant they bought their goods cheaper, the profits would not be taxed. This big savings in income taxes could thus also be used to buy more things. It looked like a beautiful picture for everybody—everyone except our friend Jim.

After supper that evening, Jim expressed his anxiety to Peggy. "And," he confided, "in addition to the obvious appeal of doing business with oneself, it seems that they can legally avoid payment of federal income taxes. Peg, I can't believe that's true. That advantage alone could put us out of business."

"Our government would never do such a thing to us," she remonstrated. "Why we've been paying our income taxes for years, and were glad we could. Just imagine what we could have done if we had that tax money—the new store front you've wanted so long, the new church we want to help build, and the second truck we need so badly. I know those people have wrong information about that tax deal, but let's investigate it anyway."

Investigation proved that the drug store group was correct. Almost without exception, income tax payments on profits were not required if the group organized as a cooperative association. Special Treasury regulations had been established to shield them from the devastating impact of this burden—antiquated regulations which were intended for an entirely different situation—regulations which would place greater and greater tax burdens on fewer and fewer taxpayers, while these cooperative associations were permitted to pyramid their growth through tax savings.

It is unnecessary to follow the fate of Jim and Peggy. A moron could predict their future with accuracy.

Corporation Federal Income tax rates are now loosely quoted at 38 per cent of income. During the war years, when the cooperative associations made their greatest tax-free gains, such corporation taxes were as high as 90 per cent. Under these circumstances, is it any wonder that such a large group of our people are becoming "cooperative minded"? In our zealous efforts to penalize big business, are we not blindly seeking to destroy our own economic independence as farmers and merchants? I sincerely believe we are.

Co-operators feel that they should always remain the marginal segment of our economy, the "pace setter" for high standards, fair prices; a kind of yard stick by which to measure the morals of independent business. There is serious question with regard to this feeling on the part of cooperative leaders. The public remembers the Dairymen's League Cooperative, which pled guilty to rigging the butter market in order to be able to charge the people of New York an exorbitant price for their milk. The public also remembers that the California Fruit Growers Cooperative was indicted and paid a fine for its monopolistic practises. And just last month, a Co-op attorney representing the big Maryland-Virginia Producers Association, a cooperative, stated that monopoly was a privilege granted by law to cooperatives and justified the rigging of milk prices in Washington, D. C. by telling the court, "When we act to eliminate competition, we are within our rights."

These things amply demonstrate that cooperative big business is just like any other big business, and that Co-op monopoly is just as bad as any other type of monopoly. Co-ops wear no halo, and as individuals are no better and no worse than the small businessmen who are trying to make a living in the market place.

Independent business is asking only a fair yardstick —one that has 36 inches for both. As it is, the cooperatives are attempting to use a yardstick with 50 inches (49.68 to be exact) to measure the activities of inde-

(Continued on page 10)

Carl K. Suderman is a financier of Newton, Kansas, who is President of the Newton Finance and Investment Company. Mr. Suderman is a member of the Bethel College Mennonite Church.

From page 8 — Nickel

investment, for its stockholders and not for its customers. Each share has one vote, so the biggest investor controls the business and also receives the biggest dividend check. The value of shares may fluctuate and are often sold and resold for speculation only. This is profit without effort. A co-operative is incorporated, not for profit to the association, but it is an incorporated agreement (partnership) among members to handle their own business and refund all earnings above cost of operation to its members on a patronage basis and not an investment basis. Savings, whether in cash or credits, coming to the members in this manner are income to the individual, and income tax is paid by the individual. The co-operative as such has no income. Hence no taxes.

Many of the busines men, who are fighting co-operatives on the tax issue today, are themselves members in co-operative purchasing associations and no income tax is being paid by these wholesale houses on refunds they return to their members.

It is hard to see why refunds to these dealers should be tax exempt while to the individual they should be taxed. Both work on exactly the same principle—one on the wholesale-dealer level and the other on the wholesale consumer or producer level. There is today more business being done by Business Men's Co-operative Wholesale Purchasing Associations than is being done by Farmer and Consumer Co-operatives.

Corporations, in reality, do not pay income tax. They are tax collectors and pass the tax on to the consumer in the form of hidden taxes.

Only true co-operatives organized under Sec. 101 of the Internal Revenue Act are corporation tax exempt. They are constantly being checked by revenue men to make sure they comply with these restrictions.

Any corporation also receives exemption on funds passed back to its patrons (not its shareholders).

When I join a co-operative, that association becomes my servant. I send my hired man (servant) to the store to buy a sack of feed giving him five dollars with which to complete the transaction. He returns with the feed plus fifty cents which was left over after he paid for the feed. If he (my servant) keeps the fifty cents it would add that much to his income, and he would have to pay tax on it. If however, he refunds the money to me, its for the same reasons that co-operatives are income tax exempt, since they return all the savings to me, its owner. Much has also been said regarding reserves left with the Association after the end of the year and used as operating capital. These reserves also are allocated in proportion to patronage and credited to the individual, representing so much income to him and he in turn must pay tax on it.

Co-operatives can save our capitalistic, democratic way of life from the forces of greed and monopoly on one hand and the forces of totalitarian state control an the other.

In Denmark and Sweden, where co-operatives are strong enough to influence the economics of those countries, they do not have the extremely rich on one hand nor the slums on the other. Neither did they go through the boom-and-bust of a decade ago. Also because of their democratic economic setup they have not rushed headlong into wars in order to make huge profits for a few to the misery of their fellowmen. Co-operatives do not produce millionaires.

The Federal Council of Churches says the following about co-operatives:

"The freer exchange of farm and industrial products through consumers' cooperatives offers at once a more abundant life to both groups and brings them together in practical economic cooperation from which there can emerge a better society for all."

The National Catholic Rural Life Conference makes the following statement regarding co-operatives: "Recognizing that cooperatives are in close harmony with Christian social philosophy and powerful instruments of self-help, the Conference strongly recommends that communities devote themselves to a serious study of the Rochdale principles and to the history of the co-operative movement at home and abroad."

If the foes of co-operatives really believe that co-operatives are enjoying such special privileges, then I cannot see why they do not avail themselves of these same special privileges. They are free to do so. However, they would have to adopt and comply with the same restrictions which give these co-operative organizations such tremendous advantages.

From page 9 — Suderman

pendent business. Even neutral observers are shouting the injustice, and many ardent co-operators agree. It takes a hardy fellow to outstrip his opponent in the hundred yard dash, when that opponent must run only sixty-three yards to win.

In a recent statement, reported by the Independent Business Men's Association, " . . . . the Federal Treasury is currently losing approximately $300,000,000.00 in tax revenues a year from cooperatives alone and that this figure will approach $2,000,000,000.00 in the next five years. Loss of revenues through tax-exempt businesses is increasing at an alarming rate. Taxpayers are forced to pay higher taxes than would be necessary if all business were paying its full share in support of government."

Cooperatives have all the benefits of our courts, internal and external protection from violence, an organized society, our highways, our cherished freedom to organize as we wish. Independent business helped make these benefits possible for them. Why then are they so unwilling to support these great American institutions in a democratic spirit of fair play? During the past century independent business has succeeded in developing the best economy ever known anywhere. Independent business has provided more material necessities and conveniences for the masses than any other economy in history. It does not consider this entrance of its markets, and adoption of its techniques by cooperatives, as an intrusion. It does however, demand equal tax rights with its new competitor. Otherwise, it is fearless, as always, of its ability to progress through its kaleidoscopic achievements.

On January 14, 1946, Justice Felix Frankfurther expounded, "You may carry out your own notions of social policy in engaging in what is called business, but you must pay your share in having a nation which enables you to pursue your policy."

The Washington Scene

By Paul Goering

June 22. Under the new draft bill passed by Congress conscientious objectors opposed to noncombatant service in the armed forces are deferred. This provision, originally in the House bill, was adopted by the Conference Committee which met Friday to iron out differences between the House and Senate bills.

The five Senate conferees included Sen. Morse (R-Ore.) and Sen. Byrd (D-Va.), both of whom voted for the Morse amendment which was defeated in the Senate. The Morse amendment proposed a presidential-appointed civilian commission with board powers for classifying, assigning, and deferring COs.

Deferment was adopted as on expedient way to handle the estimated 225 COs expected to be subject to induction out of the 225,000 men which the Army plans to draft in the next year. This generous treatment will last only as long as public sentiment is favorable and the number of COs subject to draft remains small. It may be changed by the next Congress. It would certainly be changed in a wartime draft.

By this unexpected action the government has put the responsibility for the service of COs upon the man himself instead of ordering him to serve. The 21-months' service required of his fellows is not required of him. How will he respond?

The church now has complete freedom to work out its own program for COs. What it does now could easily influence the government to adopt a new pattern for handling COs in wartime. If the churches and the men want a non-military alternative with religious freedom and opportunities for worthwhile service now is the time to demonstrate how it can be done.

—**Salem Church, Dalton, Ohio:** Our church week-end guest was Rev. A. S. Rosenberger June 19-20. Saturday evening he officiated in a beautiful marriage ceremony for Miss Nadine Moser and Robert Arney. Sunday morning he chose for his sermon "What the Holy Spirit Does for Us," bringing to us the thought that God is in all that is truly good. As the Children's Day program was ready to start Sunday evening, June 20, the five retreaters (Carolyn Lehman, Karen Berkey, Colleen Nussbaum, Homer Gerber, and Donferd Nussbaum, all Juniors) arrived home. They had spent a wonderful week at Camp Mack. This year a special committee had worked to make it possible for some to go. Transportation and the two dollar individual registration fee were paid by organizations of the church.—Corr., Mrs. Ivan L. Badertscher.

—**From Sardis, British Columbia,** comes word that the church at Sardis and the whole Mennonite settlement is covered with water. Wm. Martens, who reports the news, writes that most of the furniture in his house is floating around. The people do not know when they will be able to return to their homes. Brother Martens states that the whole Mennonite settlement has become very poor and that it is being supported by the government and the Red Cross.

—**Inman Mennonite Church, Inman, Kansas:** The choir of the African Methodist Episcopal Church in Newton, Kansas, gave part of the program at our C. E. meeting May 23. The C. E. had worked out a race relations program. A social was held in the basement following the service. Our church took part in the D.V.B.S. held in the grade school building. Seventy children were enrolled. The men's chorus gave a return program at the Bethel Church, June 6. The Sunday School had their annual picnic. June 13 in the Bill Juhnke pasture near Elyria. Softball and horseshoe served as recreation.

Office Methods for the Minister

Does your ministerial calm and poise sometimes lose its perfect balance when you are looking for a letter or a clipping or a poem or an illustration for your service, which you know you have in your file, and you just can't find it?

You know you had it! Now where is it?

This is the type of a thing which sometimes plagues the minister. To be sure, a minister is not a file clerk. Yet, how many times he would be willing to do a little filing if only he could be sure he could find what he needed—when he needs it!

Recently Andrew R. Shelly was in our office looking over our filing system and we gave him a little demonstration to show how any letter, or any clipping, or catalog, or pamphlet, or cut, could be located quickly with a minimum of trouble to anyone. Before it was all over, we outlined for him a little system for his own private office. Like a good little student, he went right back to Canada, ordered a few supplies (he was surprised how little they cost), and here last Thursday we got a letter in which he says:

> "This will be just a brief note to tell you I am making progress on my Variadex system. It took quite a long time for the local office to get the various parts of the system. Now, I have that which is essential in setting it up. Indeed, I have the basic part installed. I am waiting for another filing cabinet after which I will put it into full operation.
>
> "I want to thank you for the object lesson you gave me, and the very helpful hints. It is already a thrill to be able to instantly find what I want in so many areas. It will take quite a long time to transfer everything into the new folders, properly arranged, etc."

Now, it could be, of course, that there might be other ministers, like Andy, who feel like he did—before he put in his filing system. And if you do, we would be glad to hear from you, and on the basis of your letters we might prepare some diagrams, or even a little series to run in the MENNONITE which might be of some help to you.

We have an idea after you see how it works, you'll like it.

Calendar of Coming Events

July 1-5. Young Adult Retreat, Mennonite Seminary, Chicago. Leaders, Leonard Metzler, H. W. Burkey, J. Winfield Fretz, Don Smucker, and J. N. Smucker.

July 2-5. Retreat for Unmarried Young People, Camp Men-O-Lan.

July 3. Canadian Ministers' Conference. Gnadental, Manitoba.

July 5-7. Canadian Mennonite Conference. Gnadental, Manitoba.

July 5-11. Retreat for Intermediates at Camp Men-O-Lan.

July 11-16. Retreat for those of high school age at Camp Men-O-Lan.

July 16-22. Junior retreat at Camp Men-O-Lan.

July 23-25. Retreat for married people at Camp Men-O-Lan.

July 29—August 5 General Conference Ministers' Retreat, Estes Park, Colorado.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

Aug. 16-22. Western District Young People's Retreat. Camp Wood, Elmdale, Kansas. Leaders: Albert Gaeddert, Jacob Enz, H. A. Fast, "Ozzie" Goering, Sam Goering, Menno Harder, Eva Harshbarger, Jim Hean, Walter Jost, Amelia Muller, Gerhard Neufeld, and Ronald von Riesen.

Aug. 22-29. Western District Intermediate Retreat. Place and leaders as above.

Aug. 28. The Camp Henry, Downey, and Harrisburg C. P. S. reunions, Lower Deer Creek Mennonite Church near Kalona, Iowa.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

NEWS BITS

Appeals to Christians everywhere to join in prayer and action for world peace were made at a crowded meeting at Stockolm, Sweden. This gathering was a sequel to the joint message to heads of the American, British, and Russian governments, urging them to unite in staving off the threat of another war.

According to the census bureau, 840,000 children became markedly neurotic every year. Ten to fifteen per cent of the patients in children hospitals have mental disorders. Two youngesters in every classroom of forty are potential psychiatric-hospital patients. Every year one thousand children under fifteen years of age are sent to insane asylums.

The Kansas for Wallace release points out that while race discrimination has been done away with in such a hospital like Winter at Topeka, racial discrimination is being practiced in the veterans hospital at Leavenworth.

Garry Davis recently renounced his American citizenship while in Paris to become a citizen of the world. Davis, a wartime bomber pilot and son of Meyer Davis, who is chairman of the entertainment committee for the Republican national convention, said that he plans to go to Germany to work on rebuilding the German nation.

John Howland Lathrop, of Brooklyn, recently declared, "The American people are not drifting toward war; they have been directed into this war mood."

"I saw some people in Europe who had good living conditions and plenty to eat; but they were utterly wretched because their spiritual resources were gone." This is the statement of W. Harold Row, secretary of the Brethren Service commission, after returning from a three-month survey of conditions in Europe.

The Association of Anti-Warminded Clergymen in Germany has as its purpose the promotion of conscientious objection to war. Its members have been recruited from four occupation zones in Germany.

Book Notes

A Testament of Devotion by Thomas R. Kelly. Harper and Brothers, New York. $1. (Obtainable from our Conference book stores.)

This little book of 124 pages is outstanding devotional reading material, even though it is not written up for daily devotions. Thomas Kelly shares with us the blessed life he found in Christ Jesus. When he was a college student he said to his teacher one day, "I am going to make my life a miracle." He was deeply religious. He had an insatiable thirst for truth. He reveled in the study of philosophy and science. After he had published a treatise on philosophy, which marks his high scholastic attainment, a new direction took place in Thomas Kelly. No one knows exactly how it happened. He does not speak of it. From then on he spoke and wrote less as one possessed of "Knowledge about" as one who was unmistakably "acquainted with" the Inward Christ.

In this book the author gives a description of a most blessed life in Christ in Quaker terminology and with Quaker restraint. With heart-warming and penetrating insights he speaks of the Indwelling Christ as Guidance, Light, the Living Presence. He writes on Holy Obedience as one who knows whereof he speaks and in words that makes obedience seem attractive even in suffering. He has a deep insight into the blessedness of Fellowship in Christ. His discussion of this subject is not overly philosophical. He brings to us in simple words the wonders of this great gift, Christian Fellowship.

Although the author speaks with almost ecstatic words about the ravishing joys and the blissful peace in Christ, he makes clear that the Divine Presence bring with Him a deep social concern. Life in Christ is not "other-worldliness" in blissful oblivion of the needs of the world. The author takes pains to show that a life of adoration of Christ and obedience to the Inner Light does not make living difficult and complicated. Rather, the Living Presence brings with Him a surprising simplification of life. When Christ becomes the Center of Reference, life becomes amazingly simple and easy. The book is a good illustration of what the Friends mean when they speak of "dedicate yourself utterly and completely to attendance upon the Inward Living Christ." For those who seek a deeper life in Christ this book should be very helpful. It merits more than one reading. There is just one suggestion one might offer before you read the book. It is this. You have here a portrayal of the life in Christ in Quaker language which may be strange to some of us. Thomas Kelly lived only forty-seven years. He has left a rich legacy, a testament of devotion.—W. F. Unruh

The Rev. Dr. Frederick K. Stamm, pastor of the First Congregational Church, Chicago, gives a "Highlights of the Bible" sermon every Sunday over the NBC network at 10:00-10:30 a. m., EDT

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Five Hundred Attend Eastern District Retreats

Since 1928 a group of young people from the Mennonite churches of our Eastern District have met annually for retreats. Starting with fifty-four retreaters the retreat has grown year by year so that now we have almost five hundred retreaters registered between the ages of eight and seventy-five, with many more attending the meetings as visitors.

For thirteen years the University Camp at Green Lane, Pa., was rented for our purposes. One general retreat for all ages was held annually up to 1939 when our retreat passed a new milestone and two retreats were held; one for the high school group and another for those above high school age. This plan worked so satisfactorily that additional retreats were started so that we now have five different retreats, namely: Junior, Intermediate, High School, Unmarried, and Married People.

In 1938 Mr. J. Walter Landis, interested in youth and seeing the need of special instruction for them, donated twenty-three acres of land to the Conference for our own retreat grounds. Since Mr. Landis's gift, much work has been done to improve and develop this land; so that we now have a well-equipped camp consisting of seven retreaters' cabins, dining hall and well-equipped kitchen, wash houses, workers' cabin, leaders' cabin, auditorium, road, electricity, running water from our own well, telephone, stoned paths, graded clearings, etc. Almost all of the work mentioned in the previous improvement was done by volunteer help coming from the various churches on designated work days. Retreats have been held on our own grounds (Men-O-Lan) since 1941.

The Eastern District Conference elects a board of six members to develop, improve and care for the physical need of the camp and campers. The retreat programs are arranged by a retreat committee, the chairman of which is elected by the retreaters of the previous year. Through past years we have had outstanding Bible teachers, missionaries, laymen and counsellors from our group and the General Conference at large for our retreats. This year promises to be a summer of equal blessings for the retreaters.

Through the development of our church retreats many have been brought to a saving knowledge of Jesus Christ, led into a closer walk with Him, and provided with wholesome and uplifting Christian fellowship. May the retreat program continue to grow so that our youth may be brought closer to His creation, His word and His kingdom.

Men-O-Lan which is located near Quakertown, Pennsylvania, contains many varieties of forest trees, plants, huge igneous boulders left from the Glacial period, and a meandering brook of crystal clear water. When at Men-O-Lan one is reminded of those words from our well-known "America":

"I love thy rocks and rills,
 Thy woods and templed hills,
My heart with rapture thrills
 Like that above."

1947 RETREAT STATISTICS

8700 meals served during 1947 retreats, consisted of:—2440 quarts of milk, 400 loaves of bread, 950 lbs. of beef, 330 lbs. of turkey, 75 dozen eggs, 70 lbs. of butter, 430 quarts of ice cream, not to mention the numerous cans and cans of fruits and vegetables and green goods.

Conscription Means a Choice of Two Paths

A great and tragic step has been taken by Congress with the passing of the draft act. The many implications for the nation and the world involved in this step cannot be enumerated. Mainly it suggests that a leading power in the world proposes to follow the military way, prepare for war—in order to maintain peace, a method which has proven unsuccessful so often in the past that only bitter laughter can be mustered when people soberly and seriously propose it.

Isaiah of old warned his countrymen not to make peace by means of military alliances with the Egyptians who rely on horses and trust in chariots. Isaiah points out that the Egyptians are men and not God and their horses flesh and not spirit. From the time of Isaiah to our day, men have been prone to trust in the cleverness of their fingers and the cunning of their minds to manipulate events according to their own interests. The present militarism reflects again that about which Isaiah spoke, that peace can be maintained by man's means rather than by that which is the eternal will of God, the seeking on the part of all men the best interests and welfare of all men.

This is a tragic hour, one with a dividing of the way before us. Those who will have the main burden of deciding which of two ways they will go will not be those of us who are older. That decision has been thrust upon youth. They now must decide whether they will take the path which relies on horses and chariots, or the path which relies on the redemptive love and grace of God. There is now a clear and sharp difference. The one path of militarism presents youth with many thrills and opportunities. There are many gadgets to manipulate—airplanes, ships and guns. There is much activity—a lot of it monotonous, there is a demoralizing element, there is an opportunity for debauched living—that has accompanied armies from earliest recorded history. But, there is a lot of tangible, exciting activity for youth along the military way.

The other path is not so tangible. It is not so tangible because it proposes to rest its case, to find its strength not in the extent, power, or efficiency of its machinery suddenly and bombastically to overpower its enemy, but to seek out the ultimate, final and eternal will of God who is revealed to men through Jesus Christ as redemptive and forgiving love. For one to take the path which seeks always to build, cement, heal, redeem, be it ever so little and ever so minute, the possibility of the dramatic may be lacking. There are many other factors making for a sense of mission which makes the power to destroy pale and uninteresting.

There are two paths youth must now decide upon. Which will youth take?

Eastern District Holds Fifty-third Annual Youth Convention

Our annual convention of the Eastern District Young People's Union was held Monday May 31 at Men-O-Lan, with morning and afternoon sessions. Our newly constructed auditorium was filled to capacity for the sessions with many of the more than five hundred present seated on the side and front porches.

What a blessing to draw away from the marching parades to a quiet spot in God's great out-of-doors where the children can play together and where we can fellowship one with another in picnic style.

Rev. Ellis Graber, of Souderton, led us in our singing. The mission project goal of $650 for the past year was exceeded by $25. The Convention accepted a project of $675 for the coming year to be distributed to: Foreign Missions, Home Missions, Foreign Student Aid, and our Camp Men-O-Lan. Mission discussion groups followed the morning business sessions and were led by: Miss Wilhelmina Kuyf, China; Rev. Samuel T. Moyer, India; Mr. Elvin Souder, Paraguay; and Rev. A. J. Nuenschwander, home missions.

The convention address was presented by Rev. Wilmer Shelly, of Bally, after which our new C. E. officers were installed by our Conference president, Rev. J. Herbert Fretz. The new officers are: Norman Geissinger, Zionsville, President; Russell High, Quakertown, Vice President; Clarence Carbaugh Jr., East Swamp, Corresponding Secretary; Betty Block, Zionsville, Recording Secretary; Jarvey Musser, Bowmansville, Mission Secretary; Erwin Miller, Springfield, Treasurer; Verna Keiser, West Swamp, Junior Superintendent; Mrs. Harvey Bean, Lansdale, Intermediate Superintendent; Rev. Wilmer Shelly, Bally, Pastor Counsellor; Arlene Moyer, Lansdale, C. E. Witness Editor.

The banner for the society with the highest percentage of members present was awarded to the Springfield Society and the society coming the greatest distance was the Richfield Society which came more then 150 miles by chartered bus.

◆

The Senior C. E. of the Bethel College Church will give two one act plays on Thursday, July 1, at 8:00 p. m.

The plays are: "Neighbors," a comedy; and "The Eleventh Mayor," a peace play. An offering will be taken for the new retreat grounds. The play will be given in the Bethel College Chapel. The public is cordially invited.

JUNIOR C. E. CONVENTION

The Junior C. E. Societies of the Eastern District met at Lansdale, Pa. June 5, for their annual convention. The theme for the meetings was "The Golden Rule," Luke 6:31.

Group singing was led by Stanley R. Fretz. Conference groups discussed the following aspects of the Golden Rule: "In the Home," leader Grace Moyer; "In the School," leader Mrs. William Sell; and "In the Church," Rev. A. M. Schultz.

Games and recreation were enjoyed by all present during the noon hour.

The Junior C. E. Banner was awarded to the West Swamp society for the largest percentage of its members present after which the address was given by Mrs. T. A. Lambie, a Missionary to Palestine.

Family Radio Programs Cited

Five radio network broadcasts were cited for family listening in a nation-wide poll of church people. The poll was sponsored by the International Council of Religious Education. The five programs cited are the following:

One Man's Family
The Greatest Story Ever Told
Pepper Young's Family
Fibber McGee and Molly
The Aldrich Family

The balloting was based on a ten-point standard. Persons voting were to be able to answer in the positive at least seven of the following questions:

(1) Is the family true to life? (2) Is the family democratic—recognizing the rights of others? (3) Does the family recognize God in its everyday living? (4) Is there a high moral tone to the program? (5) Is the sponsoring commercial in keeping with the best in family life? (6) Does the program make you want to have a better family life? (7) Is there a high type of humor? (8) Does the family show an interest in the community, the nation, and the world? (9) Is the home the center of security and strength? (10) Does the program portray the family as improving?

TESTIMONIALS

Heddie Friesen, St. Catharines, Ontario, Canada, June 9, 1948.—"Am receiving **The Mennonite** regularly . . . . and enjoy reading it very much. I have received many wonderful blessings while reading and have become more acquainted with the activities of our Mennonites."

Human Rights - the Key to World Peace

(Ed. Note — The following article was written by the author as an entry in a contest sponsored by the Ladies' Auxiliary of the Veterans of Foreign Wars. It won first place for him and a $40 prize. Dwight is a student in Newton High School, Newton, Kansas, and is sixteen years old. The title of the article, "Human Rights — the Key to World Peace" was the title chosen by the committee sponsoring the contest and was not chosen by the author.)

Peace—what an elusive dream: Although there is no sane man in this world who does not hope and pray for peace, we seem to be approaching nearer and nearer to the abyss of war. We are following an age-old pattern of hoping for peace but preparing for war. Prior to the discovery of atomic warfare, this pattern resulted only in periodic repetition of war, but now we have reached a crisis in the history of our world when we must either adopt a new pattern or we are in danger of witnessing the destruction of our civilization. How can we build a lasting peace to avert this catastropse? I believe that one great factor in building lasting peace is the preservation of certain rights to the individual.

What are these human rights? That is a very difficult question to answer, specifically, for they mean different things to different people. However, in essence, I believe they mean respect for the dignity of a person's conscience and behavior.

Down through the ages, man has struggled for this ideal of freedom mainly under a misconception. He has struggled for human rights with force and war; believing that if he could just defeat this or that tyrant, the world would be safe for democracy. But, by his very actions, he was perpetrating the spread of tyranny, for it prospers on force, violence, hate, and desolation. We are still following that same pattern today in regard to communism, a great threat to humn rights. I would like to quote Charles Welles, editor of *Between the Lines*. "One of the most glaring fallacies in our national thought today is that we may have to go to war with Russia to stop communism. But war will never stop communism. War, with its increased poverty, bitterness, and hatred, is the surest way to spread communism. If World War III should come, we would still have to fight the real war against communism—on the battleground of the human conscience." I believe the way to spread the doctrine of freedom and human rights is by setting the example so that the conscience of the world will be pricked.

That is America's golden opportunity to show the world that our great principles of democracy, brotherhood, and equality really work. This is our opportunity to raise still higher the banner of human rights that our forefathers erected in crossing an uncharted sea to found a country in which men could live as brothers and not as beasts. And yet we are letting it slip by. Let's not draw boundaries around these principles of love, brotherhood, and understanding which are the guarantee of human rights, and reserve them for white American citizens who believe in certain economic and political theories, and use force and tyranny against everyone else. Let us throw away these boundaries and treat *every* man as a brother and recipient of respect for his beliefs and actions. This is a very idealistic picture, but the world is going to have to approach very near this ideal, if our civilization and the principles of democracy and human rights are to be saved.

Now, practically, what can we do to have human rights and peace? First, we must cast aside the boundaries of our democracy in our hearts and actions and extend the hand of brotherhood to all men. Let us treat everyone according to his individual worth—negro or white, Catholic or Jew, Russian or American. Let us entrench the idea of a one world family, deep in our hearts.

Second, we must disarm completely to show the world that we believe the ways of violence and tyranny have been outmoded and that love and understanding must prevail. Let us show the world that we are not heretics but have a firm belief in our Christian democracy. We must lead the world to the idea of human rights, not force them, for there is a stubborn streak in human nature which resents being forced, even to the acceptance of a good idea. A peace built on force is a very tottering peace.

Third, we must defeat the evil in the world with good. We must start a campaign of sharing that will choke out tyranny. We must help the world recover from World War II with no political strings attached. We must share with the whole world, including Russia. We must help other peoples to build their standards of living up to new heights, equal to ours. And as conditions improve and love and understanding begin to spread, tyranny will be choked out.

But this course is fraught with difficulties and perils. If we keep to the course as best we know, the truth will win out in the end. Our forefathers embarked on an uncharted sea in a new direction, and so must we, if we are to carry on in their footsteps. It will take much faith in our cause—faith such as they had. It may entail some suffering on our part. However, it will take much suffering to rescue the world from the sorry plight into which we have allowed it to slip. If America is not ready to adopt this course, I think no other people are. In that case, we shall probably witness the destruction of our civilization. Maybe the pygmies of Africa will escape and be able to build up a new civilization which keeps its spiritual and moral development up with its material development. However, I still have faith that America will waken to her task. We may have to suffer for the sins of the world, but our children will be freed from the scourge of war and hatred. I would rather be a martyr in the cause of human rights and brotherhood than a part of the splatter of an atomic bomb.

—Bethel Mennonite Church, Hydro, Oklahoma: A picnic in the dining hall in Hydro followed our Sunday Children's Day program on June 6. Farmers are gathering in the bountiful harvest.—Wilfred Ewy, Corr.

—Salem Church, Dalton, Ohio: Ending with a stewardship playlet, the Women's Missionary Society program on June 9 carried the theme of stewardship to be useful in all areas of life, not just in financial affairs. Approximately seventy Christian Endeavorers—adult, intermediate, junior—gathered in the church basement for the farewell sponsored by the Willing Workers Sunday School Class in honor of Mr. and Mrs. Stan Hostetter Sunday evening, June 13. The honor guests had arranged the evening program of discussion, a worship service based on a theme of nature, and illustrated by slides, and several musical numbers. Mr. and Mrs. Hostetter will sail from New York on July 2, to do European relief work for a period of two years.—Mrs. Ivan L. Badertscher, Corr.

—Zion Church, Souderton, Pa.: The two weeks Vacation Church School also included special courses in music and games for all. There was a class for boys and girls five years of age, and from there on up to those in grades seven, eight, and nine. Phyllis Slotter, Moyer, and Richard Alderfer will do voluntary service in hospitals this summer.

—The Henry, Downey, and Harrisburg C.P.S. reunion will be held on August 28 at the Lower Deer Creek Mennonite Church near Kalona, Iowa.—Floyd V. Miller.

—Paul L. Kliewer, son of the late President J. W. Kliewer, and now a Newton, Kansas, business man, has filed as candidate for the Republican nomination for state representative from Harvey County.

—Salem Church, Freeman, South Dakota: Nearly one hundred children from kindergarten through the eighth grade were enrolled in the two-weeks Bible school. Five teachers were in charge of the all-day sessions. Our Children's Day observances included a fellowship dinner. The men's chorus gave a concert on June 20.—Corr.

—Butterfield, Minnesota, Church: Rev. Paul Tschetter, Mr. and Mrs. Albert Linscheid, and three children attended the Northern District Conference. Geneva and Arleen Linscheid stayed in Montana to teach Bible school. Seven of our young people went to the retreat at Stony Point. Miss Mildred Linscheid and Robert Ellis were married on June 19.—Mrs. Ted Linscheid, Corr.

—Stirling Avenue Church, Kitchener, Ontario: Rev. Andrew Shelly began his third period of three years' service on June 13. In the relief drive 1,260 pounds, almost 1,500 items were realized. The Mennonite Seminary quartet gave a program on the evening of June 13.

—Doorway to Life is a dramatization of family problems, which can be heard each Sunday at 1:30 on the dial and from 12 to 12:30 P.M., C.S.T.

—Rev. W. C. Voth, Miss Elisabeth Goertz, and Dale Nebel and Ruth Fisher of the M.C.C., left Shanghai on June 9 to go to Chengtu. A day later Rev. and Mrs. H. J. Brown left Shanghai by riverboat to go to Chengtu. Stationed at the latter place are Rev. and Mrs. P. J. Boehr, Rev. and Mrs. Lester Wuthrich, and Miss Aganetha Fast. When the missionaries get to Chengtu they will confer on whether they will go back to the newly opened field in Paochi or seek a different field. Preceding the conference Rev. P. B. Boehr is to go to Paochi by plane to investigate conditions. The Voth-Goertz party traveled by means of a two-and-one-half-ton truck, which the mission has purchased. A Chinese did the driving. A letter sent by Missionary Voth to Mrs. Voth after about four days out said that they were having a good trip.

Mennonite Biblical Seminary
Bulletin Editor
4614 Woodlawn Avenue
Chicago Illinois

NOTE: When writing specify both old and new address.

—Rev. J. J. Voth has resigned his position as Superintendent of Buildings and Grounds at Bethel College and also pastorate at the Gnadenberg Church, Whitewater. He has taken up administrative work with the Bethesda Hospital, Goessel, Kansas.

—Ebenezer Church, Bluffton, Ohio: On June 6, Dr. and Mrs. Suckau, and the Grace Bible School quartet had charge of our morning service. In the evening, Rev. Vernon Sprunger and his family presented a missionary service, each member of the family taking part. The Sprungers are returning to Africa in the near future. Miss Minerva Hilty is working with the M.C.C. for the summer in Richmond, Indiana. June 20 the Men's Chorus of the Dalton Church will give a program during the evening service. The campaign for funds for building the Mennonite Memorial Home will begin June 20. The home is to be located in Bluffton. The estimated cost of the building is one hundred thousand dollars. The land for the operation was purchased by six churches of the area a year ago. During the pastor's vacation the pulpit will be occupied by missionaries each Sunday. Africa, India, and China will be represented.—Anona Landes, Corr.

—Bethel Church, Winton, California: The Annual Sunday school picnic was held at a near-by park June 13. Sunday School classes were held out in the open. —Lorraine Heppner, Corr.

—Hoffnungsau Church, Inman, Kansas: The work at the church site is progressing nicely. The ground-breaking services were very impressive. After the services the ditcher started work, and the basement was dug in a few days. Up to date the base has been run and some forms built for the walls.—Mrs. Wilbur Schmidt, Corr.

—Grace Church, Lansdale, Pa.: A well-attended mother-and-daughter banquet was held in the church on Tuesday evening, June 15. The guest speaker was Mrs. Samuel Moyer, missionary to India. Musical numbers and tributes to mothers and daughters were given by various members of the church. Childrens Day was observed June 13 with a program of recitations and songs by the children of the Sunday School. Rev. John J. Plenert spoke briefly on **"The Child Must Teach The Man."**—Mrs. Ronald Phillips, Corr.

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The Mennonite

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Plockhoy's Message to the Mennonite World Conference

by Leland Harder

AN interesting story in connection with early Mennonite history is the life of Peter Cornelius Plockhoy and the small early-American colony of "Mennonists" which he established in New Netherland twenty years before Germantown. The colony, which was destroyed in war after a few months of existence, was the culmination of a career of religious and social reform. Thirty years later Plockhoy and his faithful wife wandered into the Mennonite settlement at Germantown where they found Christian friends; the reformer was old, poverty-stricken, and blind. "A painful reflection," states Eduard Bernstein, a German writer, "that so gifted a man should find so poor a lot in life."

Plockhoy has been called an "utopian dreamer," but the fact is that he always tried to apply his schemes to the real-life problems which prompted them. And the problem which was more real and vital to him was *division* within the Christian church. Coming from a small Mennonite community in Holland, he must have been concerned when the church split into so many fractions, and when his own congregation didn't know which of two branches it should follow—the Flemish or the Frisians. In his thinking mind, he devised a scheme to unite all Christian sects in a sort of federation without necessarily amalgamating them into one group. Leaving his family and country, he took his idea to England in 1658 during the days of the Commonwealth, and actually talked with Oliver Cromwell in person about initiating an experiment based on his plan. We do not know how Cromwell reacted, for he died a short time later; and the first of Plockhoy's projects came to naught.

Fortunately, the letters which Plockhoy addressed to Cromwell and to the English Parliament have been preserved in a collection of "scarce and valuable tracts" relating to English history. There is a message in these letters which is pertinent to Mennonites of all branches the world over as they prepare to meet in another World Conference in August. The World Conference is evident that Mennonites desire greater unity in the solution of problems common to all; and as one means of achieving greater concord, Plockhoy's program might be considered.

It envisioned in every community a general assembling-place where Christians of all denominations would meet at a certain time. The blueprint called for elevated rows of desks so the people could see, study, and commune with one another. On one side there would be a pulpit aloft for the reading of the Scriptures, after which the people would confer together "concerning the doctrine and instruction of their Lord and master Christ."

This would not replace individual church activities, for "even as the Jews, being divided into several sects (as Pharisees, Sadducees, Essenes, Herodians, &c.) met together in one temple, so we would not deny any particular congregations of their freedom of peaceable meeting among themselves about the ordinances of Jesus Christ, as the orders or synagogues of the Jews were not at all infringed."

Mennonite leaders today fairly well agree that union of the various branches would be highly desirable, but that the possibilities of direct consolidation are not very great. An alternative would be a form of federation, like that which Plockhoy described, uniting the several groups of Mennonites in common Christian endeavor without abolishing the distinctive practices of each group.

Plockhoy called his general Christian assembly the "truth getting enlargement," for he argued that such a united effort would bring about,

> not only a clearing of the understanding and reforming of the lives of people, but also a yielding submissive, condescending love; for the wisest and expertest men daily coming thus together to teach and to be taught, it would incline the hearts of those that should behold them, one towards an-

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General Conference Ministers' Retreat Postponed

The Ministers' Retreat scheduled for July 30—August 4 at Estes Park, Colorado, has been postponed until next summer. The Retreat Committee reached this decision after a survey of all ministers was taken to determine how many would plan to attend in view of the Mennonite World Conference which has been scheduled for the same week. The reports indicated that it would be wise to secure the facilities of Estes Park for the summer of 1949.—The Ministers' Retreat Committee, J. N. Smucker, L. L. Ramseyer, I. I. Friesen, H. N. Harder, Ronald von Riesen.

> other . . . . For Jesus, the only heavenly teacher (who hath been long enough trod under foot by sectarians) ought to be set above all and all men, as brethren, joined together . . . The truth (which hath been long kept under, or with-held in unrighteousness) will scatter the lies, as light doth darkness; and the great credit which we have given to some teachers in particular, will by opposition be diminished, and the power of all sects (the one dispelling the errors of the other) will be broken.

"For which end," Plockhoy concluded, "that we may transmit the world unto our posterity in a better condition than we first found it, I have contributed this little . . . "

The world today is threatened by conflict and strife because each of some sixty individual nations of people demands to be a law to itself in its relations with others. The only way to peace and Christian living is via a united world in the interest of which each nation surrenders its individual sovereignty. If Mennonites want to be a peace witness in this day, it is plain they must show the world that they, at least, can overcome particularism in the cause of greater unity. Plockhoy's message to the Mennonite World Conference, in his simple language, is this:

> It is time that the universal work of God (as the sun) do outshine all that is particular; to which end I implore the presence of the Most High God to be in your assembly, to guide and direct your hearts in all those things that may be acceptable to Him, and most agreeable to His good will and pleasure.

Leland Harder, 1948 graduate of Bethel College, likes to dig in Mennonite history and to write. He will teach at Moundridge, Kansas, this coming year.

Could Russia Be Easily Licked in a "Preventive War"?

In the article, "The Price of War," the lead article in the July *Harper's Magazine,* Hanson W. Baldwin gives the answer to the question raised in the heading. Mr. Baldwin is the military editor of the *New York Times* and is widely quoted.

Mr. Baldwin points out that there is an increasing minority in the United States who believes in a "preventive war" with Russia. He then lists some of the factors that we would have to face if we attack Russia by surprise with the atomic bomb.

He says, "Many of the most vital Russian industrial targets are beyond range of bombers now available (or to be available in the next few years) . . . . unless we use suicide or shuttle bombing. Suicide bombing would mean the loss of all of our bombers and very likely the majority of our crews. Shuttle bombing, which might involve landing near a friendly submarine, would still be extremely expensive.

Even if planes should get over to Russia they would still face tremendous obstacles in the Russian jet fighter planes. Mr. Baldwin states, "The Russians, though weak in night fighters and radar, are known to possess great numbers of day fighters, many of them jets. Jets are based even in the remote wilds of Siberia, as our Air Force discovered some time ago when one of our planes operating off Alaska was ' "buzzed" ' by Russian jet fighters."

Russia is such a vast land that targets could not be reached by travelling only during night time, and so bomber losses during day time would be very high and atomic bomb wastage considerable.

Furthermore, the United States does not possess accurate maps of the interior of Russia, especially of the area east of the Urals. So much of any attempted bombing might merly be a plowing up of the steppes of Russia.

The number of atomic bombs of the United States, Mr. Baldwin claims, is so limited that it "might well be a one or two — shot effort."

Again such an attack by the United States would cause the Russian Army to spill into western Europe making of a supposed quick atomic blitzkrieg a long drawn-out war of attrition. We would not want to atom bomb Paris or the Hague, Baldwin points out. Yet, such a move of the Russian army is a very real possibility. Baldwin declares, "All of our military leaders concede that today, and for the forseeable future, we could not stop such a move. . . . "

Baldwin then goes on to point out that it would be very hard to get bases for bombing Russian supply lines and industries and furthermore that the Germans found out in their fighting that the Russians do not have many supply lines, the soldiers living off the land. A land invasion of Europe would be necessary.

"Victory, in such a conflict, would be hollow, or nearly so."

"If a major war should come in the near future, and if its costs should be piled upon those of World War II, economic security of the United States would be imperiled as never before, and probably no eventual course —save repudiation of the national debt with all that would mean to every individual—would be possible."

Furthermore civil liberties in the United States

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would be severely limited in case of such a war and the authoritarianism in government would increase.

"Casualties would be major, nor would they be limited to the fighting forces; we could not hope to escape some Russian attacks upon our cities, even though made only with conventional bombs."

"But the greatest loss would be in Europe . . . The ideals and culture of western civilization probably would forever be destroyed if war came before recovery from past illness was accomplished."

"Preventive war would, therefore, defeat our own purpose. We could conquer Russia, but you do not defeat ideologies by the sword."

Furthermore, what would the United States do with the vastness of Russia in case of a victory? Its present vexing problems of rehabilitation and reconstruction would be multiplied overwhelmingly.

"There is, therefore, no promise of easy victory and perfect peace in a preventive war. Only a great gamble which would probably lead to blood and suffering, toil and sweat, and perhaps disaster. It would solve nothing; on the contrary, even if it resulted in eventual 'victory' our present difficulties of reconstruction and rehabilitation would be exaggerated; we might indeed, in the process of 'victory' lose what we are trying to defend—our way of life."

Another unmentioned objection is the moral one. Baldwin, a military specialist, declares, " . . . . how can we, a professedly Chritian nation, the leading opponant of the philosophy that the ends justify any means, descend to the expediency of communism?"

Baldwin ends his remarkable article with the statements: "We face a 'time of troubles' but we shall not ease our way by inviting war."

It is evident that action to prevent a third world war should not be based on how destructive the enemy could be to the people of the United States. Such action should be based on Christian love for all men.

But any one not moved by such a love needs to realize that a war with Russia would mean diaster for us. (Anyone who believes that the Russians could easily be licked should be sure to read Hanson Baldwin's article in the July issue of *Harper's Magazine.)* He also needs to realize that self-seeking and protecting actions on the part of United States industrialists and militarists and a large part of the citizenry are driving us towards war just as surely as the same forces drove us into the first and second world wars. Such an individual needs to come to the place where he sees that for his own welfare he needs to do everything possible to prevent a third world war. God has a way of leading people to a realization of the dead end road they are travelling. It is after such a realization that individuals are converted. Christians who are not exerting their might against war must come to see the dead end of the road which the United States is travelling.

Every Christian needs to pray through to a specific step that he can take every day towards the prevention of a third world war. Maybe it will mean talking to someone else about it or writing to someone in order to win that person to the faith that it is never right to go to war and that as Christians we must learn to live with others in a give and take manner.

To summarize: We are headed towards war. War would mean disaster for the United States. As Christians we must do everything possible to overcome the forces driving us towards war.

PERSONAL SALVATION PREREQUISITE TO SOCIAL EMPHASIS

Occasionally we get letters saying that we ought to present material relating to the conversion of the individual and not so much material on the larger problems. We acknowledge that this is, in part, a sound statement, for it is undoubtedly true that a great many people are not able to concern themselves with the larger problems of mankind because their own personal problems loom so large that they have no energy or interest for the larger issues which affect society as a whole.

Undoubtedly, there are many people who are not moved to do something about the present world situation because they in their own lives have not had an experience of grace which has freed them sufficiently from themselves to lose themselves in a great cause for God's sake. Before individuals can be a healing influence, they themselves must be healed. Consequently, a lot of exhortation today falls upon deaf ears. It is the business of the Christian church and of each born-again individual to seek to lead those still bound in self to an experience of grace that will release them, and to a faith in God that will make them salt and light in this world.

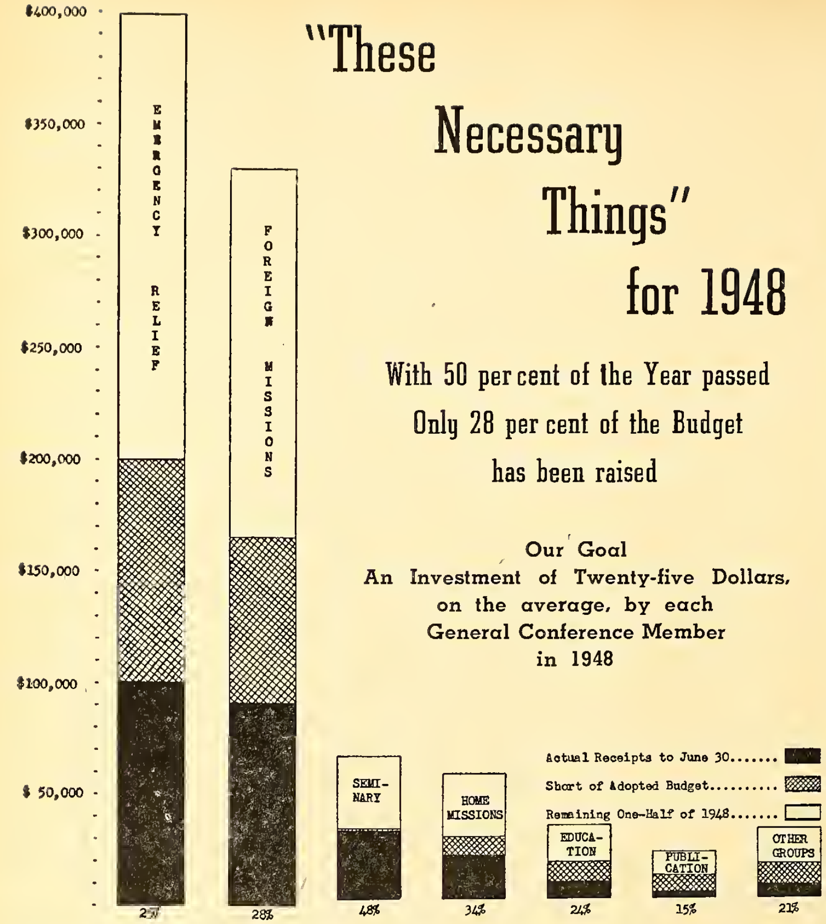
The need for such a release from personal problems before the larger issues can be undertaken is illustrated by an accident that happened a short ways from where this is written. On the evening of July 5 three "drunks" ran into a culvert embankment, upsetting the car and landing the three in the hospital. Observers could hardly understand how three people could be so foolish as to invite such an accident. The point is that the three drunks had little concern about preventing such an accident as long as they were all caught up in a terrific turmoil and emptiness of life which induced them to drink. People not free from sin and self do not drive safely on the highway of life. They do need personal salvation.

Individual Packages to Europe

It is regretted that packages cannot be forwarded to individuals in foreign countries which have been sent to M. C. C. collection centers with that request. All food and clothing shipped through M. C. C. channels is shipped in bulk and distributed in the areas of need to the most needy. It is, therefore, impossible to guarantee delivery of individual packages. When it becomes necessary to forward individual packages, the regular postal channels are recommended.

Volendam Colony Official Address

The Volendam Colony is now officially registered with the government postal system and carries the following address: Colonia Volendam, Puerto Mbopicua, Alto Paraguay, Paraguay.



"These Necessary Things" for 1948

With 50 per cent of the Year passed
Only 28 per cent of the Budget
has been raised

Our Goal
An Investment of Twenty-five Dollars,
on the average, by each
General Conference Member
in 1948

AGAIN WE PAUSE FOR INVENTORY

at the close of the first half of 1948. The accompanying graph illustrates our findings as of June 30.

The General Conference Council of Boards, meeting in Chicago on February 17-19, 1948, decided "to lay upon you no greater burden than these necessary things."

Emergency Relief	$399,100
For. Miss. Board	330,000
Biblical Seminary	68,500
Home Miss. Board	60,000
Board of Education	33,940
Board of Publication	22,000
General Conf. Treas.	13,540
Peace Committee	10,000
Young People's Union	5,200
Women's Missionary Assoc.	2,368
Mutual Aid Board	1,650
Doctrine & Conduct Com.	1,000

Gifts during the past six months have totaled about $265,000, or 28 per cent of the $950,000 goal.

Are you, as an individual member of a General Conference congregation, budgeting your giving? Has your congregation a definite plan to give the proportionate amounts needed for each treasury?

"HITHERTO HATH THE LORD HELPED US"

By Walter H. Dyck, Executive Secretary of Conference

"Then Samuel took a stone, and set it . . . . . saying, Hitherto hath the Lord helped us."

We, too are thankful to the Lord for granting us this year—spiritual blessings in Christ which cannot be calculated in figures, leadings in providence which have assured us of His love and care, a harvest of souls both at home and abroad, a harvest on our fields and wages for our labors which are generally better than we might have had reason to anticipate. Out hearts break forth in thanksgiving to God for His bountiful provision for us.

"Hitherto hath the Lord helped us" also breathes a concern. What if we should prove altogether unworthy of these blessings? What if the Lord should ask us to give account of our stewardship and say, as he did to the Ephesian church, "Remember therefore from whence thou art fallen, and repent . . . or else I will come unto thee quickly, and will remove thy candlestick out of his place . . . ."

Fifty per cent of the year has gone beyond recall. We have done only a little better than one-half as well as we might have done—as the goal which we set for ourselves.

Bear with us as we list for your candid consideration the percentages we have given toward our 1948 General budget.

The percentages which have been reached toward the respective goals are as follows:

Doctrine and Conduct Committee	55%
Mennonite Biblical Seminary	48%
Mutual Aid Board	41%
Home Mission Board	34%
Women's Missionary Association	30%
Foreign Mission Board	28%
Emergency Relief Board	25%
Education Board	24%
General Conference Treasury	20%
Peace Committee	19%
Publication Board	15%
Young People's Union	12%

The Doctrine and Conduct Committee is only one that has reached a proportionate part of its budget. The Mennonite Biblical Seminary has also been receiving a fine response to its special appeals.

Certainly we do not wish to say that by our giving we have established the order of importance of these phases of the Lord's work.

Each of these treasuries failing to reach 75 per cent of its anticipated needs by September 30, or 100 per cent by December 31, 1948, will thereby counsel those respective boards or committees to plan for a curbing of their work in 1949. This is no more effective way of counselling our board and committee members to lengthen or shorten the cords of our Christian endeavor, than by giving or withholding that which is the Lord's.

As an example, our Foreign Mission ready cash in our headquarters office, Newton, Kansas, as of June 30, is dow to $5000, which would cover one week's expenses.

During the past two years your executive secretary has also served as conference treasurer. I herewith earnestly call for a rallying to the work which the Lord has entrusted to us.

"Hitherto hath the Lord helped us." We are confident that the Lord will fulfill His promise if we yield our all to Him. If we listen we will hear Him saying to us, as He did to His people years ago, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

NEWS BITS

"Eighty per cent of the budget for the fiscal year 1948 is in payment for past wars and the maintenance of our present military establishment. Eighty-five per cent of our total federal budget since 1915 have been for war or preparation or payment for war."

December 10, 1947, **Daily News** (New York) reported that "Senate Appropriations Committee members .... disclosed that nearly one thousand B-17 bombers were recently destroyed by U.S. Air Forces in Germany while Uncle Sam was furnishing American dollars to Greece and Turkey to purchase second-hand British planes. The B-17's cost $193,000 each."

What are you doing to stop war? What can any one person do? What does God expect us to think and do about Russia?

An atom smashing machine has been installed in Sao Paulo, Brazil. It was purchased by a group of young scientists. They have been engaged in atomic studies for ten years. Brazil has large reserves of uranium and seeks scientific application of atomic energy.

Senator Pepper, of Florida, has said: "The Russians have been guilty of aggressions and have done many things which are offensive to our democratic way of life.But I say, we cannot crush it with force. We must pursue a policy that will encourage backward nations where Communism flourishes to give their people something better than they now have."

Here's a true and false statement for you: "No modern state can be called Christian, nor has it the obligation to conduct its affairs in accord with Christian principles."

An Old Mennonite paper quotes a prominent fundamentalist layman in an eastern city as saying, "Evangelical Christianity is failing because we are making it a matter of creed rather than a way of life." Another Evangelical spokesman is quoted as saying, "Unless Evangelical Protestantism comes down from the clouds of theological bickering and begins to cope with the world's social problems, it is on the way out."

The Western District Conference now has a budget committee which is working on a plan to carry out a budget for raising funds for all of the standing committees of the conference. The proposed plan in short is that each committee present a budget in its report to the annual conference session, that a conference finance committee then pool all of these budgets into one, total budget, and that this committee then make adequate systematic preparation of the conference needs to the churches of the district.

A small hospital has been opened in Cuauhtemoc, Chihuahua, Mexico, under the direction of MCC workers. There are more than fifteen thousand Mennonites in the total community. There has been no hospital within a reasonable distance.

The Church of the Brethren has proposed to the Senate Armed Services Committee a $282 million dollar outlay, which would be one-tenth of a year's selective service cost, to establish hospitals in Russia set up peace departments in our colleges and universities, a UN university, and make possible a thorough study of the possiblities of world federation.

A Pax Christi movement headed by Dr. Albert D. Belden, of England, seeks to get at least five million Christian signers from over the world who will pledge themselves to abolish war from the body of Christ. It is their belief that if five million Christians will refuse to fight each other there will be no war.

The Lindsay Church of the Brethren in California is sponsoring an "adopted sons" program between ourselves and Russia whereby American and Russian youth, on an exchange basis, will live in one another's homes for a time in order to know one another's ways and thoughts.

The great historian, Charles A. Beard, has written a book, the first part of whose title reads, "President Roosevelt and the Coming of the War, 1941." A reviewer points out that the book makes plain that "The president was driving the country towards war, while declaring that there would be no war."

Reinhold Niebuhr has said, "One has the uneasy feeling that our own nation inclines more and more to trust in its superior military power because it has a dark and subconscious awareness of the weakness of its moral and political program."

A report from the great Methodist Conference held recently says that the most controversial subject—the attitude of Methodism on the subject of war—was so expertly written, so eminently fair, and so devotedly Christian, that it was approved by the Conference by approximately a six-to one vote.

Mennonite World Conference

Plans for the Mennonite World Conference to be held at Goshen, Indiana, on August 3-5 and at Newton, Kansas, on August 7-10 are developing favorably. Arrangements have been made for thirty-three delegates and guests from Europe and South America to attend the conference. It is expected that most of the visitors from abroad will be interested in spending some time following the conference visiting various churches, schools, and communities. The M. C. C. is prepared to make arrangements for deputation visits to such places from which requests are received.

There will be representatives from various countries who will be available for speaking engagements for a period of four to six weeks after the World Conference sessions as follows: four from Holland; five from Germany; four from Switzerland; two from France; three from Paraguay; and two from Brazil. A wide range of select talent and material in the fields of Mennonite history, evangelical preaching, religious philosophy, Christian education, and Swiss scenery illustrated in colored slides, is represented by this group of leaders from abroad. In addition, these people have some interesting experiences to share as a result of living under the stress of recent difficult years.

All final arrangements in connection with planning the itineraries will be made by the M. C. C. It is understood that offerings will be received at the times of these individual meetings to cover the travel costs of the deputation visits. All offerings are to be forwarded to the M. C. C., Akron, Pennsylvania, from where expenditures will be authorized and paid.

All requests to have one or more representatives from abroad visit your church or community should be forwarded by persons in a position to **make official arrangements locally, to M. C. C.,** Akron, Pennsylvania, **by July 20** indicating your special interests as to **subject matter** to be presented and the **nature of the occasion** for which you desire a speaker. Every effort will be made to give each request the fullest consideration possible.

Jottings

—**Mrs. Ed. G. Kaufman** has returned from the hospital to her home at North Newton, Kansas. She is not well, but she is slowly improving. The family expresses its appreciation for the prayers, flowers, and other acts of kindness which friends have so bountifully manifested.

—**Dr. D. D. Eitzen,** who teaches pastoral counselling at the School of Religion at the University of Southern California, is busy writing a textbook on the Wholistic Dynamics of Spiritual Development.

—**First Church, Newton, Kansas:** We are building a Christian Education addition to the church. Rev. D. J. Unruh recently went to Cuauhtemoc, Mexico, in behalf of the mission work which the Canadian Conference is carrying on among the Tarahumara Indians at Creel. He also conducted meetings at Cuauhtemoc in behalf of the Home Mission Board.—Mrs. Menno Sperling, Corr.

—**Deer Creek Mennonite Church, Deer Creek, Oklahoma:** Our congregation gave a welcome party for Rev. and Mrs. Richard Ratzlaff on the parsonage lawn, June 7. Mr. and Mrs. Allen Moyer, who were recently married, are now at home on a farm near Deer Creek. Ella Mae Goebel and Howard Reusser were married on May 20.—Corr.

—**Bedminster, Pennsylvania:** Elvin Moyer, Jr., who is a member of the Deep Run New Mennonite Church, was recently elected president of the Future Farmers of America of the state of Pennsylvania. Elvin, who is eighteen years old, is now the leader of the 8,200 Future Farmers of America in Pennsylvania. His parents and grandparents are also members of the Deep Run congregation, and today the three generations are engaged in farming land which has been in this Mennonite family for over a century. Elvin's supervised farming program has earned for him a labor income of over $1,400 for the first three years in the vocational agriculture course.

—**First Church, Colfax, Washington:** Twenty-two of our members attended the Pacific District Conference at Aberdeen, Idaho. All twenty churches of the district were represented, with eighteen ministers present. Rev. P. D. Unruh, and Mrs. Unruh, and the younger members of the family left Aberdeen for a visit with relatives and friends in Hillsboro, Kansas. —Mrs. Horace D. Rogers, Corr.

—**Bethel Mennonite Church, Lancaster, Pennsylvania:** Three new members were admitted on June 6. This now brings the church membership to fifty-five, in comparison to that of thirty-six at the beginning of this year. The Mennonite Biblical Seminary Quartet visited us on June 9.—Corr.

—**Grace Church, Dallas, Oregon:** Our pastor, Homer Leisy, was called to his heavenly reward on June 10. The majority of our Grace Bible Institute students have returned to assist in the home church. The Bethel College A Cappella Choir made its appearance in the high school auditorium lately.—Mrs. Earl W. Smith, Corr.

—**First Church, Burns, Kansas:** Mr. and Mrs. Henry Buller, who spent considerable time in Europe doing relief work, spoke to us about their experiences on June 27.—Mrs. A. M. Hiebert, Corr.

—**Friedensfeld Mennonite Church, Turpin, Oklahoma:** Dr. Dan Gilbert, of Washington, D. C., a newspaper editor, radio minister, book writer, and travelling evangelist, told us of world affairs and happenings in Washington and Bible prophesy in meetings held in the Turpin High School, June 16-20. On Sunday, a goodly number from Hooker, Balko, and Kismet were also present. Remarks such as the following came from the audience: "How can it be that we are left in such darkness concerning world affairs?" Forty-five students were enrolled in our Vacation Bible School. These mastered a total of 684 Bible verses.—Mrs. J. I. Koehn, Corr.

—Lorraine Avenue Mennonite Church, Wichita, Kansas: Seven full-time and two part-time workers taught in our Daily Vacation Bible School, which had an enrollment of sixty-eight. Seven attended the council of churches observation school and three received credit from the International Council of Religious Education. —Corr.

—William Dyck, of Reedley, California, was a visitor at General Conference Headquarters recently. He was on his way to Minneapolis and plans to return to California in September.

—First Church, Allentown, Pennsylvania: Since Rev. Nyce read his letter of resignation as pastor of the Allentown-Upper Milford charge on May 9, effective September 1, the church council has been considering the idea of our church calling its own full-time pastor. There has been a growing conviction in our congregation that in order for our church to grow and better serve the community it should be independent. At a special meeting on June 20, the congregation voted almost unanimously in favor of dissolving the the charge and becoming an independent church.—Mrs. LeRoy K. Weidner, Corr.

—Grace Mennonite Mission, Prince Albert, Saskatchewan: On June 6 we had our first baptismal and communion service. Fourteen partook of the Lord's Supper. Rev. G. G. Epp, Rosthern, member of the General Conference Home Mission Board, officiated. This work was begun about two years ago. The pastor is Rev. Isaac Epp.

—Topeka Church, Topeka, Indiana: Rev. and Mrs. Esko Loewen and daughter, have moved into the parsonage. A large number of the congregation were present at a reception in their honor in the church parlors on June 24. Dr. J. E. Hartzler, of Goshen, Indiana, was guest speaker. A large group from the congregation attended the farewell services for Rev. and Mrs. Russell Schnell and daughters held in Goshen. The Schnells plan to do missionary work in the Belgian Congo. The C. E. Society gave a program at the Silverstreet Church, near Goshen, Indiana, on June 27.—Opal King, Corr.

—Herold Church, Bessie, Oklahoma: We had unusually heavy rains in this vicinity June 20-27. The funeral of seven flood victims was held in the near-by M.B. Church at Corn, on June 27. These all drowned when a wall of water hit their car near Hydro. The "Go Ye" Daily Vacation Bible School Association taught Bible School in five places with about 150 pupils enrolled and sixteen teachers active. Missionary Frank Mannings were the speakers at our Children's Day and Mission Festival held in our church on May 30. —Mrs. Herman Horn, Corr.

—Alexanderwohl Church, Goessel, Kansas: This church was the scene of a double wedding anniversary on June 20, when Rev. and Mrs. C. C. Wedel observed their golden anniversary and Rev. and Mrs. Phil. A. Wedel celebrated their silver anniversary. In his opening address, Rev. David Wedel, son of Rev. and Mrs. C. C. Wedel, said, "The house of life must stand on a foundation of faith. The right way to believe in God is to trust Him and make our plans accordingly. The wrong way is to make our human plans first, then pray that they be right." Rev. P. P. Wedel, of Moundridge, based his address of the afternoon on the thirty-fourth Psalm. Each of the honored couples received a valuable Bible and a lovely platform rocker. A reception followed the program with many guests filling and refilling the spacious church parlor in the basement. The members of the Mission Band, a youth organization of the church, served a bounteous supper to all the guests.

—Arlington Church, Arlington, Kansas: Church members gathered at the home of Mr. and Mrs. Ted Linscheid (Lydia Gaeddert) who were married June 6, for a "housewarming," Tuesday evening, June 22. The group presented the couple with a table lamp.—Mrs. Lester Ewy, Corr.

—Aaron J. Epp, pastor of the Inman Mennonite Church, Inman, Kansas, is sending out a quarterly pastor's letter to non-resident members. In the first issue he suggests that the church would also be glad to send the church bulletin to non-resident members if they should so desire it. Non-resident members are urged to affiliate with a church of their liking, particularly a Mennonite church if there is one in their vicinity.

—Bethel Church, Hydro, Oklahoma: On June 22, Hydro had its worst flood in forty years. The water swept over the highway, undermining it and swallowing slabs of concrete. People drove into this death hole before they realized the danger. Some sought refuge in farm homes, while others were swept off the tops of cars and lodged in trees. Nine friends of Rev.

(Continued on page 10)

HOME MISSION BOARD SENDS GESANGBUCH TO GERMANY

By special arrangement between the Home Mission Board and the Mennonite Central Committee, three hundred copies of the German GESANGBUCH, published by the General Conference Board of Publication, are being shipped immediately to Europe for distribution among leaders of refugee groups. If we are not greatly mistaken, there will be a great many of these refugees to whom the words of the Psalmist will take on a new meaning, "Sing unto the Lord a *new* song." These refugees, many of whom have grown up through the years have known nothing except persecution, shut-downs of printing presses, foreclosures of publication houses, and have spent endless months on treks of persecution and escape, will also find some *old* songs—old chorales which in generations past have sprung up in the human hearts of men who are confined in torture chambers, who hid in caves, "of whom the world was not worthy."

New songs and old songs—but deep songs, all of them, of human suffering, joy, inspiration, and heavenly vision. Old songs and new songs—carried forward from generation to generation via the printed page! No, "Man shall not live by bread alone."

REV. J. W. NICKEL FAMILY TO FLY TO PARAGUAY

The Board of Home Missions of the General Conference extended a call to Rev. and Mrs. J. W. Nickel, formerly of Bethel College and Buhler, Kansas, to serve two years among our Mennonite brethren in Paraguay.

It was considered essential for efficient service to ordain Rev. Nickel as Elder. This service took place Sunday afternoon, June 27, in the Zoar Church, Langham, Saskatchewan. This is the home church of Rev. J. W. Nickel, and his father, Elder J. J. Nickel, had charge of the service and performed the ordination for his son, using I Tim. 4:12-16 as text. Rev. G. G. Epp, Rosthern, Saskatchewan, representing the Board of Home Missions, preached the sermon, basing his thoughts on I Cor. 4:1-2.

The Zoar choir, under the direction of Karl Enns, rendered a number of appropriate selections. At the close of the service, Rev. J. W. Nickel responded using Ephesians 6:18-20 as his text. A fellowship meal was served in the basement of the church, and the many friends extended felicitations and the Lord's constant nearness for their assignment.

Plans for Trip

Rev. and Mrs. J. W. Nickel with their two small daughters, Gwendolin and Lois aged five and two years respectively, will arrive at MCC, Akron, Pa., July 16. Menno Travel Service has made all arrangements for the trip by plane. Sunday July 18 the Nickels will be in some of the Eastern District churches. July 20 is the date they are to leave New York for Rio de Janerio. Their first stop is to be Sao Paulo, Brazil, where they are to visit with Rev. and Mrs. J. E. Kaufman. From there they will fly to Curitiba, Brazil where they are to visit all the General Conference churches. After this the flight will be continued and concluded in Asuncion, Paraguay.

Rev. Nickel is to visit all the colonies, but he is expected to spend as much time as possible in the new Colony, Volendam before 1949. Plans after that will have to be made according to needs.

Our prayer is that, if it be the Lord's will, the Nickel family might enjoy good health and Brother Nickel might be able to help many to attain to a higher spiritual life. Friends who might wish to write may address: Rev. J. W. Nickel, Mennonite Central Committee, Casilla de Correo 166, Asuncion, Paraguay.—Faithfully yours in Christ, A. J. Neuenschwander, Secretary.

Young Germans sitting in a "youth parliament" some time ago threatened the Württemberg state parliament with a demonstration if it did not pass a law that conscientious objectors would not be punished during wartime. The young people also demanded that a paragraph outlawing war be added to the state constitution.

Northern Dist. Conf. Con

reported by

THE fifty-fifth session of the Northern District Conference convened at the Bethel Mennonite Church, twenty miles north of Wolf Point, Montana, June 5-9. This conference brought the delegates to the Western edge of the district, only some forty-five miles from the Canadian border. It was quite an undertaking for a congregation of less than eighty members, but everyone was well cared for. We observed that some of the local church members entertained as many as twenty-four guests for the evening meal! We also learned to appreciate the distance Montana folks have to drive. Since the Bethel Church was too small to accommodate the group, the evening meetings were held in the High School Auditorium in Wolf Point; this involved driving a round trip of forty miles each day — that is, if you didn't happen to stay farther away than the Bethel Church.

Conference Theme

The theme of the conference was "The Moral Attributes of God." Instead of inviting a guest speaker for the conference, ministers within the conference were assigned topics and spoke inspiringly on such subjects as: "The Holiness of God," "The Truth of God," "Love of God," "The Eternal Purposes of God with Man," "The Perfection of God." We were all made to realize again how challenging and practical these great doctrinal studies can be.

Statistics

The total membership of the Northern District Conference now stands at 5,780. The grand total of all contributions is $424,613.72, near a half-million dollars. These contributions show an increase of $105,706 over last year's total contributions. Some other significant variations in the general picture of giving in the Northern District are: a decrease of about $5,500 for home missions and an increase of $6,300 for foreign missions. The writer rubbed his eyes when he saw the next figure on education: schools and education shows an increase of $19,269 over last year; Emergency Relief has increased about $33,700. As the past secretary of our conference, Mr. Henry M. Harder, who supplied these figures, pointed out, these totals indicate the trend of the times and also reveal the flexibility of our program of giving. Mr. Harder also called attention to the Bethel Church at Wolf Point, the host church, stating that this church tops the list on average per member giving; this year it was an average of $289 per member; last year it was even more, $436 per member!

Delegates

The conference at Wolf Point was not a large one, due probably to the fact that it was off to one side of the district. There were 90 delegates in attendance representing 195 votes and 32 congregations.

City Missions

The Evangelization Committee (called Home Mission Board in other districts) has launched out into

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city mission work where it hopes to reach scattered Mennonite families. Such work has recently been undertaken at Frazier, Montana, by Mr. and Mrs. Rudolph Toews; at Glenndive, Montana, by Mr. and Mrs. Leonard Harder; and at Wolf Point by Mr. Lawrence Goertz. At Frazier the conference has been offered a church building for missionary purposes among the Indians on the Reservation there. A city mission has also been started at Sioux Falls, South Dakota.

Conference to Incorporate

The offer of property to the conference compelled the conference to consider the matter of incorporation. Its Executive Committee was therefore empowered to arrange for the incorporation of the conference.

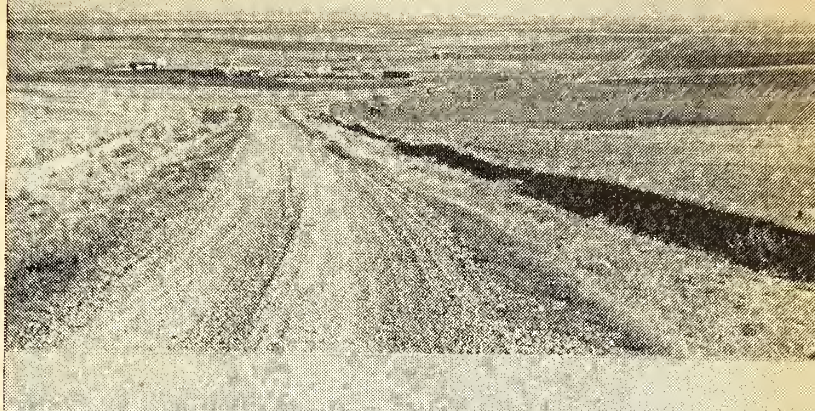
Conscription

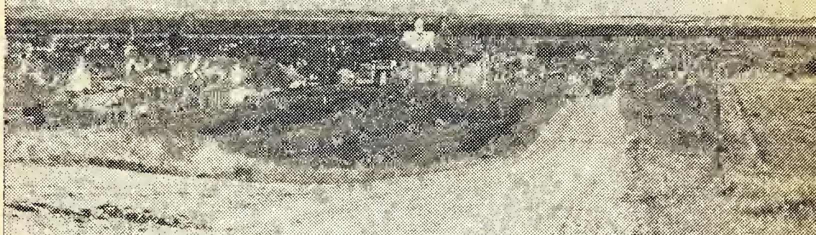
It was resolved that the Northern District support any plan which the Mennonite Central Committee would recommend for conscientious objectors in the event of peace-time conscription (which now is a reality). The secretary of the conference was also authorized to prepare a statement, restating our position in regard to military training and send it to the proper authorities in Washington.

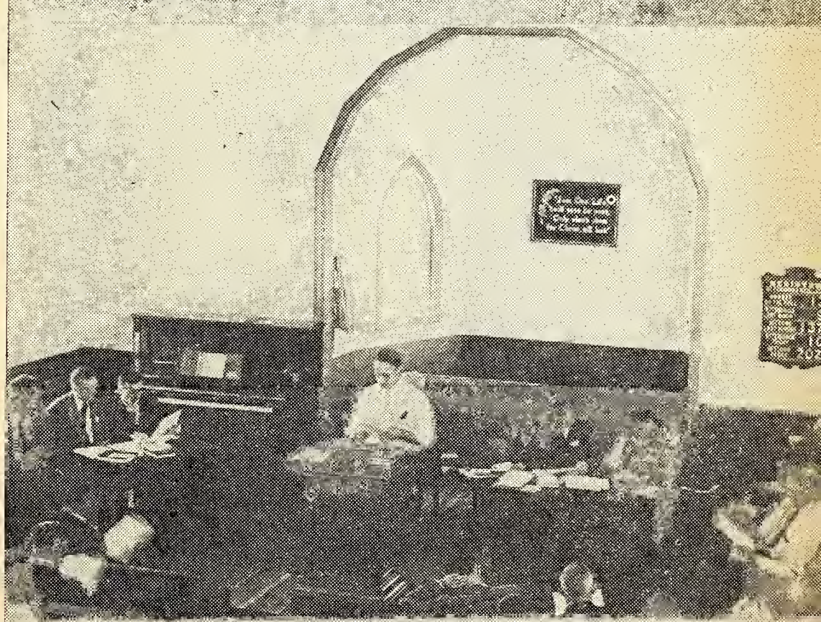
Dr. S. F. Pannabecker was a guest of the Conference and forcefully presented to us the challenge and needs of our Mennonite Biblical Seminary at Chicago. Other guests from a greater distance were Rev. Erwin Wedel and Miss Elizabeth Foth.

Young People

Besides the work carried on in cooperation with the Young People's Union of the General Conference and publishing within the district a paper called, **The Northern Light,** the young people elected a special retreat committee to make plans for the 1949 All-District Retreat. A special







Top down: Country north of Wolf Point. Wheatland as far as the eye can see.—Town of Wolf Point as seen from the north. Missouri River and hills in the background.—Conference in session in the Bethel Church, twenty miles north of Wolf Point.—Bethel church building.—Milton Whiteman, American Indian pastor of Lame Deer, Montana. (Pictures through the courtesy of Dr. S. F. Pannabecker) project undertaken is the purchase of a public address system and wire recording for the Montana mission field.

Mission Society

Mrs. Orlando Waltner spoke to the members of the Ladies Mission Societies on the difference God makes in the homes of people in India. Mrs. Alfred Habeggar spoke about the power of God on the mission field. This was followed by an interesting and active panel discussion on "The Work and Activities of the Women's Missionary Societies."

Officers

The new conference president is Rev. J. J. Regier of Freeman, South Dakota. The vice president is Rev. Erland Waltner of Mountain Lake, Minnesota; secretary, I. A. Derksen of Huron, South Dakota; and statistician, H. M. Harder of Butterfield, Minnesota. The conference will meet next time at the Bethesda Mennonite Church, at Henderson, Nebraska.—Willard K. Claassen

(Continued from page seven)

Kaufmans stayed in one tree all night. Eleven persons were drowned.—Wilfred Ewy, Corr.

—**Mennonites and Brethren and Friends and Schwenkfelders** again got together on July 10 in a Friends' Meeting House at Jenkintown, Pennsylvania. Freeman H. Swartz gave a message on "Some Basic Christian Convictions." In the evening Clyde W. Taylor, Secretary of Affairs of the National Association of Evangelicals, gave an address on, "Christian Action in the Nation's Capitol."

—**West Zion Church, Moundridge, Kansas:** Our church has voted to adopt the Minister's Pensioning Plan as suggested by the Pension and Minister's Aid Committee.—Mrs. Ernest Miller, Corr.

—**Rev. Albert Penner,** pastor of a large Congregational Church in Mount Holyoke, Massachusetts, is one of the twelve or so men who will represent the Congregational Church of the United States at the World Assembly of Churches at Amsterdam, this summer.

—**Brudertal Church, Hillsboro, Kansas:** Our church was host to a peace institute sponsored by the young people of the Friedenstal, Lehigh, Johannestal, and the First Mennonite Church of Hillsboro, on June 22. Rev. Lester Hostetler was moderator of a panel discussion on the subject of, "How May I Best Serve My God, My Fellowmen, and My Country in such a Time as This." Henry Guhr, Harvey Jantz, Mrs. David P. Ewert, and Wm. Hiebert, took part in the discussion. It was brought out that we must have a will to do the right which will help to create love and peace amongst our fellowmen. In order not to let our young people drift away from their homes and churches we must inaugurate recreation that is constructive for mind and body. One suggestion was that the high schools and churches should cooperate in planning their activities in order not to take the interest away from the churches. The desire was that another institute like this be held in the near future. —Corr.

—**Bethel Church, Mountain Lake, Minnesota:** Rev. J. Hudson Taylor, grandson of the founder of the China Inland Mission, was the speaker at our mission festival and Children's Day, June 27. The offering for missions amounted to $2,500. Fifty young people attended the tenth annual young people's retreat which was held at the Stony Point Bible Camp, June 13-18. Rev. J. J. Regier, of Freeman, South Dakota, Rev. L. R. Amstutz, of Mountain Lake, and Mrs. John P. Suderman, of Mountain Lake, were the leaders. Our pastor, Rev. Erland Waltner, has completed his studies at Eastern Baptist Seminary, Philadelphia. Last Sunday a Knabe grand piano was dedicated.—Helen Penner, Corr.

—**Salem Church, Freeman, South Dakota:** The annual Sunday school picnic of the North, South, and Bethany churches was held on July 5, with a varied program in the forenoon, picnic lunch, and recreational activities in the afternoon. Mr. and Mrs. Charles Kauffman, of North Newton have been visiting in this community where they formerly were members of our church. Mr. Kauffman is curator of the Kauffman Museum on the Bethel College Campus. Rev. Willard Claassen and family plan to leave for a month's rest and vacation at the parental homes in Kansas. —Correspondent.

—**Johannestal Church, Hillsboro, Kansas:** Dr. Ralph Kauffman, of Bethel College, talked on, "The Inner Peace," as he brought us the morning message while Rev. J. M. Regier was convalescing from an operation. This year we are having our Sunday evening union meetings out in the country where it is quiet and peaceful. During July they will be held on our church grounds, and during August on the Brudertal Church grounds.—Mrs. Arnold A. Plenert, Corr.

—**Walton Mennonite Church, Walton, Kansas:** "Some Differences of Modernism and Fundamentalism," were discussed at the evening service on June 27. The pastor is beginning a series of messages on Ephesians.—Ella Voth, Corr.

MENNONITE BIBLICAL SEMINARY

President S. F. Panabecker has announced a new appointment to the faculty of next year. Dr. Franklin H. Littell of the University of Michigan will teach during the third quarter of 1949 as special lecturer in Anabaptist Studies. His research at Yale University in the Anabaptist conception of the church has attracted wide attention in Protestantism in general and in the various branches of Mennonites. He has lectured at Goshen, Bethel, and Mennonite Biblical Seminary. He is a graduate of Cornell College in Iowa, Union Theological Seminary, and Yale University.

This week the Young Adult Conference was the outstanding event in the life of the school. On Friday night the group attended a service in the K. A. M. Temple of the Jewish faith.

The Summer Service Unit has arrived and will be here for the remainder of the summer.

The Washington Scene

By Paul Goering

July 6. Last week representatives from twenty-one church and pacifist organizations met in Washington to discuss problems of COs under the new draft and also means for providing them with information, counsel, and advice on the draft, classification and appeal procedure.

The Mennonites and Brethren plan to continue the National Service Board for Religious Objectors as a centralized agency with an enlarged staff to serve anyone who asks for information or assistance and to send out information on regulations to ministers or others assisting COs. Churches and pacifist organizations can join the NSBRO in whatever capacity they desire.

War Resisters and Fellowship of Reconciliation people stated that neither the NSBRO because of its past CPS connections nor a new agency with its present ideological basis of cooperation with the draft could fully serve them or some of the COs they represent. These groups plan to organize an agency which will help defend any draft objector who refuses to register or otherwise cooperate with the draft on ground of conscience in its broadest form.

General Hershey, prospective head of the Selective Service System, spoke in the afternoon and answered questions. He stated that of the five million men required to register Selective Service will not bother to send Classification Questionnaires to veterans or married men who are deferred by law but process only those who will be eligible for induction.

Selective Service plans to register by age groups eighteen through twenty-five-year old men between August 16 and September 15. The law permits inductions after September 22 but Selective Service has not indicated how soon they will begin.

June 28. Under the Displaced Persons Act of 1948 passed by Congress in the closing days of the session a maximum of 220,000 D. P.s can be admitted as permanent residents into the U.S. between July 1, 1948, and July 1, 1950.

A displaced person is one who was forced from his residence as a result of the war and who cannot return to his country because of persecution or fear of persecution on account of race, religion, or political opinions. To be eligible a D.P. must be a concern of the International Refugee Organization and must have entered Germany, Austria, or Italy between September 1, 1939, and December 22, 1945. D.P.s in the Russian zones after January 1, 1948, are not eligible.

Each D.P. must also qualify under the immigration laws of the U.S. and in addition have assurance of employment and safe and sanitary housing without displacing anyone else from such employment or housing. The spouse and unmarried dependent child or children under twenty-one years of age of an eligible D.P. are also eligible if they otherwise qualify.

The Act specifies that at least 40 per cent of the visas must go to D.P.s from Estonia, Latvia, and Lithuania instead of being issued equitably on the basis of the proportion which the D.P.s of any nationality bear to the total number. This was one of the bitterly fought points on which the House conferees yielded to the Senate in order that any D.P. bill could be passed at all. The effect of this is said to discriminate against Catholics but chiefly against Jews.

Under preferences established by the Act at least 30 per cent of the visas must be issued to D.P.s in agricultural pursuits. Within the preferences priority is given first to D.P.s who bore arms against the enemies of the U.S. in World War II and second to those located in D.P. camps and centers. Mennonites generally will not qualify under these priorities because they neither bore arms nor have they entered the IRO D.P. camps. The Mennonites in the MCC camps are only the extreme hardship cases who are unable to sustain themselves on the German economy. However, because of IRO recognition, their high proportion of farmers, and the MCC machinery well-organized for processing D.P.s abroad and resettling them in the U.S. Mennonite D.P.s will likely benefit from this legislation.

A three-man Commission appointed by the President with Senate approval will administer the Act and deal with the complicated problems. A thorough investigation and written report covering character, history, and eligibility of each D.P. must be prepared by the Government before he can be admitted to the United States. Regular immigration officials will handle most of this procedure.

SISTER HILLEGONDA SAYS THANK YOU

Newton, Kansas, July 6.—My hundredth birthday is over. Through God's grace I had a very nice blessed day. Many came to greet me. I got many nice flowers, cakes, some very nicely decorated, and other tokens of kind remembrance—about three hundred letters and cards. I was honored by a letter from our governor.

Mission workers and societies, relatives and friends in different countries were so kind as to send me birthday greetings. It is not possible for me to write to everyone, but I greet all through this writing and say "thank you."—Hillegonda v. d. Smissen

MENNONITES WORK WITH EUROPEANS

Mennonite young people are engaging in voluntary service projects in Hamburg and Roenneburg, Germany. American volunteers are working with a number of German young people and some non-German Europeans. The enterprise is meeting with the wholehearted approval of the city and the military government.

MENNONITES FEED PARAGUAYAN CHILDREN

The Mennonite Central Committee has reopened a feeding project at Itacurubi, Paraguay. Four hundred children are fed daily on the average. Almost two-thirds of them are boys. The MCC desires to provide a service in Paraguay which reaches the Paraguayan people, rather than only the Mennonite colonists.

Calendar of Coming Events

July 16-22. Junior retreat at Camp Men-O-Lan.

July 23-25. Retreat for married people at Camp Men-O-Lan.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

Aug. 16-22. Western District Young People's Retreat. Camp Wood, Elmdale, Kansas. Leaders: Albert Gaeddert, Jacob Enz, H. A. Fast, "Ozzie" Goering, Sam Goering, Menno Harder, Eva Harshbarger, Jim Hean, Walter Jost, Amelia Muller, Gerhard Neufeld, and Ronald von Riesen.

Aug. 22-29. Western District Intermediate Retreat. Place and leaders as above.

Aug. 28. The Camp Henry, Downey, and Harrisburg C. P. S. reunions, Lower Deer Creek Mennonite Church near Kalona, Iowa.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

EASTERN DISTRICT QUARTERLY CONFERENCE

The First Quarterly Conference of the 1948-49 fiscal year of the Eastern District will be held in the Saucon Mennonite Meeting House on Monday, July 26, at 2:30 and 7:30. Prior to that — at 11:30 a. m. the ministers and wives will have a fellowship dinner at Meyer's Restaurant near Quakertown. This will be a farewell dinner for the Howard G. Nyce family and a "welcome home" to the Arthur Rosenberger family. —W. Shelly

ATTENTION — All Ladies' Organizations!

Mrs. J. H. Miller has been elected as our shipping clerk and all materials for the Congo, such as rolled bandages, baby layettes, and hospital linens are to be sent to her after August 1, 1948 at 17 Clinton Place, Normal, Illinois.—(Signed) Mrs. C. E. Rediger, Secretary of C.I.M. Auxiliary

Book Notes

PEACE OF MIND, by Joshua Loth Liebman, 1946, Simon and Schuster, New York. $2.50.

At times you'll find yourself arguing with the author of this book; at other times you'll be saying hearty "amen's." When you have finished the book you will probably say that it was good that you and he met in this book that has been the best seller of non-fiction recently.

Dr. Joshua Loth Liebman, a reformed Jewish rabbi and one of the leading radio preachers in America today, points out in this short but helpful book of two hundred pages that one of the great causes of the restlessness in the lives of people is the tendency to deny and choke emotions rather than channel them.

Dr. Liebman does not try to make a case of Judaism, nor, of course, for Christianity though he draws insights from both. (The fact that the author is a Jew should not hinder us from hearing what he has to say; for mature people read a book like they eat chicken—eat the meat and throw away the bones; and to put it metaphorically, this book is not a bony chicken.) His main problem is to show that in so many areas of life today, and particularly in the area of religion we have denied or misinterpreted the role of the emotions, and that with the insights of clinical psychology and psychiatry people may be helped to find inner harmony.

The author discusses the abnormal expressions of emotion and the normal role of emotion involved in conscience, fear, bereavement, death, love and hate, and faith in God.

The book will be helpful to people who have difficulty understanding the working of their consciences, to people who have unexplainable fears, to those trying to surmount feelings of inferiority, to those who are afraid that religion and the church have been made unnecessary by psychology, to those who wonder how much emotion they should express in bereavement, to those who think that faith in God is not respectable intellectually.

The author makes the surprising statement that we do not love others more because we do not love ourselves enough. All of us know ourselves to be full of tensions, passions and thoughts for which we hate ourselves; in that situation we cannot help others. Liebman suggests that if we understand that these are the common experiences of man we will come to live above them; of course, he insists that this understanding must lead to a creative renunciation of those manifestations of our emotions that hinder us in the fulfillment of God's purpose for us. Sublimated expression rather than ascetic and agonizing repression should be the rule. In all this, however, one has the feeling that the matter of forgiveness and the Christian doctrine of atonement back of it, which of course a non-Christian Jew would be reluctant to mention, are conspicuous for their absence. For, understanding that we are all sinners—seeing that we are all "in the same boat" — may give a sense of release, but will it satisfy a conscience stained by evil?

Of course, the author is not presenting a Christian theology and it should be stated that for the Christian this book will be helpful only as he relates the materials to his knowledge of the Christian way of life.

The best chapter in the book as far as the reviewer is concerned is entitled "Grief's Slow Wisdom" in which the author discusses bereavement. He shows why the present tendency to avoid expression of grief is dangerous and unnatural. Grief is bound to come to the surface naturally or otherwise. The true way of healing and peace of mind lies in the sincere expression of the amount of grief we feel. His suggestions on situations where small children are close to the bereaved one are unusually good.

This book will prove very valuable to Christians who wish to maintain a faith relevant to the world's deep needs.—Jacob J. Enz

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"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
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Editor
Esko Loewen
Topeka, Indiana

The Christian Life

by Ramon Jantz

One of the greatest sermons ever preached we find recorded in Matthew chapters 5,6 and 7. This all important sermon, which so wonderfully teaches the ideal way of Christian living was delivered by one whose life had neither spot nor blemish and coincided perfectly with what he preached. Therefore we must agree that he taught as one having authority, and if so why are we not obedient?

"Therefore whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man, which built his house upon a rock: and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a man, which built his house upon the sand: and the rain descended and the floods came, and the winds blew, and beat upon the house and it fell: and great was the fall of it." Unto which men are we likened? Certainly our desire is to be as the wise and not as the foolish and certainly we would not build upon the sand but rather upon the rock, "Christ Jesus." Then it is most important to stress the true Christian way of living as taught by Jesus. The problem which however confronts most young people is "How can we live a life that is in harmony with that of Christ and His teachings. In church on Sunday morning, at a Christian meeting in the week, in Bible school or even in a Christian college it is usually not so difficult to "Seek first the kingdom of God and its righteousness." What about the time spent away from these places? God has given every person twenty-four hours a day, seven days a week; what His children do with this time is most important, not only to themselves but also to their fellowmen.

While individual Christians and individual church groups have long caught the vision of their responsibilities and have thus taught the way of true Christian living, by far the majority have neglected it entirely. In our own Mennonite churches, too, it seems difficult, especially for the young people to live a life worthy of two doctrines or the overemphasizing of one and undermining the importance of the other, namely, "New Birth" and "The Christian walk."

Some have tried in vain to live a good, pure, Christ-like life because they have not Christ in their hearts. That is they have not experienced new birth; Christ has not been accepted as personal Saviour and Lord. If anything is to grow it must first have life, and likewise if we wish to grow in grace and knowledge of our Saviour we needs must be born again. Now then if we have great difficulties in yielding to the will of the Lord, let us make certain that our relationship with God is right and humbly accept the finished work of the Lamb.

On the other hand some have expected that with new birth ended all trials and temptations and that all was now finished. One had no more to do but tell others what Christ had done for them, forgetting that even the disciples of Jesus had to be reminded to watch and even they needed to be taught the way of Christian living. It is not either the new birth, or the Christian walk. No, not one or the other, but both are essential in pleasing our Creator and attaining the heavenly home. Since God's word is the final authority for all Christian doctrine we should follow the pattern of true Christian living as it is given to us in the Scriptures. To help us follow this pattern, I would suggest three musts which should follow new birth.

The first is Prayer, Someone has said "Prayer is the breathing of the Soul." A Christian's life can not thrive without ceaseless, prevailing prayer. If you would live true to Jesus, then you must talk with Him.

Secondly the Christian must *Study,* Paul writes to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The Christian should search the Scriptures daily and yield to the Holy Spirit as He enlightens the understanding. If you would live true to Jesus, then you must learn of Him.

Thirdly the Christian must *Serve.* Jesus said, "Whosoever will be great among you, let him be your servant." Here is the all important way of finding Christ real. No doubt, humble Christian service will do more in helping one live a true Christ-like life at all times then anything else. Christian service will inspire us to be concerned about the lost and dying world. It will prompt us to pray. It will teach us to live peacefully with all men. It will lead us into closer fellowship with God and His children. It will keep us occupied to the extent that we will have no time for worldly pleasures, and as we faithfully serve sin will flee. The opportunities are many. Voluntary service is a great venture for God and is especially adapted to give young people an opportunity for service. If you would live true to Jesus, then you must serve Him.

If we as Christian young people would lead a well balanced, Christ-like life, and if all who come from a peace church would be faithful "Doers of the word" living, teaching and preaching the whole Gospel, our mission as a peace church would be more effective and our life would certainly be more pleasing to our Master.
—Ramon H. Jantz, Drake, Saskatchewan, Canada

1948 Goodwill Christmas Bundles

Merry Christmas in the summertime? Why should anyone say "Merry Christmas" now? Because so many children in other lands cannot have a happy Christmas unless we help them and because it takes so long to send the bundles across the ocean we must get our 1948 Goodwill Christmas Bundles ready *now!*

Many of you shared last year with children in need. Some of you received thank you letters from those who received your bundles. We are always made happy when we know that others are happy. Reports sent back tell us of the great joy the Christmas Bundles gave:

"For some it was the first time they had gotten anything like a personal package to open and to enjoy."

"He could not say thank you because of the tears, but he could grasp my hand with deep gratitude."

"I wish you might have seen his happy face as he opened the bundle."

"How I wish the people back home could have seen the shining eyes, the happy smiles, and could have heard the heartfelt thank you's which were spoken."

"My children were so happy; they jumped as high as the table."

"You may be sure that the children and the tiny tots, too, will not forget you in their childish prayers."

"It is also a part of Christmas to receive; to be able to take back the thank you's and to be able to receive the gifts they want to give you as a few eggs, a quart of milk, walnuts, apples, flowers, etc."

"As the American children have given you these useful gifts 'In the Name of Christ' the best way you can show your appreciation is by using these things in the right way, for they have been given to help you."

Happy French girl with Christmas Bundle

"One little girl was so bashful that she couldn't get up courage to come forward for her bundle. The teacher said afterward that this little girl was simply overcome with emotion that she, the worst girl in the school, should get such a package."

"The New Testaments included by MCC were a fitting and most valued addition. They showed far better than any words could, the spirit in which these gifts were sent."

These are just a few parts of the letters and reports sent to MCC telling how your Goodwill Christmas Bundles were given out and received. All of the relief workers wrote to say that the bundles were *so* lovely, but that they did not have *enough* bundles for all the needy children.

You have an opportunity to share your Christmas joys and help needy children to have a Merry Christmas this year. There is a possibility that you may be able to start interesting correspondences with friends overseas.

You can pack bundles for children between the ages of one and sixteen years. Your gifts should be wrapped in turkish towels and pinned with safety pins. Before you pack your bundle, be sure to follow the directions in the folder which tells what to put into the bundle and how to pack it. If you have not already received this descriptive folder telling all about 1948 Goodwill Christmas Bundles, write to:

GOODWILL CHRISTMAS BUNDLE PROJECT
MENNONITE CENTRAL COMMITTEE
AKRON, PENNSYLVANIA

Those living in Canada should write to

GOODWILL CHRISTMAS BUNDLE PROJECT
MENNONITE CENTRAL COMMITTEE
223 KING STREET EAST
KITCHENER, ONTARIO

Each bundle must have attached to the outside of the towel the Packing Label which is to be cut out of the folder. After the bundles arrive at the MCC office, Testaments in the various languages will be added to the bundles before they are packed for shipment. In order that our relief workers can distribute the bundles to children at Christmas-time, all your bundles must be sent in BEFORE AUGUST 14, 1948.

These bundles will be sent to the various countries where there is the greatest need. The workers will then distribute your bundles of Christmas joy "In the Name of Christ."

Draft Registration May Begin August 16

On June 24 the President signed the Selective Service Act of 1948. This law has many implications affecting the young men of this country, and in particular those who for conscience sake are opposed to military service. The Selective Service Act contains a provision for conscientious objectors which reads as follows:

> "SEC. 6 (j) Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code. Any person claim-

ing exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the armed forces under this title, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such noncombatant service, be deferred."

It is expected that registration of all men between the ages of eighteen and twenty-six will take place beginning about August 16. Details on the exact procedures to follow and the forms to be filled out are not yet available, but attempt will be made to keep pastors of congregations informed on the essential information as it becomes available. The deferrment of conscientious objectors is a provision which should be considered a serious responsibility, on the part of the individuals so deferred, as well as the entire church.

HERE IS A C. E. TOPIC

"U. S. prisons—a Disgrace," is a subject that could well be discussed at some C. E. meeting. If we do not go as far as visiting those in prison, we might as well go so far, however, as to concern ourselves with some of the conditions in our federal prisons.

In them prisoners are kept in steel cages. Unsanitary conditions frequently prevail so that the same facilities are shared by the diseased and the undiseased and the flies. Routine is very rigid, and guards may take more than their authority. Men go insane in these institutions. Prisoner's mail is intercepted coming in and going out, is read and censored, and his correspondence is limited to close relatives. He may write two letters a week and receive seven. During visiting periods his and his relative's conversation is listened to by a guard. He is not always allowed to receive the gifts sent him by his loved ones. Food is sometimes very unwholesome. One former C. O. prisoner reports that frankfurters with an eighth of an inch of green mold on them were frequently served. He also reports that he has seen inmates retch at the sight of food placed on their plates. Beating and torturing of inmates and the use of "strip cells" in the federal bureau of prisons is reported to be a fairly common practice. These conditions vary from prison to prison, but the men in charge of our prisons largely determine the kind of prisons that the country will have. These men are not always the most high minded.

If you want to find out more about federal prisons, get in touch with some conscientious objectors who happened to be in them during the past war, or write to **Alternative**, Box 827, Church Street Station, New York 8, New York. **The Reader's Guide** may also be consulted for various articles on federal prisons.

Made in America

In our local Rotary Club, we had as our guest Dick Amerein. Some of you saw him play football for K. U. I never saw a man handle a football like he did. I've seen him all over a field. He was one of the first back from the South Pacific. I told him I knew he probably could not talk like he could pack a football, but just to get up and tell his friends what he had done and seen. He was no speaker, he said, but he got up, and in 30 seconds he told us more than I have ever heard in a like time. I can see him now, standing there. It ran like this—

"I was up 15,000 feet when I got it. I managed to bail out before I hit, dropped in the water, saw as I was dropping an island about seven miles off. I started swimming as soon as I could cut loose. There were sharks. They came around. I did what I had been taught, slapped my hands or my feet together to make a noise in the water. The sharks would go away, come back again in about fifty yards. I kept swimming. I landed on the island, crept in the bushes, rested a bit, started looking around. I saw a Jap asleep. I dropped a big rock on him, bashed in his brains, saw the brains ooze out— a man asleep. It was me or him. I took his shoes, took his pistol. With his pistol I killed two other Jap officers, dodged others, ranged that island for seven days and nights. I was picked up, brought home. I still have that pistol, have it here——" and the crowd broke out in applause. But Dick stood there, white as a sheet, suddenly. He lifted a hand to still the handclapping, held up the pistol, read from it.

"Made for the Japanese Army
By Colt Arms Co., U. S. A."
And there was silence in that room.

—From *The Phi Delta Kappan*

240 in M.C.C. Summer Service

Word from Europe indicates that the group of Mennonite students and European Voluntary Service workers arrived safely and are proceeding on their itinerary of visiting, learning and working.

Thirteen MCC Summer Service Units have been opened in the U. S., Canada, Mexico and Europe. Approximately 240 young people have volunteered to participate in this work. This number does not include approximately 30 workers who are serving on a longer term basis in the year-round service projects.

Recently prepared has been a set of slides on the MCC Voluntary Service work in Mexico. These slides depict Mexican life and culture, the Mennonite colonies in Mexico, and the activities of the Service Unit. Write to Voluntary Service, MCC, Akron, Pennsylvania.

Mennonite Biblical Seminary
Bulletin Editor
4614 Woodlawn Avenue
Chicago Illinois

NOTE: When writing specify both old and new address.

Some Indian Test Papers

(The following are excerpts from tests given to students in India. They tell what the students have learned about Christianity. These questions were mailed to the editor by Miss Ada Stoltzfus of New Delhi, India. There have been some corrections in grammar and spelling.)

Question: What did "Remember the Sabbath day to keep it holy," mean according to the traditions? What does it mean to you?

"According to the tradition on the Sabbath day (you were) not permitted or allowed to take a burden equal the weight of a dry fig. On that day nobody was allowed to work. On the Sabbath day a tailor cannot thrust even a needle in his shirt. A man cannot take any burden which is light or heavy. But, if there is a father who has a child and because that child is small he cannot walk, then his father can take him on his shoulders. But, in the meantime, the child has a tiny piece of stone. And because the boy is on his father's shoulder and the stone is in that baby's hand, then its meaning is that the father carrying the stone breaks the Sabbath day? No, the father does not break the law of Sabbath day.

"Suppose one man is lame. His one leg is a wooden leg. And if he walks on the Sabath day, then he breaks the law of Sabbath day. No, he does not break the law of Sabbath day.

It means to me that what-ever is necessary to do on Sabbath day can be done. As on Sabbath day we can cook our food. We can give food and water to our animals. If anybody is sick in one village some miles away from our house and he calls us, then we should go. On the whole whatever things are really necessary to do on Sabbath day we can do."

Question: Explain the dispute about the Mosaic law.

"In Jerusalem there was a dispute about the Mosaic law that no Jew can become a disciple of Jesus if he is not circumcised. He can not sit or eat with them without circumcision. James was the leader and there were also Saul and Barnabas and Peter at the conference. James stood and began to say that Christ is for everyone whether he is circumcised or not. God has chosen every one. Jesus gave his life for everyone. Only the thing they can't do, i. e., they must not worship idols, nor eat the meat of dead things, etc. Thus in the conference it was decided that everyone become the disciple of Jesus whether Jew or Gentile. We must not keep the ceremony laws today because instead of every sacrifices which people did in ancient time to get salvation from their sin, we don't need that because Christ died instead of those sacrifices. He gave his blood for us. So we do not need ceremonial laws."

Question: "Tell of the life and character of Paul." (Answered by a Hindu student and not a Christian)

"Paul was a real follower of Jesus Christ. First he was the persecutor of the Christians, but he became the best lover of Christ. Due to this change his trust was real in Jesus.

"He put himself in preaching of 'good news.' He tried his best to spread the principles of Jesus. He was troubled and persecuted severely, but he went on his preaching.

"He was brave and bold also. He started on his journey with two friends only. He was not a coward due to the faith in Jesus. In reality Jesus helped him. He could make fiery speeches. He preached in such a way that the men of other religion were attracted towards him and became Christians. He was a good lecturer. He won the sorcerer, Elymus, and became famous. Although he was stoned and driven out, he did not fear a bit and worked regularly. He established so many churches in various places.

"I appreciated most in this course how Paul was changed and he preached boldly."

Peace Teams Plan Summer

Three peace teams met at Goshen College, Goshen, Indiana, during the week of June 21, for a week's joint study and preparation under the guidance of the Peace Section of the Mennonite Central Committee. A team sponsored by the (Old) Mennonites is visiting churches in the Mid-U. S. A General Conference team is visiting churches in western Canada. An M. C. C. team goes to Ontario.

Week-end institutes are being especially planned. An informal fellowship meeting with the young people on Friday evening, a discussion of peace issues on Saturday evening, and a program on practical applications Sunday afternoon outlines the general plan of the institutes.

DWIGHT PLATT WAS THE AUTHOR

The article, 'Human Rights — the Key to World Peace", which appeared on page fifteen of the June 29 issue of *The Mennonite*, was written by Dwight Platt of Route 2, Newton, Kansas. It was also erroneously stated that it won first place for him. This should have read second place. Dwight was a student in the Newton High School this past year.

Ramon Jantz lives in Drake, Saskatchewan. He has attended Rosthern Bible Acadamy and is this summer serving on a peace team which is visiting churches of Western Canada.

The Mennonite

Volume 63 — July 20, 1948 — Number 28

Pacific District Conf. Holds Forty-ninth Session

By Earl Salzman

Aberdeen, Idaho, June 23, 1948. The entertaining church, one of the largest in the Pacific District Conference with a total church membership of 356, is located in Aberdeen, an Idaho village of about one thousand inhabitants. The delegates were immediately made to feel at home by a formal weclome from the pastor, Rev. Henry Harder. With the continued hospitality and generosity on the part of the church membership, all delegates testified that the host church did her part well.

The Pacific District

The Pacific District Conference is composed of twenty churches located in the states of Washington, Oregon, Idaho and California. A glance at the map will reveal that there is a distance of approximately 1,700 miles between the churches of northern Washington and those of southern California. Some ninety delegates from these twenty churches with a conference membership of 3,408 were in attendance.

The Conference Theme

The Conference theme, "Ye Are My Witnesses," and the conference theme song, "Far and Near the Fields Are Teeming," with the addresses of Rev. A. E. Kreider, President of the Foreign Mission Board, and the messages of Mrs. F. J. Isaac from India, led the conference to take on a strong missionary tone.

Evangelism

Four churches in the district are not fully self-supporting. Two thousand and forty dollars is the amount allotted these four churches; one to receive two hundred and forty dollars and the three to receive six hundred each. In addition the Evangelization Committee is allotted two thousand dollars to carry on further evangelistic work. This committee is now to take over the office of "Pastor at Large" with more emphasis on evangelism.

District Planning and Coordination

A meeting of all the conference committees is to be held sometime during the middle of the conference year to consider ways of harmonizing the conference work. Fifteen thousand man miles is the estimated travelling distance. Four hundred dollars as travelling expense was placed in the conference budget to meet this item. This received strong support from the delegates.

Young People Move Forward

A budget of $1,990 was adopted by the conference young people. Of this amount $1,200 is to help in the support of Malcom Wenger, missionary to the Cheyenne Indians at Busby, Montana. Other items in the young people's budget are: Pacific District Conference $265; Pacific District Young People's Project $75; Missionary work $75; Volunteer Units $150; Mennonite $75; Puerto Rico $150. Mr. Elmer Isaak of Aberdeen, Idaho, was elected President for the coming year.

Women's Missionary Society

The Friday evening session of the conference was in charge of the Women's Missionary Society with Mrs. W. Harley King, President of the society presiding. Mrs F. J. Isaac brought a missionary message, in which she made the significant statement that, "many people in India are searching the New Testament with the hope of finding the power Ghandi had." The missionary offering received was $233. Mrs. W. Harley King has been re-elected as President for the coming year.

Our Educational Institutions

Reports from the Mennonite Biblical Seminary and Bethel College and the Educational Committee were read respectively by A. E. Kreider, P. K. Regier and H. B. Dirks. The reports concerning the Seminary and Bethel College reveal continued progress in these educational institutions. An increased student body calls for more facilities to meet the growing need in each of these institutions.

The Educational Committee stressed the importance of Teachers Training Courses in our churches; that the teaching ministry should be considered a God-given calling, that we need more of the old fashioned Sunday school conventions with a positive gospel emphasis. The report also expressed a desire for a closer tie-up with the General Conference Board of Education.

The Peace Committee

A panel discussion was arranged by the Peace Committee for the first meeting of the Conference. Rev. Clyde Dirks presided; those on the panel were: Willard Wiebe, P. K. Regier, Earl Salzman, Paul Roth and George Kopper. Vital questions were raised during the discussion. Many testified that this was one of the outstanding meetings during the entire conference. Later in the conference a report prepared by Rufus Franz was read by Rev. Clyde Dirks. The report emphasized that the doctrine of peace calls for a consistent Christian life at home in business, in the church, and community. A plea was made in the report that the conference loyally support our peace program, and it is understood that the peace committee receives the same consideration concerning traveling allowance as well as all other conference committees.

Conference Statistics

The statistical chart reveals that the total giving of all the churches for all causes was $224,679. The First Mennonite Church of Reedley, California, ranks highest in total contribution with the sum of $38,183. The Menno Church at Lind, Washington, stands highest by way of per capita giving with $286.88.

Officers Elected

Rev. Paul Roth of Barlow, Oregon, was elected President; Rev. P. D. Unruh of Colfax, Washington, was elected Vice-President; Marvin Linscheid of Aberdeen, Idaho, was re-elected Secretary and Jno. C. Jantz of Odessa, Washington, was re-elected Treasurer. The invitation extended by the First Mennonite Church of Upland, California, to hold the fiftieth Conference at that place was accepted.

Let the M.C.C. Invite Deferred C.O.s To Serve

While the draft legislation was being discussed there was concern on the part of C.O.'s that in event of passage they be permitted to operate a program of service in accord with their convictions. Now the government has deferred C.O.'s This puts the weight of choice on the C. O.

During the last war the C.O.'s expressed much interest in doing foreign relief work at a time when the government said, "No." This interest should be an abiding one. It ought to be existent among our young people now. The need for such service is certainly still existent. Will C.O's now that they are not being forced to do certain service use their freedom to elect to do such service as relief work? Th United States government, with its program of rehabilitation in Europe, should certainly welcome such service.

Not only would the service meet a definite need now, but it would also be proof to the government that during time of war we would be able to design our own program of action and make a vital contribution to the general welfare with it.

There are in all Mennonite communities now a lot of young people who are very much concerned about the respect that their fellowmen will accord them. Some will undoubtedly be tempted to go straight into the armed forces. However, for many there will very likely be a period of turmoil in which they will wish for some kind of heroic service, which will not be despised by their community. If such young men are given a chance to go abroad and do constructive relief work, one great factor in their choice will have been dealt with.

Such a possibility for worthwhile service needs to be blazoned out before our young people now. Let the Mennonite Central Committee invite deferred C.O.'s to go out into the world and construct instead of destroy. Let it challenge them to do work honorable in the sight of all men. May the M.C.C. act rapidly and in a sufficient manner to enable the deferred C.O. to be of Christian service. May the M.C.C. announce its plans before registration begins—before young men decide.

Choosing Intelligently

One of the very difficult problems that the citizen has in voting is that of choosing intelligently from among the candidates. It seems correct to assume that if we vote for a man we should also know what he stands for. Furthermore, it is also evident that we should be quite clear in our own minds what we think he should stand for. As long as we do not have definite standards of our own that we would like to see in government, we can hardly evaluate any candidate. Therefore, we first need to know what our convictions are for good government, and secondly we need to find out from candidates how they measure up to our convictions. It is this second phase that is illustrated in the following quotation from a letter which, also, of course, has suggestions as to standards. This letter is an illustration of how one can write to candidates to get their stand. The letter written by one of our friends, follows here in part:

"This morning, you left your card here . . . . inviting us to vote for you as a representative to Congress.

"Before I vote for anyone going to Congress, I want to make sure, insofar as my personal liability is concerned, that I know what the man stands for. Will you, therefore, either privately or publicly in your advertisements, give a clear statement as to where you stand on such crucial questions as the following:

"1. Where do you stand with reference to the rights of minorities, such as pacifists, colored people, Jews, and others who, by legislation, often become the victims of legalized persecution.

"2. If it comes to a showdown between the threats of militarism and the freedom of conscience as represented, for the most part, by the church in our country, with which group are you going to throw your influences and your vote in Congress?

"3. Do you visualize yourself going to Congress

The Mennonite Editor, Reynold Weinbrenner
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as one who is going to vote his personal convictions or the way you think your constituency feels about it? I notice you say 'true representation, sincerely pledged.' Which part of your constitutency are you going to represent sincerely and how are you going to do it when a part of your constituency believes one way and the rest of it believes the other way?

"These are just a few representative questions which I mean to ask everybody who asks for my vote in the future."

Perhaps the best part of the letter which came in reply from Mr. Claude E. Sowers, is the following paragraph:

"Taking the entire world picture as a whole, it is my sincere belief that it is the spiritual upbuilding of the spirit in man throughout the world as neighbors, in accordance with the Ten Commandments which should be the Divine principle of law between nations and individuals. It is only with this consideration toward our neighbor and brother and the unselfish desire 'to do unto others as we would have them do unto us,' with an understanding of our brother's problems and he with ours, that is going to create the peace which we anticipate to be our ultimate goal throughout the world."

If enough Christian citizens did something like the above, it would certainly have an effect upon the candidates running for office.

THE TIME TO REPENT is here. An individual arrives at repentance when he sees that by trying to save his life he is actually losing it. The American people need to become aware of what is becoming more and more evident and repent. It is ever becoming clearer that we cannot save ourselves by war. General Carl Spaatz, First Chief of Staff of the United States Air Force, wrote recently in **Life** magazine (July 5, p. 44), "An irony not without precedent pervades the present situation. We who profited so much from the airplane and atomic bomb now stand to lose most by it. (Let's see what did Jesus say about those who take the sword and about losing one's life by trying desperately to make oneself secure?) An era impends during which an enemy, preparing in secret, may wound this nation terribly with a single blow. That is the emergency hazard of . . . . a period destined to test our institutions to the breaking point unless statesmen have meanwhile found the long-sought political equivalent for war." Hanson Baldwin, in a July **Harper's** article, declares that though the United States might win a preventive war with a terrific cost, " . . . . we might indeed, in the process of 'victory' lose what we are trying to defend—our way of life." It is becoming clearer that trying to "save" our "way of life" by fighting others does not work. This is something that non-resistant Christians can point out to others.

Exercise, Too, Ameliorates Frustration

by Robert W. Tully

"But Mother, I want to go to Jimmie's house."

"No, Son!"

"Please, Mother, just for a little while."

"No, Son, not now."

"Can I go after a while, say in an hour?"

"No, Son, not this afternoon. You must stay at home."

"But, Mother, Jimmie's mother won't care."

"Listen, Son, you can't go this afternoon. That is final."

* * * *

The above is a picture of the development of frustration for a child. All life and learning is made up of the development and release of tension. When a desire, a want, a need arises, the mind and body tenses and starts to fulfill that desire or need. Frustration develops when the desire or need is blocked or postponed too long.

Now what was to be the reaction of the boy who stood frustrated before the final "no" of his mother? Actions and reactions of the boy could be varied, all of them depending on the growth and development of the lad till this hour.

He might cry, have hysteria, become angry at mother, throw things, etc. He might pout, retreat, sit in silence, day dream, etc. But if he is a fairly normal boy he will resolve his frustration by finding some activity which will do two things: (1) center his attention in something else, and (2) at the same time relieve the physical muscular tenseness. The boy when frustrated might simply say, "O.K. I can't go. I'll play cowboy!"

And with a "whoop and a holler" he would be off, thoughts centered in different experiences and big muscles in action responding to the tension created in them. Frustration would be ameliorated by exercise.

This childhood frustration may seem an over simplification of an adult problem in the same area, but is it? A wife wants or even needs a new dress, but the budget and her love for the family blocks the purchase. What does she do? It will depend on her growth and development to that hour. Because of her

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Robert W. Tully is director of physical education and recreation at Bethel College. Rev. Tully has had much experience in leading young people in wholesome recreation and has written a book on that subject. In this article he suggests how exercise can be a help in Christian living.

love she probably won't pout or cry much. Lacking that love she might have become hysterical. Rather she will lose herself in her work (exercise) to manifest that love.

In facing frustration it is important to remember the following steps and definitions:

1. Where there are wants, desires or needs there are tensions. (Tension: nervous anxiety with attendant muscular tenseness)

2. When wants, desires or needs are met tensions are released and tenseness disappears.

3. When tensions are not released by satisfaction of wants, desires or needs, the human personality moves toward frustration. (Frustration: prevented from reaching goals, attaining a purpose, balked)

4. Frustration increases nervous anxiety with attendant increases in muscular tenseness.

As noted before there are many methods of trying to ameliorate or decrease the sense of frustration. The physiological way is to relieve the muscular tension by physical exercise, walking, running, working, etc.

On many nights the students of my Alma Mater would see our college president walking briskly up and down the railroad tracks behind the college. One morning in chapel he quietly told us that he had "walked all the way to Liberty Mills" (about three miles) before a solution to a problem came.

A young friend of mine was facing the temptation of self play with his sex organs, masturbation. He told me that he would fight the temptation until he became so tense he seemed exhausted. He was guided to relieve himself by getting out into the open and walking or running until physically relieved of tenseness.

Just this last winter during a week of conferences in Nebraska I roomed with a seminary professor who had found that the tensions developed during a day of conference addresses and discussion could best be relieved for him by a brisk "before bedtime walk."

An elderly couple was once asked how they were able to get along so well during the years of their married life. Their answer emphasizes the importance of having a legitimate physical activity for an outlet to mental and physical tension.

He said, "See that wood pile. When things weren't going right I would chop wood. It's a great relief."

Then he turned to his wife and said, "Dear, you tell them what you would do. You know I always like that."

"When I would get mad or tense I would bake. You can put a lot of expression in kneeding dough."

Physical activity is a legitimate outlet for frustration. It may not answer the basic cause, but it will relieve the muscular tenseness attendant with tension leaving the mind and body free to solve the cause.

Conversions Are Realities in India

by P. W. Penner

[In a letter to the Secretary, Brother P. W. Penner says: "Please have this account of another genuine conversion in th columns of our church paper for an evidence that mission work is never in vain."]

Each twenty-four hours, three hundred or more of India's population enter the Christian fold; in spite of that the non-Christian multitudes grow rapidly. There is room for infinitely greater efforts by the Christian Church to increase the evangelistic enterprise. One single example is put forth in the following lines.

There resided in an insignificant village home an illiterate Christian family. They knew only a few hymns and Bible portions. These were so-to-say repeated daily in their devotions. A devoted Brahmin frequented the door of this home. Upon hearing the quotations often, his heart was touched. Whatever he heard was communicated to his wife, who resented vehemently with such threats as "If you will become a Christian, that very day I shall abscond." Ultimately when he decided to enter the Christian fold through baptism, she also gladly consented to venture that step. She was baptized with the husband; the children were also blessed.

His father became furiously enraged over the event. He immediately disowned his son, refused every contact, not a word was exchanged in friendly fashion. This, of course, cut deep into the son's tender heart just now a new convert to face such experience. The family relationship had always been very intimate. Besides the above experience the son was discharged from his well-paid post in the stone quarry. The managed of the quarry, a staunch Brahmin, could not see how a man ignoring the caste, dishonoring Hinduism could any longer remain an employee. Here this new convert with his wife and three children stood absolutely destitute, robbed of their good income, disowned by the once loving father!

What next? Should he deny His Saviour, slip back into caste? No! Again NO!, he said to himself. "This I cannot do after the solemn promise given at the time of baptism!" This Lord had become thoroughly incorporated in his life.

Thinking over various versions, he pretty soon found some employment. At the same time he riveted his thought on what had been pointed out to him directly, or indirectly, yes, by the Spirit. "I was convinced by circumstantial evidences to become a Christian, I MUST now win my father for Him Who accepted me, in Whom I am so happy until this day!" This task was undertaken immediately. Quite tactfully and aimiably he proceeded. First this effort proved of no avail. Not long after that the father came to the mission house veranda for an inquiry, although difficult objections clouded his mind and heart. How should such a staunch Hindu overcome them so quickly.

Several weeks elapsed, then the son came and reported joyfully that the battle was won, asking that someone should come to the father's hut to baptize him. The date was immediately set at 9:00 a. m. of the day we arrived. The father, noticing us ere that, met us at the gate with a warm handshake. The meal was in the making. It should be taken first of all to show that outwardly all caste distinctions had been abandoned. Everbody present sat on mats on the veranda floor partaking of the tasty meal. The fellowship was wonderful. After the utensils had been taken away, the father remarked: "I have invited relatives and friends of my caste to come and witness the solemn occasion, but no one has appeared; I do not want to be detained any longer. The baptism must be performed without delay. I am completely ready. The idol here under this tree, which I worshipped daily repeatedly, has been given away because I do not need that any longer. I am now belonging to Christ fully. Him I am going to serve henceforth. Oh, I am so indescribably happy, please hurry with the performance that is to take place." Other refrains evolved, showing the overflowing joy. The angels it appeared to us must have vibrated the heavenly atmosphere exceptionally.

A pillar of paganism, has left all. A new creature has been born. A complete child of God (John 1:12).

During the conversation that followed after the handshakes welcoming him into the Christian community, he lifted up his finger pointing toward the corner of his plot of land, saying, "Christians are coming by here quite often, they do not know where to lodge, I am setting aside one corner where a rest house should be erected, a well sunk. Gladly I am setting this corner aside for His cause Whom I have fully accepted."

How our hearts were lifted up to the Almighty for another clear evidence that the testimony in His name shall not come back void. The Holy Spirit has thus revealed what happens when He has the right-of-way! These days miracles happen right and left among people who have lived in utter sin and pollution. We must be much more direct with our messages and testimonies. Let us proclaim His name among the nations (Psalm 96:1-4).

Candidate Hits Draft

"We have taken the first step towards becoming a slave state in order to combat another slave state, Soviet Russia," declared Harold Malone, County Attorney of Sedgwick County, Kansas, and candidate for the Republican nomination to the office of United States Senator on July 1. Malone urged what he called "Christian diplomacy."

"An olive branch of peace offered in a mail fist will make it difficult to persuade the oppressed people of Europe of our good faith. Concription is a false premise that builds a psychology of hatred for an entire people. An ideology, no matter how false, cannot be combated by force of arms, but must be met by a dynamic faith in our own American system," Malone added.

Mr. Malone further stated, "The failure of conscription is written in the pages of the history of every European country. The men who settled this country came here to escape the iron heel of military despotism towards which we are drifting."

Mr. Malone pointed out that, "Support of a mammoth military system will impoverish this country and lead to enslavement of the people."

He also said, "The present military trend is headed by those who will profit from the manufacture of military supplies, and, I believe, is not desired by the majority of the people."

Malone pointed out that he was not opposed to military training, but that he believed that it should be on a voluntary basis.

(Editorial comment: The above words should be important to Mennonites who believe that the highest ends never justify the means of war. Though Mr. Malone does not take such an out and out stand against war as Mennonites may take, he does show a certain awareness of spiritual forces when he declares that an "ideology, no matter how false, cannot be combated by force of arms." We are living in a day when many of our leaders have very little awareness of the spiritual power, God. Mr. Malone has set forth some insights which people opposed to war can appreciate. In this time when we have to choose among political candidates, we might well learn to discern the spirit they have. Let us hope that Mr. Malone will continue to work against the militarization of our country.)

Die for my country?
Yes, of course, I would!
But not the easy way,—
Bands playing,
Flags waving,
And the cheers of war-mad thousands in my ears!
And not the useless way—
My body splattered over foreign fields
Or hung in shreds on barbed-wire barriers,
That rabble-rousing slogans be proved false
And millionaires make profits from my blood!
God give me strength
To die the hardest way—
To die for peace,
Conviction,
And a dream of brotherhood—
My only crime that I refuse to kill!
The Pioneer of Peace died on a Cross—
That was before the day of firing squads!
—JOHNSON

Relief Needs Continue

Akron, Pa., July 9. The recent survey of the MCC relief units in the Far East, Near East, and Europe made by MCC Relief Director, J. N. Byler, indicates that there continues to be a definite relief service to be done in the various countries.

In **China** and in certain areas of **India** and **Pakistan** there are staggering needs among the people displaced because of the civil strife in those countries. Chief among the services that can and are being rendered are feeding, sanitation and medical care. In certain parts of the **Dutch East Indies** there is also suffering from warfare, and this will be a needy field for relief when the doors are open. In **Japan** the food and clothing conditions are not as acute, but a community center project will be a valuable service. In **Ethiopia** good progress has been made in training native helpers to assist in the medical program, making it possible to give a much larger service with the relief worker staff.

Crops in **Central Europe** are good this summer, but inspite of this relief will be needed during the coming winter months. Food and clothing are still scarce, and for another year or more until economic conditions become more stable, prices will most likely be very high, making it virtually impossible for poor people, and especially older people, to buy sufficent for their livelihood. During May a total of 149,418 people in the French and British Zones of Germany received MCC food regularly. This does not include food sent to the American Zone, CRALOG shipments to the three zones, feeding of Mennonites in refugee camps, and assistance of individual needy Mennonite families. The total in June was expected to be still higher.

Relief Material Needed in 1948

Akron, Pa. July 9. In view of the continuing needs in the various countries of the world, as observed and reported by our Mennonite workers, we urge our people to continue contributing for the needy during this summer and fall season. Especially needed this year are: Flour and wheat products, dried fruits and vegetables, meats, and fats, soap, shoes, clothing, bedding, mending materials. Also needed are certain qualified workers, as well as cash for the support of the total program.

A folder describing in more detail the relief needs for 1948 is being printed, and should reach the pastor of each congregation during the latter part of July.

Refugees Complete Voyage by Air

Akron, Pa., July 9. The **Charlton Monarch** has not been able to carry its Mennonite refugee passengers to the port of Buenos Aires as had been scheduled; but because of major breakdown had to be towed to Recife, on the eastern tip of Brazil. Since the shipping company was unable to restore the vessel to a seaworthy condition it was necessary for the people to be flown to Asuncion, Paraguay.

The first group including aged and ill, left by air on July 3, and other groups are following. It is expected that the movement of the ship's 762 passegers from Recife to Asuncion will be completed by July 10. The baggage will be sent by ocean freight to Buenos Aires and thence to Asuncion by river boat. The air transportation of the refugees from Recife to Asuncion is being financed largely by the International Refugee Organization.

Elfrieda Dyck who accompanied the refugees from Europe, will assist temporarily at Asuncion, along with the other M.C.C. workers now there.

More Refugees To Enter Canada

Word has been received from Europe that 165 Russian Mennonite refugees are scheduled to leave on July aboard the **S. S. Tabinta, a Dutch vessel. It** is not known at which port these will arrive, but clarification should be received soon, as the staff in Europe makes further arrangements for the movement.

ORDINATION ANNOUNCEMENTS

Miss Helen Kornelsen of Watrous, Saskatchewan, Canada, was ordained as a missionary in the North Star Church of Drake, Saskatchewan, Thursday, July 15, with the Rev. J. J. Thiessen a member of the Board officiating. Miss Kornelsen graduated from Bethel College in June. She is expected to sail for India in September.

Mr. and Mrs. Arthur Keiser will be ordained in the West Swamp Church, near Quakertown, Pennsylvania, Sunday afternoon, August 15, with the Secretary officiating. Mr. Keiser recently graduated from the Biblical Seminary in New York and then took charge of the Roaring Spring and Smith Corner churches in western Pennsylvania. Mr. and Mrs. Keiser are expected to leave for Medellin, Colombia, in August.

We covet your prayers for these services and especially for the young people who are to be set aside for this work.—Howard G. Nyce, Secretary

MENNONITE BIBLICAL SEMINARY NEWS

While the Seminary Quartet was near Lind, Washington, it helped with the harvest during the week days and presented programs in the churches during the week-end.

Don E. Smucker addressed the International Student Seminar, sponsored by the American Friends Service Committee, at Mt. Carroll, Illinois, on Thursday. On Sunday, he spoke at two meetings at Hopedale, Illinois, on the peace theme.

Mr. and Mrs. Roland Brown have arrived, following their recent marriage in Newton, Kansas. He will resume his work at the University of Chicago Medical School, and Mrs. Brown will take up employment here in the city.

Albert Unruh Takes up Pastorate of Grace Church, Enid

An important day in the history of the Grace Mennonite Church at York and Adams, Enid, Oklahoma, was Sunday, June 27, when Rev. Albert J. Unruh was ordained as elder and installed as pastor.

Services had been arranged for morning, afternoon and evening. The mission service in the morning was presided over by Rev. Walter H. Dyck, secretary of the General Conference. There was special music by the church choir, and missionary sermons were preached by Rev. Dyck who spoke on "Why Missions?" and Rev. W. F. Unruh, pastor the West Zion Church, Moundridge, Kansas, whose subject was "The Tremendous, Inclusive Missionary Task." The offering for missions amounted to almost $125. Another feature of the morning service was the reception of thirteen new members including Rev. and Mrs. Albert Unruh and their three sons.

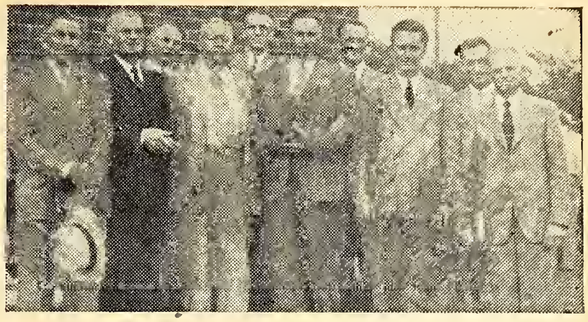
A fellowship dinner was served at noon in the church dining room.

The ordination and installation service, held in the afternoon, was in charge of Rev. W. F. Unruh, Chairman of the Western District Conference Home Mission Committee, who also preached the ordination sermon on the subject "Be Thou for the People to God-ward," using as his text Exodus 18:19-20 and stating that this means bring people into touch with God. He spoke of the various aspects of the pastor's work, emphasizing that the pastor should beg his people to pray for him, for God will reveal himself in a wonderful way to hearts that pray and to those for whom they pray. The pastor shall be the Voice of God to his people and shall teach them the Word; he shall show them the way they should go. Duty and honor, privilege and responsibility always go together.

The rite of ordination was impressively performed by Rev. W. F. Unruh, who also installed Rev. Albert Unruh as pastor of the Grace Church. Elders who assisted with the laying on of hands were: Rev. Walter H. Dyck, Rev. John Lichti, Rev. Albert L. Jantzen, Rev. Henry Wiens, Rev. J. W. Bergen, Rev. Albert Schmidt, and Rev. Harold Dirks. The charge to the congregation was given by Rev. Dyck, and the service closed with the response by the newly-installed pastor. Visitors from various churches in Kansas and Oklahoma helped to make the day a happy one for the new pastor and the church.

At the evening meeting Rev. Dyck spoke informally to the church about the scope of the General Conference, stressing the fact that a spirit of cooperation and understanding must prevail when 250 congregations work together in the Lord's Kingdom.

The Grace Church was organized in 1938 under the auspices of the Home Mission Committee of the Western District Conference, which still supervises the work. The first pastor was Rev. Henry Harder, now of Aberdeen, Idaho, who served the church until 1943. Rev. Ben Rahn, Paso Robles, California, served the church for two years. Rev. Albert Unruh, who began his pastorate June 1 of this year, comes from Ringwood, Oklahoma, and has served in the capacity of assistant pastor of the New Hopedale Mennonite Church at Meno. The Unruh family will move into the parsonage of the Grace Church some time in July.



Ministers who attended the ordination of Rev. Albert J. Unruh: Rev. Henry Wiens, Rev. W. F. Unruh, Rev. Albert G. Schmidt, Rev. John Lichti, Rev. Walter H. Dyck, Rev. Albert J. Unruh, Rev. Harold Dirks, Rev. Waldo Kaufman, Rev. Albert L. Jantzen, Rev. J. W. Bergen.

ITINERARY OF THE MENNONITE BIBLICAL SEMINARY QUARTET

July 4 to August 26

The Mennonite Biblical Seminary Quartet will visit the following churches according to the dates given: July 25, First Church, Monroe, Washington; July 25 p.m., Mennonite Country Church, Monroe, Washington; July 26, Glendale Church, Blaine, Washington; July 27, Alberta Church, Portland; July 28, Brethren Church, Portland; July 29, Calvary Church, Canby, Oregon; July 30, Grace Church, Albany; August 1, a.m., Emmanuel Church, Pratum; August 1, p.m., Grace Church, Dallas; August 2, Brethren Church, Medford; August 3, Bethel Church, Winton, California; August 5, Brethren Church, Modesto; August 6, First Church, Reedley; August 8 a.m., Second Church, Paso Robles; August 8, p.m., First Church, Paso Robles; August 9, First Church, Shafter; August 10, First Church, Upland; August 11, Immanuel Church, Los Angeles; August 15, First Church, Aberdeen, Idaho; August 16, First Church, Caldwell, Idaho; August 20-22, meetings at mission churches, Busby, Montana; August 23, Mount Olivet, Huron, South Dakota; August 24, Friedensburg Church, Avon, South Dakota; August 25, Prairie View Brethren Church, Curlew, Iowa. On August 26, the quartet is to return to Chicago.

Write Your Own Card

So often the greeting cards you may have on hand don't say just what you had in mind. Now we have available a new "Christian Correspondence Note" box, containing twelve greeting card folders, each elaborately colored, mostly with floral designs, with either a Christian poem, or a Scripture verse on the front, but the inside is blank for you to write your own message. Price only fifty cents. Or send a dollar bill and receive both the Correspondence Note box and also the new No. 71 Everyday box of cards.

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Berne, Indiana

Mennonite Book Store
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50th Anniversary JUBILEE JEMS

Did you know that one of our pioneer missionaries to India is living in Newton, Kansas? He is Dr. P. A. Penner, now seventy-seven years old. Let us remember this faithful servant of God and India in our 50th Anniversary Jubilee celebations.

REMEMBERING THIRTY YEARS OF SERVICE

[Brother Malcolm Wenger of Busby, Montana, writes the following: "We are enclosing a write up of the recent celebration in honor of the 30th anniversary of mission work by Rev. and Mrs. Alfred Habegger. The article was written by Miss Christene Duerksen, who is the leader of the Young People's Voluntary Service Unit working here this summer." —Howard Nyce]

The mission station was dark and still when the Model T. Ford drove to the house. It was midnight, June 1, 1918. Rev. and Mrs. Alfred Habegger, the new missionaries, had come to Montana to begin work among the Northern Cheyenne Indians.

The thirty years since have been spent in serving the Cheyenne people on the Tongue River Indian Reservation. In order to recognize these years of faithful service, June 19, 1948, was set as the date for the anniversary celebration.

The small white church at the Busby station was almost filled when the service started. Friends, both Indian and white, had come from Lame Deer, Crow Agency, Busby and other nearby communities.

The program opened with music, followed by reading of Psalm 103. Mr. William Fightingbear, a Cheyenne Christian, led in prayer. Rev. A. E. Kreider, Chairman of the Board of Foreign Missions was the guest speaker. The theme of his very fitting address was "Faith." "By Faith Abraham . . . went out . . . By faith he sojourned in the land . . . .(By Faith) he looked for a city . . . . whose builder and maker is God," Heb. 11:8-10. The message was translated by Rev. Milton Whiteman, so that the Cheyennes might also enjoy the message.

Mr. Carl Aldrich presented a gift of money as a remembrance to the Habeggers from the Cheyenne and White friends of this community.

In a brief response Rev. and Mrs. Habegger expressed their gratitude for this gift and for the good wishes of the many friends who remembered them on this occasion. Mrs. Habbegger expressed the conviction that, knowing th experiences of the past thirty years, she would again make the choice to serve her Lord among the Cheyenne Indians. They then sang as a duet, "The King of Love My Shepherd Is."

Following the program there was a short informal fellowship hour in which several of the guests expressed their appreciation of the Habeggers. An old Cheyenne woman, Dora Littlehawk, told of her sorrow that her "relatives" the Habeggers might be leaving Busby soon to move to Lame Deer. She gave to Mrs. Habegger a pair of beautiful beaded moccasins to help her on her way.

Mennonite World Conference

One interesting feature of the Mennonite World Conference, in addition to actual messages by delegates and other speakers, is to be that of displays and exhibits. Graphically described will be the Mennonite activities in Relief, Refugee Resettlement, World-wide Missions, Young People's Work, Mennonite Life and Institutions, and the Mennonite Peace Testimony. These exhibits are to be open during the conference at both Goshen, August 3-5 and Newton, August 7-10.

SEVEN KANSAS CHURCHES TO HOLD MEETING TO CONSIDER PROBLEMS THAT GROW OUT OF THE DRAFT

The first Mennonite Church of Christian, Moundridge, the Halstead, the Garden Township Church, the Eden Church, the Emmanuel Church, the Hoffnungsfeld Church and the West Zion Church will participate in a youth gathering to be held at the Harvey County Park July 25, beginning at 2:00 in the afternoon. Rev. Loris Habegger will discuss, "The Status of the Draft." Rev. Albert Gaeddert will speak on, "Lessons from the Past." Dr. R. C. Kauffman will give an address on, "The Witness of Our Church to the Way of Peace." There will be an open discussion of problems and questions submitted by the group with the aforementioned three leaders answering and directing the group thinking. From 4:10 to 5:00 there will be an informal fellowship, with a basket supper served from 5:00 to 6:00 p. m. Each family is asked to bring a basket lunch. Free iced tea will be served.

The evening service will begin at 6:00. Dr. H. A. Fast will discuss, "Leads and Directions Given by M.C.C. and the General Conference." Mr. Erwin Goering will give a talk on, "A Challenge To Take the Peace Position." The meeting is to close in time to allow people to go home for the union services.

Boys and girls of high school age and up through the draft age are especially invited and urged to attend. Concerned parents are invited to come, and all those who are interested. Those who come are urgd to bring blankets to sit on, for there are no seats available for this service in the park.

The following questions may be taken up in the open discussion: 1. Is it consistent to register in the draft? 2. What valuable and helpful literature is available? 3. Is this the time to be an aggressive witness to the way of peace? 4. What about those young people who feel that their life is not good and consistent enough to take the C.O. stand? 5. What attitude shall a Mennonite church take toward those who disregard the faith of the church? 6. How are high school students to remain firm under the pressure that will come? 7. How can those people be helped who do not want to face the issue?

Those Who Have Died

Charles S. Trachsel, Iowa City, Iowa, high school teacher, born February 12, 1888, and died at the age of sixty. **Alva Lantz,** Topeka, Indiana, buyer, cattle livestock, member of the Topeka Mennonite Church, born September 14, 1875, and died July 8, 1948. **Ellen Jane Boyer,** Biglerville, Pa., born January 25, 1948, and died June 28, 1948. **Mrs. Fannie Huperly,** Molalla, Oregon, homemaker, member of the Calvary Mennonite Church, born July 31, 1874, and died June 16, 1948. **Mrs. David Ediger,** Inman, Kansas, homemaker, member of the Inman Mennonite Church, born January 29, 1873, and died May 16, 1948.

50th Anniversary JUBILEE JEMS

Do you wish there were some way to arouse in your children or young people a greater interest in missions? Why not plan a trip to India during 1950, the Jubilee Year?

Jottings

—**Johannesthal Church, Hillsboro, Kansas:** Rev. J. M. Regier is home from the hospital and doing well. Jacob D. Goering, a student at the Mennonite Seminary, spoke to us on "Characteristics of Christian Living." These he divided into: work, trouble, joy. Dr. and Mrs. Herbert Schmidt spoke and showed slides and moving pictures at our union services. Arthur Junke, a former relief worker, told us about some of his experiences in Europe at the union meeting held on July 4.—Mrs. Arnold A. Plenert, Corr.

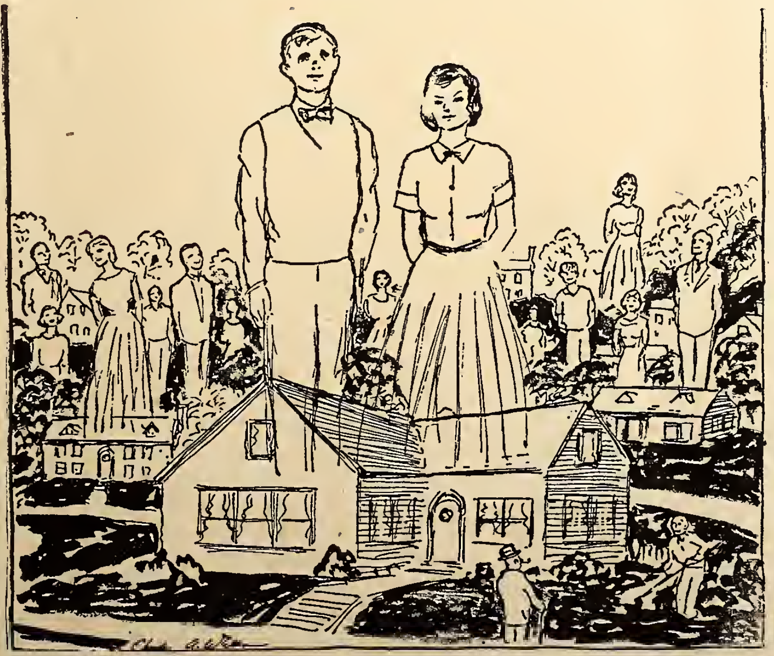
—**Rev. Walter Gering** left on July 12 for Freeman, South Dakota. From there he will go to the Mayo Brothers Clinic.

—**Miss Bertha Fast,** former relief worker and leader of voluntary service units last year, left Newton on July 10 for Colorado where she intends to spend three weeks visiting a voluntary service unit. From there she will go to Mexico and spend three weeks with the voluntary service unit there, and then she will go to Gulfport, Mississippi, to spend three weeks with the unit at that place. After three weeks at her home in Mountain Lake, Minnesota, she plans to return to her studies at Bethel College.

—**Governor Frank Carlson of Kansas** has declared July 18 as Kansas Goodwill Sunday for the purpose of arousing interest in the sharing of wheat with the hungry people in war-devastated areas.

—**First Mennonite Church, Madrid, Nebraska:** Rev. J. P. Glanzer was chairman of the Bible school work in which the Methodist, and Pilgrim Holiness churches also joined. Our pastor and his wife were formally installed here on May 23 by Rev. Ed. Duerksen, member of the Evangelization Board of the Northern District. In the evening we had evangelistic services. On June 2 the A Cappella Choir of Bethel College presented a very much appreciated program. At this writing, July 5, the wheat harvest is in full swing. This is ten days earlier than usual. The yield is above that expected with stubble wheat yielding from five to twenty bushels and summer fallowed fields yielding from twenty to forty bushels per acre.—Corr.

—**Immanuel Church, Los Angeles, California:** The Frank Mannings had charge of the services on June 27, in the absence of the pastor who attended the



The Home Is Where Children Grow

HOME GROWN

By Charles A. Wells

A home is not just a place to eat and sleep. It is not just a place to keep our incidental possessions, to get our mail. The major purpose of the home is to bring human lives to a full and fine maturity. When we drive over a community and endeavor to appraise its qualities, we are likely to judge by the architecture, the quality of the buildings, the landscaping and the gardens. But in reality these are the least important indications of the value of the homes in the community. The great question is, — what kind of boys and girls are they raising here? Some big fine houses turn out some badly grown young people. Many of us are spending a lot of time in our gardens these summer days,— but we must remember that there are things much more important than radishes and roses growing up around our homes.

Post Toasties and Publications

We like post toasties—for breakfast.

And when our friends tear off the top of a post toasties box and cut a little hole in it just large enough for a quarter and mail us a twenty-five cent coin for a copy of DAS MENNONITISCHE JAHRBUCH, we think that it is not only anti-climatic—it's precisely appropriate.

It is appropriate that people should pay twenty-five cents for a JAHRBUCH, and it is appropriate that they should read the JAHRBUCH regularly, year after year, especially when it contains splendid literary articles.

It is also appropriate, we think, that our people should be able to go directly to their pastor and ask for a copy of the JAHRBUCH. Each pastor has been mailed four copies of the JAHRBUCH for those who like to read in their mother tongue the best that has appeared in Mennonite literature during the year just closed. There is, of course, a very strong possibility that your pastor will be sold out, in which case you can place your order for a JAHRBUCH directly with the bookstore nearest you or write—Mennonite Book Store at Newton, Rosthern, or Berne, or write directly to the Mennonite Publication Office, 722 Main, Newton, Kansas.

Pacific District Conference. The church had a farewell for Miss Augsburger, our church worker, who will attend college this fall. One hundred and forty-six children were enrolled in our Daily Vacation Bible School. The church was shocked by the death of Mrs. Harriet McKenzie, twenty-one, who was killed in an accident July 4.—Mrs. Harold Burkholder, Corr.

—**According to a survey** by Dr. Ed. G. Kaufman, nearly fifty per cent of the active ministers of the General Conference are college graduates.

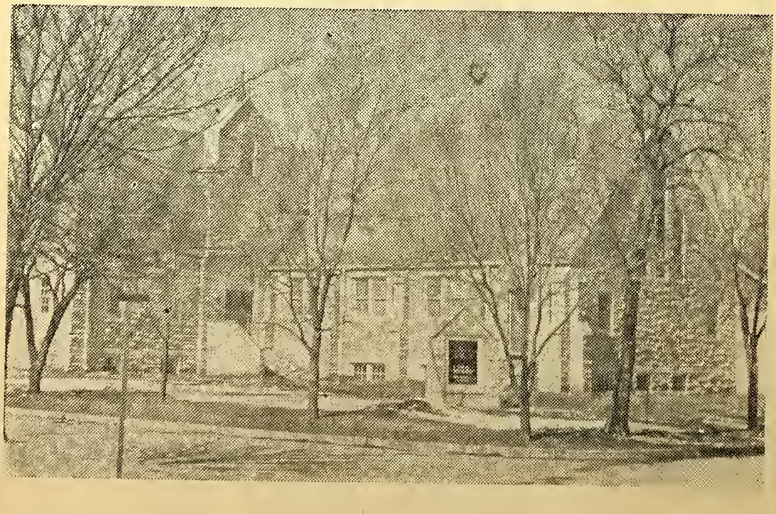
—**Mr. and Mrs. Harry Martens,** of North Newton, left on July 11 for Gulfport, Mississippi. Mr. Martens was to evaluate the work being done there for the Mennonite Central Committee and was also to give four messages of an inspirational nature.

—**From the bulletin of the Lorraine Avenue Church, Wichita, Kansas:** "Following the vesper hour there will be opportunity for informal discussion, fellowship, and visiting. This will also afford an opportunity for other group meetings. Those who wish may eat together."—Norma Jost, assistant to the pastor left Tuesday for Chicago to attend the Young Adult Retreat at the Mennonite Seminary. After that she will be leader of groups of young people serving in various churches in Illinois and Indiana. She has made application to do relief work under the Mennonite Central Committee. This is the kind of work she had in mind when she came to us about nine months ago as our church helper. Her activities in Sunday School, Week Day Bible School, Daily Vacation Bible School, work with young people, all kinds of work in and about the building, secretarial work, and calls upon sick people have kept her very busy.

—**First Church, Caldwell, Idaho:** On June 7, the Bethel College A Cappella Choir brought us a very nice service in song. The ladies served a supper in their honor. Rev. Harold Burkholder and Rev. Ben Rahn were with us on the evening of June 28.— Mrs. Leonard Schmidt, Corr.

—**Salem Mennonite Church, Munich, North Dakota:** Dr. Hiebert, faculty member of the Grace Bible Institute, and Rev. Marvin Dirks, member of the Mennonite Biblical Seminary, were the speakers at our annual Sunday School Convention and Youth Conference June 20-22. The conference topic was, "For me to live is Christ." The seminary quartet sang several selections. On the evening of June 23, Rev. Dirks and the quartet rendered a program of sermons, testimonies, and song. Rev. J. C. Kaufman, of Kansas, was a recent speaker in our church.—Corr.

—**Arlington Church, Arlington, Kansas:** On June 27, Barbara Linscheid, daughter of Mr. and Mrs. P. R. Linscheid, was baptized and received as a member of the church. The service was unusual in that Barbara was the first person to have joined the church by baptism since 1937. She is the only teen-age member



The new Lorraine Avenue Mennonite Church, Wichita, Kansas, is a beautiful house of worship with rooms for Christian education. Members have prayed, paid, and worked hard to build this structure which is nearing completion. When first begun members often worked far into the night cleaning bricks. It is estimated that the cost of the building will be somewhere around $80,000. It is situated in a city where many Mennonites come to live and work. Dr. J. H. Langenwalter, former college president, Bible teacher, and pastor of many years, is the minister of the congregation. — Cut, Courtesy "Mennonite Weekly Review"

The Washington Scene

By Paul Goering

July 13. Registration for the draft is about a month away. Starts August 16. This week government departments — Justice, Army, Agriculture, Commerce, Labor — are meeting at the Budget Bureau, which coordinates for the Executive Department, to hash over the new Selective Service regulations.

The draft law requires all males between 18 and 26 to register. Only those between 19 and 26 liable for induction for 21 months. Law permits 161,000 18-year olds to volunteer for 12 months then go into the reserves.

Veterans with 12 months of active duty or with 90 days military service between Pearl Harbor and V-J Day are exempt from service. Ex-CPS men are not exempt by law.

The President has authority to regulate the deferment of farmers and other workers necessary to the "national health, safety, and interest." Men with dependents may also be deferred.

Ministers and ministerial students are exempt from service but not from registration. COs who are willing to take noncombatant service will be inducted into the armed forces; those who are conscientiously opposed to both combatant and noncombatant service will be **deferred.** No service of any kind required.

Draft registration cards are now being printed. Other forms are not yet approved. No space on registration card for indicating conscientious objection. COs should fill out Series XI of Classification Questionnaire which requests Special Form for Conscientious Objectors (similar to old Form 47).

Men in obviously deferred classes will not be sent classification questionnaire. Any deferred veteran or other deferred person who has CO convictions and who wants to establish claim for future draft possibility should write such on registration card. This has no legal significance but may help in such cases.

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of our group. Reverend Ronald von Riesen officiated.—Mrs. Lester Ewy, Corr.

—First Church, Monroe, Washington: On June 27, Mr. and Mrs. Jerry Zwall, of the Biola Bible Institute, had charge of both the morning and evening service. They presented a message with a colored chalk drawing and gave some instrumental numbers, including a musical saw number.—Dora Stucky, Corr.

—Hereford Church, Bally, Pennsylvania: Our pastor, Rev. Wilmer S. Shelly, conducted a Daily Vacation Bible School from June 14 to June 25, with a total enrollment of 120, and an average attendance of 103, and a perfect attendance of 64. Two offerings were taken each week to supply Bibles, paper and pencils for boys and girls of Europe. There were fourteen teachers and helpers and about fourteen congregations were represented. Missionary Russel Schnell and daughters, and Rev. R. L. Hartzler, worshipped with us on June 27. They were on their way to New York, from where the Schnells will sail to do mission work in the Belgium Congo.—Mae Latshaw. Corr.

—Rev. B. H. Janzen, field worker of the Western District Conference, reports for April, May, and June, that in those months he visited sixteen churches, delivered twenty-seven messages, visited seventy-eight homes, attended six committee meetings, one Sunday school convention, and one worker's conference, and traveled 2,572 miles.

—Walton Mennonite Church, Walton, Kansas: The July C. E. featured character studies from the Bible. Ladies of the Mission Society did the laundry and mending for Mrs. Eddie Claassen, which had accumulated during her recent illness.—Ella Voth, Corr.

—Bethel Mennonite Church, Perkasie, Pa.: The Young People's Sunday School Class sponsored a service at the county jail at Doylestown on a Sunday afternoon. Pastor Ward Shelly conducted the services. A number of prisoners raised their hands for prayer. A number of older people accompanied the class.—F.E.L., Corr.

—Bethesda Church, Marion, South Dakota: Rev. Alfred P. Waltner brought the message on Sunday during the absence of our pastor. Rev. T. A. van der Smissen. The Women's Missionary Society gave a program in the Hutterthal Church on July 4.—Corr.

—Grace Church, Albany, Oregon: Rev. Kliewer is again able to be in the pulpit after several weeks in the hospital. A number of young people are planning to attend Grace Bible Institute. We have a very active young people's prayer group. Our young people's group enjoyed July 5 at the coast. —Mrs. Ivan Emmert. Corr.

—West Zion Church, Moundridge, Kansas: When lightning struck the church tower on June 20, it put the chimes of the organ and two amplifiers out of commission. The income from the service projects to the church in May will be used for relief and missions.—Mrs. Ernest Miller, Corr.

—Song Festival will be held in the E.M.B. church. at Lustre, Montana, on July 25. The event will begin at 9:30 a. m. Various churches will take part in the program by bringing musical numbers. Rev. Ben Nickel will give a message in the morning on, "When Redeemed Hearts Make Melody." There will also be a message in the afternoon.

—Grace Church, Enid, Oklahoma: A big event in our church recently was the ordination and installing of Rev. Albert Unruh as our minister (for full report see another part of this paper). On May 26, the Missionary Frank Mannings visited us and told us of the work in Africa. Remodeling of the parsonage is nearly finished and the Rev. Albert Unruhs are to move into it in the near future. Thirteen new members were recently received into the church.—Mrs. Kliewer, Corr.

—Grace Church, Dallas, Oregon: Rev. J. R. Warkentine of Sioux City, Iowa, preached for us recently. Rev. Harold Burkholder also preached for us two evenings when the Burkholders stopped over on their way back from Aberdeen.—Mrs. Earl W. Smith, Corr.

Calendar of Coming Events

July 23-25. Retreat for married people at Camp Men-O-Lan.

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

August 14-15. Fifity-sixth annual convention of the Western District YPCE Fellowship, Buhler, Kansas. Registration, August 14, 4:00 P. M.

Aug. 16-22. Western District Young People's Retreat. Camp Wood, Elmdale, Kansas. Leaders: Albert Gaeddert, Jacob Enz, H. A. Fast, "Ozzie" Goering, Sam Goering, Menno Harder, Eva Harshbarger, Jim Hean, Walter Jost, Amelia Muller, Gerhard Neufeld, and Ronald von Riesen.

Aug. 22-29. Western District Intermediate Retreat. Place and leaders as above.

Aug. 28. The Camp Henry, Downey, and Harrisburg C. P. S. reunions, Lower Deer Creek Mennonite Church near Kalona, Iowa.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

Book Notes

The Suffering Saviour by F. W. Krummacher, the Moody Press, Chicago, 1947.

"Meditations on the Last Days of Christ" is the sub-title given to this volume in the Wycliffe Series of Christian Classics which is in the process of being published under the editorship of Wilbur M. Smith, D.D. The intention of the series is to bring to the Christian reading public masterpieces of Christian literature of other centuries, some of which are no longer available.

"We see in every single stage of our Saviour's passion some particular part of the salvation He accomplished brought before us in a clear and obvious light." In this sentence the author gives the clue to the purpose of the book. Beginning with the announcement by Jesus of his coming death, the author takes up each event that leads to the cross explaining and commenting in such a way that each incident throws its individual light upon perplexing problems of the soul that seeks to draw nearer to God. At this point his character studies—Judas, Peter, Pilate, etc. are particularly helpful.

The author thinks of these last events in the life of Jesus as steps for Christians to closer contact and fellowship with God as is evident in the threefold division of the book: I. The Outer Court; II. The Holy Place; and, III. The Most Holy Place. The second part begins with Gethsemane while the third part begins with the crucifixion. In the third part there are chapters on each of the seven words of Christ from the cross.

The author treats each event thoroughly, not only explaining in a helpfully detailed way but also making penetrating applications. In his comments he draws from background studies of customs, word studies as well as helpful paraphrases. His applications are largely directed to the personal life of the believer.

The volume of meditations of which this book is a reprint originally appeared in 1854 with the title, "Der Leidende Christus, Ein Passionsbuch" and went through eight editions by 1875.

The author, F. W. Krumacher (1786-1868), is reputed to be the greatest evangelical preacher in Europe in his generation, being made chaplain to the King of Prussia in 1853.

The book will be found to be helpful devotional reading during the Lenten season. It will also be helpful to those teaching or preaching from this part of the life of Jesus for its insights in terms of explanation and application.—Jacob J. Enz

The Church, The Gospel and War, edited by Rufus M. Jones, Harper and Brothers, New York, 1948, 169 pages, $2.

This meaty book is a "must" for both laymen and ministers who would be "wise in their faith." Edited by Rufus M. Jones, it contains eleven well-written articles by an eminent group of British and American writers, theologians, and historians.

As the title indicates, the arguments for pacifism are all well within the full context of the Gospel. The editor ably sets the tone of the book in his introduction: "We must go to Christ as our leader and interpreter of life and not to Church experts who favor compromise and adjustment."

The first section of the book deals with "The Christian Pacifist Faith." Charles E. Raven strongly contends that the Church must see that she cannot continue to "profess to deify (the Nazarene) and then studiously refuse to follow (Him)." Either the Way of the Cross is right, or "it is dishonest to preach the Cross as the means of salvation." "The Gospel Basis of Pacifism" by C. Paul Gliddon is not expository (Cf. Macgregor, "The New Testament Basis of Pacifism"). But he does advance sharp arguments for the necessity of Christians to ask themselves, "What would Jesus do?," in all human relationships. He quickly demolishes the argument that Christ's ethics were not meant for nations or other large social groups. The reviewer found H. H. Farmer's chapter particularly helpful for his discussion on the argument of war as "the lesser of two evils."

The remainder of the book is devoted to "The Position of the Church." Scholarly articles are presented by Roland H. Bainton and K. S. Latourette from the standpoint of church historians. I highly recommend to the mission-minded of our churches the contribution by Charles W. Iglehart. He points out how powerful a bar modern war is to spreading the good news of salvation and how utterly incompatible it is for Christians to support both Christian missions and modern war as waged by their states.

If I had but one book to recommend to a non-pacifist friend, *The Church, The Gospel and War* would be it.—Hugh Hostetler

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Flight from Paochi, China

by Maryellen Boehr, Chengtu, China

It was hard, after 3 months residence, to leave beautiful Paochi, Shensi, China. Everything looked so peaceful!

On Sunday April 18th we 3 Boehrs had dinner at Fishbacher's CIM home outside of Paochi after my father had preached at the morning services of the North West Bible school. As usual we discussed the possibilities of the Red's coming to Paochi, but all of us thought that that was months away. This made mother and me very happy for the first new little bungalow on the mission property was now ready for us. How wonderful it seemed to us that at last we who had waited 16 months would have a home with more than one room.

Preparing to Go

Monday morning as mother and I were washing clothes outside our little lean-to "house", the Catholic father came with disturbing news. The Red Army was headed for Paochi, but he said they were not more than 600 Li (200 miles) away. A Chinese friend, Mr. Robert Mu, said we should not worry because things were not so bad.

A Scandanavian Alliance convoy, 1 car, 2 jeeps, and 2 trucks, bringing language students, women and children from in and around Sian came through Paochi on Tuesday. They were headed for safer regions around Chengtu and Chungking. Three times the Fishers have escaped with nothing but the clothing they were wearing. Once the Japs took all they had and two times the Reds cleaned them out. How wonderfully the Lord undergirds at such times! They came to Paochi just in time to get Mrs. Fisher into the convoy.

Wednesday the railroad between Sian and Paochi, was broken by Reds. The Whites, marooned about halfway between, took 400 lbs. of baggage and rode to Paochi on the only thing available, the train engine. Our missionaries the Wuthrichs and Miss Fast packed on Wednesday preparatory to leave on the Catholic's truck the next day. Mr. Mu said still he saw no need to rush away.

Suddenly on Thursday the 22nd of April amid pouring rain and slippery mud, Mr. Mu came to us to beg us to leave. But all Thursday we segregated important items to take, though men bringing different rumors every 2 or 3 hours kept dad from much packing. Permits had to be given from the local military officers to leave the city by truck and many other jobs were found to keep dad running about through rain and mud. How mother and I prayed that if possible we would not have to go. Packing was made difficult because between every cave or room we had to go out side through the mud.

Mr. Moore, sectional director CIM came on Thursday with his jeep to take 6 ladies from Paochi area to Shwang Shih Pu, 60 some miles up the Sinling Mountains on the road to Chengtu.

On Friday after packing and waiting with prayer, we loaded the truck and leaving half our things behind, we started on our first lap of the journey to Gwangyuan the half way city. Since it was getting dark the truck with us and our hired truck stopped for the night a few li out of Paochi. The important thing was to be out of the city, our Chinese friends said. While here we heard that the Catholic truck with Wuthrichs and Miss Fast had left here just Friday morning.

Travel on Overloaded Truck

Saturday morning though the trucks were loaded higher than the enclosing boards, between 30 to 40 people climbed on top the load. The older truck was found to need more repairs so the Wang family and we three got on top of the newer truck and after bidding a last farewell to beautiful Paochi and the lovely surrounding hills we headed toward the mountains climbing slowly then coasting down was the business of the day till at 4:00 p. m. we reached the Mennonite's compound at Swang Shih Pu where we stayed. While there we heard that the Wuthrich's and Miss Fast had left 10 hours previously. The people who had previously left Paochi for Swang Shih Pu were now 80 miles on at Hanchung.

We prayed much for the safety of our friends and goods which were on the older truck behind us. Sunday, though it hurt us, we had to travel. We had a good truck and a careful driver, who was always ready with horn, brake or shift. The driver asked that we leave early Sunday morning since the rumors said the road out might be cut. It was a lovely day and we on top felt very good though a bit crowded at times My father and I sat on the outside rim with our feet against the board as a brace.

At 11:30 we on top noticed that the driver was going especially fast on the down grade and not using his brake. I smelled something burning then according to the yells of the people on the back, something had broken and fallen off. Soon the engine was making a loud noise and we were leaving a thick smoke trail behind us. Mother in front with the driver didn't notice anything unusual till she saw how tense and pale the driver's face was. His brakes didn't work and we had gained such a momentum that it was too late to shift into a lower gear. The jagged rocks hung over one side of the road and a rushing stream below us on the other side. Fortunately the steering was good and to break our momentum, the driver steered toward the muddy ditch beside the rocks. We scraped the rocks a bit and our wheels dug the mud. When we stopped the mechanic found the piston and connecting rod beyond repair and the oil all burned up, so we all got down. Mom and I went down to sit by a bubbling branch of the bigger stream and enjoyed the peace. Other passengers took their hand baggage and got rides on passing horse carts or trucks. Our Mr. Wang hired a horse cart at a near by village on which we put all our things. So we went and praised the Lord for His marvelous care for His children.

Continuing on a jeep

Before nightfall we saw a bright green jeep coming toward us. It was Mr. Moore and Mr. Posno returning to Shwang Shih Pu for Mr. Fisher and some suit cases. They went on their way and our cart, going 4 miles an hour, soon came to a crowded inn where we slept that night. The sun was not yet up when we were roused from sleep on our brick bed and were urged to start early. So off we went on bumpy roads. Since we went slowly, we could enjoy the scenery. Young green trees lined the road and to our right the river flowed noisily over the rocks. Soon after dawn over the surrounding mountains, we felt a few rain drops then later our umbrellas went up and the rain really came down!

In Moscow, the People . . .

In Moscow, the people stood eight and nine deep reading the news bulletin boards upon which were displayed the texts of the notes exchanged between the United States and Russia. The people nudged each other with satisfaction. They smiled with a sense of relief. They were revealing their previous concern about war. Even behind the "iron curtain" it now seems the people had known that relations with the United States were tense. They didn't like it and welcomed the new steps. We in America also were thrilled by the news. Then suddenly our government began pouring cold water on the whole thing, or, as some members of Congress noted, the President "slammed the door" that we ourselves had just opened.

Mr. President, the people want the doors kept wide open. They want the American government to talk and talk and talk, until reason comes into its own. It may take weeks or months, or even years—but it is because the people have confidence in the ultimate triumph of reason that they urge an unswerving devotion to these methods.—David Lawrence, publisher of *United States News*

We bounced along for an hour or so not particularly enjoying the rain trickling down the backs of our necks but we sang and talked. Then we heard a wonderful sound. A jeep horn! Mr. Moore pulled up behind us and told us they had packed the jeep with the idea of rescuing the three Boehrs. With 4 men, 2 women and 6 suitcases, "Willy" had quite a load. Mr. Posno and I sat in the back facing each other and squeezed between the suitcases and the backs of the front seats. Mr. Moore, mother and father sat in the front seat. Mr. Fisher, wrapped in blankets and coats, sat on the hood protected from the driving rain by umbrella and slicker. It was wonderful to think that soon we would complete a journey which would have taken 2 more days by horse cart, whereas the jeep got us there in 4½ hours. Though someones typewriter fell on us at rough spots in the road and we were in cramped position, we sang much and praised the Lord for the invisible ties which the children of God feel. Especially in hard times does the Lord give us that comfortable feeling that we are all one family in the Lord Jesus Christ.

Just here let me say something about "Willy". In Honan Province he belonged to a missionary when the Reds came and wanted Willy. For four days they "borrowed" Willy and the missionary dispared of seeing him again. But he was returned and when Honan was evacuated Willy was sent west to Shensi where he has been used to rescue or take out dozens of missionaries all within 2 months.

Paoching and Pu

At Paoching, where Mr. Moore took us, we stayed 2 days in the little CIM chapel while waiting for word from Mr. Wang and family who were on the horse cart, or from Mr. Mu who was on the hired truck which we knew then was at Shwang Shih Pu.

They say there was a bit of fighting and bombing in Paochi and though the Reds are not in the city they are not far enough away to permit the return of refugees. At Paoching we met many Paochi people and heard many rumors concerning Paochi. The rumors were taken with the proverbial grain of salt.

On Wednesday the 28th my father found room for mother and me in a military Jeep going to Gwangyuan. The young Chinese officer took the bumps and curves fast so that after 2 hours we passed a CIM 4 car convoy which had left Paoching 2 hours before we had. Before night we passed an overcrowded city and headed for a town only 2½ hours out of Gwangyuan. Mother and I held on but had some forebodings as to night travel because the old jeep had no light and the mountain road is just wide enough for two vehicles to pass.

That night our shaky legs took us through the front eating house of a Chinese inn and to a clean 2 bed room in the back. The beds were 4 wide boards on 2 carpenter horses and mother and I slept in one and some Lutheran friends in the other. We had rice with bamboo roots and egg soup for supper before we retired.

The Jeepu, as the Chinese call the Jeep, left early the next morning and how glad we were at nine a. m. we saw the houses of Gwangyuan. At 9:30 the driver let us off at the Iliff's home where I am now writing this letter. I'm in the tea room and in front of me is a large moon gate, which frames trees and houses with a mountain background. My father, who came 5 days after we came, is making arrangements to get us to Chengtu. The Lord is leading and will lead, Praise His name.

My Chinese lessons were stopped when my teacher, Miss Wang, left Paochi with Miss Fast, but by now I can keep up my end of a simple Chinese conversation and understand most of a sermon. The study of the language is very fascinating when you learn to read and write the characters.

It's a great day when letters and newspapers come in! As we read, the sensation called "homesickness" is down a lot.

I enjoyed writing this letter to you but I suppose I should have written before about my trips from Gulfport to Shanghai by boat: Shanghai to Kaifeng by train; Kaifeng to Chengchow by truck; Chengchow to Sian by plane then finally the short trip to Paochi by train from Sian. How good the Lord has been! Here are the words to what is called "the Jeep Song":

How good is the God we adore,
Our faithful, unchangeable friend.
His Love is as great as His power
And knows neither measure nor end,
'Tis Jesus the first and the last
Whose Spirit will guide us safe home
We'll trust Him for all that is past.
And Praise Him for all that's to come.

Thank you for your prayers and remembrances.

Sincerely,
Maryellen Boehr

PS The SAM is Scandanavian Alliance Mission and the CIM is China Inland Mission. Their personnel are mostly the King of England's subjects. Some are American and of course Scandanavian.

Through European Eyes

by Meintze Kuitse, Wildervank, Holland

This time I will translate for you some excerpts from articles in our youth paper so that you might get an idea of some questions about which we in Holland talk and think.

A representative of our youth movement visited some Mennonite congregations in Germany. He writes:

"I think about a foggy Sunday when we with our hostess walked in the ruins of Emden. I remember a conversation in a dark and cold and rattling train-wagon. A German Mennonite next to me said, 'I believed until the end in Nazism. That perhaps was blindness. And you all perhaps healed us from this blindness. But now—I have my eyes open—but I look into an empty room, the present world. Perhaps I can start to study again. Then I will have at least a goal in life.'

"In my memory I recall the dirty and busy terminals—old people and ladies, who carry bags with potatoes, conversations about control, some sarcastic remarks about the occupation forces (British or American army), and some 'Schwarzhandler' — black market business men—of the most disdained and also the most looked-for job in Germany today.

"Now what memories of wartime in Holland do I recall? Our German friend showed us pictures. 'That was for Leningrad,' he said. We looked at the picture —some soldiers walking in the snow. It is strange, we think. Three years ago we looked for some information in the paper: 'How many miles did they retreat today?' Now we both have our memories. He perhaps about times of good friendship; I about friends who were murdered during the war, and about times of nerve-cracking uncertitude, about the desire for freedom, and also about moments of costly friendship.

"Sometime later we talked with a group of the members of the congregation in Emden, old and young. We talked about Holland, about our Mennonite Church, about our youth movement. First they were pessimistic, but then there came the exclamation: 'You in your young enthusiasm! You are perhaps right. We are Christians. We cannot sit down and do nothing. There is a way out also for us.' It is so difficult in Germany at this moment. And still—faith is the only weapon with which one can wage battle.

"We as Christians may not stand apart from each other. Therefore we propose to get into contact with our German friends by personal correspondence, and we will send them monthly information about youth and Mennonite life in Holland."

So far our friend has been telling us about his trip in the most western part of Germany to the Mennonites there. Now a few sentences from a report about a conference in Holland of Protestant theological students from Germany, Austria, Czechoslovakia, Hungary, Switzerland, and Holland—students from several countries, which were separated for years by this last war.

"The importance of this conference was that all these students found the way towards each other. This was not the way of easy forgiving and forgetting. We could not approach each other without talking openly about all those events which had separated our countries from each other.

"But we also discovered our faults—the guilt of all of us together, for we spoke about how we as a little group from among different peoples received tha command to look for new roads towards each other. The greatest blessing of this conference was that we could have this experience of the reality of Paul's word that the good forces will conquer the evil ones."

These excerpts are short and incomplete. But I hope that you got my intention: to show you that here in Europe among young people is an earnest desire to approach each other in openness and Christian friendship. The recent war made deep, deep cuts into friendly relations. There is a fervent will among many here to strive for approachment—across borders, iron curtains, and hate. One of the reporters for this conference finishes his report with the word: "We were allowed to experience that in this prospectless world there is a way for those to whom Christ will reveal this Spirit."—**Youth Christian Companion**

Rev. John T. Neufeld
4215 South Rockwell Street
Chicago, 32 Illinois

NOTE: When writing specify both old and new address.

Summer Service in Saskatchewan

by Members of the Summer Service Unit, Rosthern, Sask.

A Typical Day in a Unit

"Ting-a-ling" goes the alarm, and 5:15 Leona, Evelyn, Maxine, and LaVerne jump out of bed to get ready for their day's work. Evelyn and Leona are doing practical nursing and have been initiated into such things as removing bed pans, dressing and washing patients, feeding, giving medicines, and answering bells for this, that, and the other thing. They also have great opportunity to comfort and to become acquainted with the patients and their problems.

Maxine is our tray girl. To her is given the responsibility of learning to set the trays and of knowing what patient gets what and why. This job is probably the one that takes the most training and cannot easily be exchanged. She also cleans the trays and dining rooms and helps out in the kitchen. Our kitchen girl is Laverne, who does different jobs for the cook and is responsible for certain parts of the meal. She makes the coffee, cereal, cuts bread, and many other things that a cook would do.

Amy, Elda, Elaine, and Marie are happy that they can get up a little later in the morning. As breakfast is at 7:00, all workers are ready by then. Amy is our laundress. She spends her time in the laundry in the basement and has become very proficient in washing, ironing, folding clothes, and mending. They wash every other day.

Every farm has a garden, and so we have three gardeners—Elaine, Elda and Marie. They have learned to enjoy hoeing vegetables and have made the garden free from all weeds (for awhile, at least!). Washing dishes three times a day is also part of their work.

Everyone is busy during the morning, but after dinner dishes, the girls have some time off. This is usually spent in making up for the little rest of the night before; writing letters to that dear one, friends, or home; washing clothes; or in occasionally making a trip to town.

Supper is at 5:00 The girls and their ravenous appetites never miss a meal? Three times a week we have devotions with the patients. We have found out that there is never a dull evening. If there is no prayer meeting or program somewhere, we can spend the time in other ways. A game of softball against the Canadian girls has been enjoyed. (We hope to beat them yet!) Every day ends with a discussion of the day's happenings or other topics; and then after our devotions, we are off to bed, so that we will be fit for the next day's work.

Why I Chose to do Summer Service

Marie Peters, Henderson, Nebraska

My reason for choosing the Saskatchewan Youth Farm as a summer service unit was that I felt I could be of service here. God has commanded us to give our lives in service to Him, and wherever He leads, we should be willing to follow. It is also an opportunity to work with our Canadian friends. Working and having fellowship with them draws us into closer relationship and a better understanding of each other. If we are willing to follow God's leading, we are assured that He is going to guide our paths for He has promised in His Word, "I will never leave thee nor forsake thee." Even though our service is meager, we hope that our stay here will prove to be a blessing to those we serve.

Leona Friesen, Henderson, Nebraska

My main reason for coming to the Rosthern Youth Farm was that I had been doing nurse aid work in the past and wished to continue in that field. This was the only unit that offered any opportunity to help the sick and I felt the Lord's call to go to Canada for this summer. I thank the Lord for this privilege to serve, but it is not only a privilege but also a duty. The Lord tells us to go into all the world, and with the verse, "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?", I have found courage and joy in serving the Lord in His work .

At one time it seemed difficult to present the Christian Gospel in Japan. Today reports indicate that Bibles are selling "like hotcakes" in the Land of the Rising Sun. The American Bible Society has provided over two million Bibles and this year there will yet be need for at least six hundred thousand New Testaments and 125,000 more Bibles. It is strange and amazing that out of evil things there can come good!

The Mennonite

Volume 63 — July 27, 1948 — Number 29

Should the Congregation Decide?

an editorial

THE Mennonite Church has been congregational in government from its very beginning. In congregational meeting the church takes up problems and makes final decisions. Certain duties the congregation may delegate to the board of deacons, the board of trustees, or other responsible people but the final decisions the congregation reserves for itself. This type of church government rests on the assumption that the laity of the church has the spirituality and vision to make decisions that are truly Spirit-directed. To let the leadership of the church take the responsibility of making final decisions may at times seem a wise procedure, but it is a concession to the spiritual weakness of the church. The congregational method of church government rests on the assumption that lay members are sufficiently spiritual to discern the leading of the Holy Spirit and are able to decide questions with insight that makes it possible for them to say, "it hath pleased the Holy Spirit and us" to do thus and so.

It is significant how the matter was handled when one of the most crucial issues of Christianity was submitted to the Jerusalem congregation for decision. The question was whether believers should be circumcised before they could be baptized, that is, whether they should be taught to obey the law of Moses before they could be received into the Christian Church. If they must first be circumcised it meant that there could be no Christian Church except within the Jewish Church. At the center of this question was the faith for which Stephen had died. Stephen had preached that we come to a blessed fellowship with God through faith in Jesus Christ without obeying all the ritualistic laws of Moses. The believing Pharisees held that Christian believers should keep up the temple worship and the observance of the Mosaic laws. Should so vital a question as this be brought before a congregation for final action, or should church leaders make the decision?

The Antioch church, where this question first arose, sent Paul and Barnabas and other men to Jerusalem to bring this matter before the mother church for action. When these men came to Jerusalem they rehearsed all that God had done for Gentile believers who had never been circumcised and who had not been obeying the laws of Moses. After a private conference of leaders an open discussion was held. Before all the multitude, it seems, Peter and Paul rehearsed how God had saved Gentile believers who had not been circumcised. This was real education. After all this information had been given to the congregation, one of the leaders, James, suggested a statement of position. What he advocated seemed good to the "apostles, elders and the whole church." When the decision was written up they could say, "it seemed good to the Holy Spirit, and to us." Evidently the entire congregation faced the question with an open mind and with readiness to receive the truth.

The entire congregation was taken into confidence and counsel. The church was given an opportunity to express itself. But before the leaders allowed the church to act on this vital issue, they planned a program of open-minded and thorough education. Both sides of the question were heard. They brought in able leaders to give testimony of God's will as they had seen it revealed. The astonishing thing is that the laity of the church, the multitude was taken in to decide a matter in which a wrong decision would have meant the slow death of the church.

The Mennonite Church, which has been entrusted with unique light from God, confronts issues today in which a wrong decision may disqualify her from further witness-bearing opportunities. Should the congregation be taken into counsel and allowed to make decisions? We will do well to follow the example of the Early Church and plan a program of education, perhaps also calling in leaders to give the best light they have on the revealed will of God before the church is asked to make great decisions. The coming draft may bring up problems that will call for church action. Before a congregation is asked to act it should have the advantage of an open-minded inquiry into God's revelations and leadings that relate to the question.

THE FORCES which drove us into the First and Second World Wars are driving us towards a third one. It is not a matter of some munitions maker here or there, some oil executive, or some politician plunging us towards such a war, although they may all have a part. Rather it is a matter of man's self-centeredness (his awful sinfulness) that makes him seek to save his life (The American way of life) only to lose it in an experience of futility and eventually war. It is America's materialistic self-seeking, its mocking of God who is concerned with the welfare of all people, its unwillingness to take up the cross, that as a whole constitutes terrible forces driving us towards war.

CHURCHES ought to give as much attention to hiring more personnel as they do to new building plans, suggests a minister-friend. The thought is that quite a number of churches would benefit from having another full-time worker so that more attention might be given to pastoral calling, work with young people, Christian education, etc. Congregations realize their need for new buildings. Along with this realization needs to go the insight that the human element can meon as much to the spiritual development of people as bricks and mortar and windows.

The Reader Writes:

(All letters to the editor should be kept within a three-hundred word limit.)

Not So Cruel and Wicked Afterall

Editor, **The Mennonite**

The story of Jim Farnsdall and Peggy seems to impress the readers that the co-operators are a group of cruel and wicked people.

Let us examine this story a little closer. We have many kinds of business: corporations, partnerships, individual proprietorships, co-operatives, mutual companies, etc. This J. and P. Hardware store must be a partnership. It could not be a corporation, because a business, in order to obtain a charter, has to have three or more persons to form a corporation.

The reason I mention this is that the corporations are the only organization that pay a corporation tax. This is a dual tax, and is the only tax from which all other businesses, including some co-ops, are exempt. Only about half of the farmers' co-ops are exempt from this tax and just a few of the consumers' co-operatives. Consequently we see that this J and P. Hardware store is not paying any more taxes than the co-operatives, and there is a good chance that they pay less.

No, we are not angels. Just like church members, co-operators go wrong at times. Nor do we object to constructive criticism, because we know if we are wrong—unjust and unfair—this organization can not last. Many of us are not so much interested in the co-operatives because of the little money we save, but because of the good it will do for the community, the country, and the world at large. Many of the causes of war are economic and we think many of these problems can be solved by doing business in a co-operative way.

Moundridge, Kansas — Sam Regier

USED HYMNARIES

The Mennonite Publication Office from time to time rceives small lots of used HYMNARIES from Civilian Public Service camps and other similar groups which meet temporarily, using the MENNONITE HYMNARIES in their worship services, and then, when disbanding as a formal group, turn these HYMNARIES back for use by other groups.

Being only partly used and in otherwise very good condition, these HYMNARIES can, nevertheless, be secured at very low cost—usually nothing more than transportation only. If interested, write directly to: Mennonite Publication Office, 722 Main, Newton, Kansas.

THE PRICE OF CONVICTION

It would probably stir one's emotions deeply if one knew of all those who paid the supreme price giving their last full measure of devotion during and after the war without compromising their consciences by identifying themselves with the destructive forces. One of these was Lotus Mast Slabaugh, M.D., of Nappanee, Indiana. Being just above past the upper level of the draft age, he as so many young doctors was nevertheless subject to both intense professional and community pressure that took the majority of the doctors out of many communities into the fighting forces. His was the conviction of a "peacemakers" regardless of the cost. That conviction has its price. When only a skeleton force of physicians was left for the home community, this young doctor labored day and night giving untiring, loving care to those in need of care including the wives and children of the very men who were far away engaging in the kind of armed conflict that his Christian conscience could not tolerate. He gave himself for the health and upbuilding of the community at the cost of his own health and life. Does this not underline anew the fact that those who want to follow Christ all the way including the refusal to serve in the armed forces are not afraid? They only want something big enough to die for.—Jacob J. Enz.

"Other foundation can no man lay than that is laid which is Christ Jesus"

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Should I Register under the Draft Act?

by Albert Gaeddert

No doubt, the greatest reason for refusing to register would be the reason that the draft is for war purposes. One who is opposed to war and to military service or training in any form wants to stay as far from being involved in this machine as possible. Difficult as this is, and perhaps impossible in a nation which wages total war and makes an all-out effort for war, there are yet lines that must be drawn. Some will draw the line sooner then others, and there are some who draw it at the point of registration. One cannot differ completely with such persons, for the point at which they draw their line is perhaps as logical a place as another.

However, I see two reasons why I would not draw the line at the point of registration. (1) I do not find Biblical grounds for drawing the line at this point. As a follower of Christ I am in the world yet not of the world, and I recognize the rights of Caesar and am willing to obey the laws of Caesar as long as they are not in conflict with the laws of God. (2) Under the present act I am not obliged to perform military service or take military training. Instead, as a conscientious objector, I am deferred. This is not necessarily what I would like; for, aside from asking to be free from having to take part in military training and service, I would ask no special favors. Under the present act I am deferred as a C. O.

It is at this point where I see a strong positive witness that can be given. I am deferred, I need not take part in military training or service, but that is not all. I am free to choose something much higher and nobler to which to give myself for training and service. My position prompts me to seek to witness in a strongly positive manner wherever possible, and I see very definitely some places where such witness can be rendered. In fact, the whole position of the religious conscientious objector is one based upon witnessing rather than upon protesting. I realize very well that the two are not opposites, and in the life of the Christian must frequently go together. At the same time the positive witness should be the great wheel that turns the motors of activity in my life.

Would it not be one of the greatest witnesses ever given by our people to overcoming evil with good, if virtually all of our potential draftees who register as conscientious objectors would say (in deeds if not in words) "I will take an equivalent amount of time required of the regular draftee, and give it to the Church "in the Name of Christ"? To be sure, it would inconvenience. But which is paramount in our lives convenience, or the Kingdom of God?

Last Saturday, July 17, the MCC considered the question of the responsibility of the Church with relation to the present Draft Act. The conclusion was reached that our Voluntary Service Program ought to be expanded to the point where all who feel led to give time to the Church and to the Kingdom should find their nitche in such service. This should be open to both men and women, and to young and old. The times in which we live urge us to give priority in our life to the things of the Kingdom. In the face of all the suffering, the needs, spiritual, physical, personal, social, and every other way, one is moved to choose to do good wherever possible. One wants to follow Jesus as "He went about doing good." The church is not in a position to draft men and women into service; neither can the church decide for the individual what he is to do. However, the church can and must repeat the clarion call: "Be not overcome of evil, but overcome evil with good"; "if thine enemy hunger, feed him, if he thirst give him drink," to go the second mile, and to turn the other cheek. It must do as Christ did, Who came "not to be ministered unto, but to minister."

The details of such a service program, though not wholly worked out, will fall into the pattern of the present Voluntary Service Program. This program already takes us into the deep South, where under the State Public Health Service we may help to eradicate the dread disease of malaria and to fight the hookworm infestations, as at Gulfport, Mississippi, where we have been working since the days of World War II. It takes us to Mexico, where a service of mercy is rendered by way of a medical program, with a hospital at the center; a program of education and of Christian nurture with the natives. It takes us to Puerto Rico, with which program we are fairly familiar, and which never ceases to call to us in a very personal manner, because numbers of our own people have served there. It takes us into the mental hospitals, where we may serve those unfortunate folks, who most of all need loving, Christian care. Besides these projects and many others which have not been mentioned there is the whole field of relief activities, which likewise has been personalized to us so frequently by members of our own congregations who have worked there. Nor are the mission fields at home and abroad to be left out of our consideration; at least we have no indication that our potential draftees would not be free to work in these areas.

This time, we ought not to be miserly with our time nor our talents. The call of God will likely be heard by many amid the crying needs of humanity. May He depend on you?

Albert Gaeddert is Secretary of the Peace Committee of the General Conference and Vice-Chairman of the Peace Section of the Mennonite Central Committee.

Do Mennonites Keep Their Promises?

by R. C. Kauffman

At the 1945 session of the General Conference the following resolution was adopted:

> **"Since according to statistics 26% of the General Conference C.P.S. men wish to continue their education after the war, and since the government in its G.I. Bill has made liberal provision for all discharged service men, but especially for those who wish to continue their education, and since our C.P.S. men have received no help from the government while in camp nor will they receive any when they get out, and since some of our most promising young men are in C.P.S. and should be helped to continue their education if they so desire, and since the Board of Education, the Home Mission Board, Relief Board and the Peace Committee are cooperating in working on this problem, it is recommended that the conference approve of this cooperative effort and encourage special contributions for this Educational Rehabilitation Program for C.P.S. men."**

Translated into concrete terms, the above resolution committed the Church to paying the tuition of each C.P.S. man in college for a period equal to the time he served in C.P.S. up to twenty-seven months. This (tuition) amounts to approximately one-third of his minimum college expenses, the remaining two-thirds still to be paid by the student himself. Compared with the G. I. Bill of Rights which provides all necessary costs of education, including maintenance, this is a conservative committment. It becomes even more so in view of the fact that the ex-C.P.S. man received practically no pay during his period of service.

Even this conservative committment is, however, not being met by the Church. During the last school year, 1947-48, over 100 ex-C.P.S. men attended our colleges, incurring a total tuition of $20,000. Only about $5000 of this amount has been met through contributions. The various Boards of our Conference are drawing upon their funds to help cover this deficit but a large part of it remains debt to our several colleges which accepted these boys in good faith. Due to the high costs of living, these colleges find it very difficult to carry this debt. Certainly they cannot permit it to increase. This means that prospective students qualified under the Educational Rehabilitation Program will have to be informed that the help promised is no longer available to them.

In the face of the impending draft, it is highly important that the Church does nothing to suggest that it is not whole-heartedly behind those of its young people who pursue the course of its counsel. It is important too that we maintain the Mennonite traditions of paying our debts and keeping our promises. Please give this matter your prayerful consideration. If you feel you have a share in this committment to our boys, send your contribution, individually or as a congregation, to: Educational Rehabilitation Fund; General Conference Headquarters, 722 Main Street, Newton, Kansas.

Facing the Facts

by Howard G. Nyce, Executive Secretary, Board of Foreign Missions

The other day the Secretary was informed that we had only about $5,000 in the treasury that was not ear-marked. Money that is referred to as being "ear-marked" is money that has been collected or set aside for a definite purpose. It is true our budget for 1948 is very high and would be much higher had the Board not cut down on the various fields. This was not easy, for the Board knows quite well that the various missionary conferences, that is to say, the missionaries from the various countries, have kept the budget just as low as possible. On the other hand, the Board is also conscious of the fact that in each case there was a definite need for the askings of the various groups.

During the Board session in Chicago last February, the Board weighed the matter well, and then it was decided that there should be a committee appointed to make a further study of the budget. This committee was appointed and presented the following total budget which was adopted by the Board. India was allowed $123,500, which included $6,000 for the bungalow at Janjgir and $15,000 for the Janjgir Bible School, which was collected through the efforts of Miss Martha Burkhalter. For China, the Committee allowed $79,000 of which $21,000 was for buildings. That amount will not be needed for buildings. Much more has been used for traveling than had been planned because the work was disrupted in Paoki, Shensi Province. For Colombia, the Committee presented the budget of $25,100. For our part of the share in the Congo Inland Mission, Africa, $16,200 was granted. The Board accepted the proposal of $5,000 for Puerto Rico if the work would be opened there. For the American Indian work $34,800 was allowed. The total adopted budget was $330,000 which included besides the above mentioned, Missionary Pension, Administrative Expenses, Misisonaries on Furlough and New Missionaries, Travel etc. From a recent letter received from the Treasurer, the Secretary has been informed that only about 28 per cent of the money has come in so far.

It was the interest of our forefathers in missions that gave birth to our General Conference. This same interest must be maintained, if our Confernce is to grow. We have a wonderful group of dedicated, consecrated men and women who have given themselves to the task of making Christ known and are scattered among the American Indians in Oklahoma, Montana, and Arizona. Others are laboring for Christ and His cause in India, China, Africa and Colombia, South America. We as a Conference have an obligation toward these faithful witnesses for Christ and missions. They will do the work that God has called them to and to which they have been assigned by the Board. When they applied, were accepted, ordained and sent, the Board of Foreign Missions told them what their salaries would be. The Board did not know whether the money would be in hand or not, but acted on faith. The missionaries went forth on faith. We MUST supply the means that they can do their work, yes, Christ's work.

It is true, we have spent quite a little in China. Has this money been lost? If we are interested in the salvation of souls, we can not think of it as being lost for souls have been contacted and won to Christ; others have been strengthened in the faith. Then too, our Board is not the only Board whose work has been disrupted in China and the other Boards are also pressing on with the hope of contacting just as many Chinese as possible, with the further hope of being able to establish a permament work in the future. Our China missionaries and the Board covet your prayers in the carrying on of the work in this great land of heathenism.

We are continually praising God for the many converts in India. Here too, we are doing a great work in Christ's name. Within the past several years, the Board purchased more mechanized equipment for the purpose of doing a more efficient work. Recently several people have been sent over as builders to relieve the missionaries of that responsibility because they have been sent to bring the Gospel of Christ to those who are in the darkness of sin.

In Africa, we have a set amount that is decided upon by the Congo Inland Mission Board of which our President, Brother Kreider, and the Secretary are members. This includes salaries for the missionaries and our share of the operating budget, based on the number of missionaries we are supporting in the Congo.

In Colombia, South America, we also feel that a great work is being done with the un-tainted leper children. To this the American Mission to Lepers is agreed, having recently accepted the plans presented for the future of the work. I might state in this connection that I have just received and forwarded to the office in Newton, two checks from this organization, totaling $16,350 as follows: the first check of $750 was the first quarterly payment for twenty children in the Home or School. The year with them begins July 1, 1948, and ends June 30, 1949. The second check amounted to $15,600 representing $12,000 for the land to be purchased and $3,600 toward the budget or running expenses for our work at Cachipay. In passing I must not overlook the fact and remind our readers that the American Mission to Lepers pays about $2,000 monthly to our work in Champa, India. Yes, we are doing a great work in Champa, but much of the money comes from this organization for which we praise the Lord.

Our oldest work is that amongst the American Indians. I wish it might be possible for our Conference members to see our buildings. Perhaps it might be better, if you didn't see them. You might say the Board has neglected the work. The only answer, I can give would be, if the Board would have had the money, the buildings would look altogether different. But we believe you should know something about the conditions of some of these buildings. If God has blessed and favored you, I am sure you will show your appreciation to Him by increasing your contributions to missions so that the Board can make the needed repairs and build the buildings that have been on our list for some time.

The Board has some money "ear-marked" for buildings and repairs. Why not build? Even though we have money for some of these projects, we did not have the builder. Now we have young people who have volunteered as missionaries, and the man is a builder. But we do not have the money to employ them for that task. Therefore again we are handicapped. In order that you might see the need, let me take you to several of our Indian stations. In Clinton, Oklahoma, we must build a new church. When it is rather stormy, the building creaks. In Canton, Oklahoma, we must rebuild the Arapahoe Church.

One of our missionaries asked for a porch to be built to his residence. When the Secretary wrote and asked for an estimate, the missionary didn't send it but said instead, "While, however, we would greatly appreciate the porch, we would not feel right about having that built as long as we do not have a new church for the . . . . . The people seem to be under the impression that they were promised a new church a number of years ago, and it is hard for them to see why they do not get it . . . . If anything were added to our house . . . I am afraid their confidence in the missionary and the Board would receive a severe shock which would have its affect on the work. So we would rather get along the way we are a little longer until the church can be built."

Let me cite another illustration. This past February I visited our Arizona field. Brother Harvey Nussbaum had written me that he would be on his way to Arizona and would be glad to stop in and look the buildings over. The Board had previously asked Mr. Nussbaum of Berne, Indiana, whether he would be willing to look the buildings over and make the most needed repairs. It so happened this his going to Arizona was to take place about the time I was scheduled to visit the field. I wrote him when I was going and that he should try to get there the same time. I got there several days ahead of him. The church at Moencopi is in bad shape. The steeple is breaking away from the church, and I told Brother Wiebe I would not go in there to ring that bell because the whole thing shakes when you pull the rope and the bell rings. Concerning his house. I went to see a government man with Brother Wiebe and he said, "I looked the place over and I can't see how anything can be done without tearing down the whole thing and rebuilding it." This government man was on the Navajo reservation. When Brother Nussbaum looked the place over he also recommended that the buildings should be torn down and rebuilt. But again, for this the Board needs to have the wherewithall.

(Continued on page 16)

Carl Suderman's Reply to H. R. Nickel

It was my intention that this article be confined to the tax question of cooperatives. The equitable solution of this problem is paramount if independent business shall survive. Since no opposition to this question has arisen, however, I feel free to explore my opponent's arguments in other directions.

Let it be made unmistakably clear that cooperatives are primarily in competition with small business—not big business. Apparently big business is being attacked by cooperators to give the issue wider popularity, and to divert the attention of the small businessman from his own dilemma. It is small business—not big business—that faces his competitor on Main Street. It is small business—not big business—that must compete with cooperatives in the sale of washing machines, radios, cosmetics, farm machinery, etc. It is small business that must take the brunt of price cutting, rebates, special discounts, and the other numerous devices used by cooperatives to choke competition. It is small business that cooperatives are attacking in the name of big business. In fact, cooperatives could not exist today without the help of big independent business. Their trucks, rail transportation, machinery and other equipment are all furnished them by big business. In many instances big independent business manufactures the appliances, farm and other machinery, and other articles of merchandise which cooperatives then sell under the Coop label. No, cooperatives are not attempting to punish big business—they are scheming to annihilate small business.

If we were but willing to adopt for ourselves the principles we strive to impose on others! In principle (and principle only, as yet) the cooperative expects to supply its members with their needs at cost plus actual expenses of doing business. An independent competitor must do likewise if he survives. Thus no margin of profit inures to the benefit of the businessman. This he terms "selling at cost." He is obliged to give his remaining margin of profit to his customer. I have yet to hear of a single cooperator who advocates selling his own produce or livestock "at cost." Today food is a major item in the cost-of-living of the working man. Most other cost-of-living items can be deferred. Food cannot. Yet the cooperator producer seeks the very highest prices in the market, which are now unconscionable. Furthermore, he is attempting to widen his margin of profit through the theory of cooperation, There is no effort being made by him to pass on a portion of these big gains to his consumer, and thus lighten the burden of the working man whom he pretends to befriend. It seems to me that the cooperator's viewpoint of selfishness and greed depends upon the group which commits it.

While the cooperator is seeking the last penny in the market place, he viciously attacks big business for its avaricious practices. Yet most big business is not exacting such prices as it could in a "free" market. We all know that new cars are commanding prices in the illegitimate or "free" market which are about twenty-five per cent higher than factory recommendations to their dealers. These huge inhuman, money-mad enemies of society are actually policing their own dealers in an effort to pass their savings over the "free" market to the consumer. What a contrasting picture to the ostensible benefactor of the common man—the cooperative!

Cooperatives are impounding huge profits, just as independent business, against future emergencies which will occur. However, they have a singular method of justifying this in their instance, and decrying it for others. In the nineteenth Annual Report for 1947, CAA of North Kansas City, a big cooperative, made the following observation. "To meet the situation when the reverse of these conditions return, we are recommending an additional $550,000.00 be put in the members equities reserve to help cushion the shock that will come if and when prices fall drastically." That is all independent business is attempting to do. Stockholders are getting a small part of current earnings in the form of dividends.

My opponent contends that independent business is attempting to "divide and conquer." Surely he does not mean that the merchant on Main Street is trying to divide and conquer a cooperative with dozens, even hundrends of branches located throughout the country. Surely independent business, with its heavy income tax burdens, is not attempting to conquer his tax-free competitor. This Federal income tax issue is of enormous importance to the small businessman, the backbone of our nation. So let's solve it with our heads, not our hearts.

As President of one, and director of another large cooperative, why has my opponent not presented actual figures to support his contention that Federal income taxes are being equitably paid? He is certainly in a position to do so. On the other hand, the safety of Coop loans due to the tax-exempt feature, has been called to the attention of many bankers.

In response to his attack on "power politics," and the like, I am obliged to remind my opponent that the Farm Block has been the biggest single influence on Congress. We have all paid huge tribute to the farmers' welfare in the form of taxes, and probably rightfully so.

QUESTION AND ANSWER ON COOPS

[When we ran the articles on the Co-op issue sometime ago, we suggested that we would welcome questions which would then be answered by one or the other of the writers of the two co-op articles. The following is such a question and answer.].

QUESTION

"I would like to address this question to Mr. H. R. Nickel . . . . The question is:

SOME MORE

ON CO-OPS

H. R. Nickel's Reply to Carl Suderman

1. **"The Mythical Yardstick"** left the impression that Jim and Peggy pay corporation income tax while cooperatives are exempt. This is false. Neither private business nor partnerships are required to pay corporation income tax. These accusations also leave the impression that such cooperative savings escape state and federal income tax. This also is false, since farmers pay income tax on the returns they get from their cooperative in the same way the individual in business for himself, or as partners in a partnership. And partnerships today are doing eight times more business than all farm marketing and purchasing co-operatives combined. Cooperatives are partnerships. So where does the tax disadvantage come in? Young couples who have been reared on the farm, have married, and are striving to own the farms they operate find the going just as tough as Jim and Peggy. They face a highly organized business world. Unless organized, they must sell wholesale and buy retail. Big business exploits small business and labor. Small business exploits the farmer. The farmer exploits the soil, but the soil shows signs of wearing out.

Family income of the seven occupational groups by percentage is as follows: Independent Professional —30.1 per cent; Salaried Business—19.9 per cent; Salaried Professional—14 per cent; Independent Business—11.2 per cent; Clerical 10.5 per cent; Wage Earners—7 per cent; Farmers—6.3 per cent.

Family incomes of 6 types of communities by percentage is as follows: Metropolises—23.4 per cent; Large Cities—19.5 per cent; Middle Sized Cities—16.9 per cent; Small cities—15.6 per cent; Rural Non-farm —12.9 per cent; Farmers—11.7 per cent. (Reports by National Resources Committee) Other firms have grown wealthy by exploiting farmers, such as: railroads, farm machinery companies, land speculators, grain speculators, commission merchants, etc. Each one of these represents wealth drained from the farms. The result has been an increase in farm tenancy. (Farm tenancy 1880—25 per cent; in 1935—42 per cent; and now stands at about 45 per cent.) This is detrimental to soil conservation (extremely urgent), to improved agricultural methods, to social welfare, to the community, school, roads, etc. and adversely affects (directly or indirectly) you and me and everybody in this country and in the world. Show us a better way of remedying this situation without organizing.

II. Suderman **"Higher and higher taxes to fewer and fewer people."** That is the inevitable result of higher and higher incomes to fewer and fewer people. Income tax is based on ability to pay. Is that wrong? In spite of excess profits tax during the war corporations have doubled their assets (net worth) during four war years. What would this mean in terms of farming? Simply this: one farm today, two farms four years hence, four farms eight years hence, eight farms twelve years hence, etc. and we would do it with hired help. Since excess profits taxes have now been dropped, corporations are doing better by about 70 per cent. Before the war there were twenty-eight "billion dollar concerns" in the U.S.A.; today there are forty-five.

III. Suderman—**"Destroys our own economic independence as farmers and merchants?"** No, we are striving for our share of the national income in order to regain farm ownership. Who has more right to own the farms than the farmer? And who owns the farms operated by tenants? Many of them are owned by these same hard pressed, tax burdened independent business men. During the last eleven years the local co-operative creamery refunded to farmers $743,113.66, paid employees $1,127,767.07, all subject to income and other taxes. Paid out for taxes $74,661.91, not including gasoline tax.

The primary purpose of cooperatives is to increase the income to farmers who often are at a disadvantage in marketing and purchasing. Cooperative associations have long been favorably regarded because of their contributions to the well-being of the American farmer.

The local cooperative creamery had $108,000 to distribute to 2,400 patrons at the end of the 1947 fiscal year. This averages $45 per member. As already pointed out cooperative members belong to the low income group. While begging leniency for the large corporations, whose profits are at an all time high, opponents of co-ops think nothing of seeking to double tax (at high rates) the small returns the farmer gets from his cooperative, which were gained, not from investment (wealth) but by the labor of his hands. It is hard to see any justice in that!

"I believe that the major point of contention—the inequality of taxation—between cooperatives and private business has been conceded by most open-minded people that there is a gross injustice to private business by corporation tax exempt cooperatives under the Sec. 101 of the Internal Revenue Act. Even if this inequality could be straightened out by new legislation, wouldn't there still remain a more basic Christian unfairness in each community where co-operatives are flourishing? The community organization and setup as schools, churches, streets, park, modern utilities, etc., have all been built up as the community or town has prospered and has been financially backed by the small independent business man. The cooperatives have a tendency to and are driving these small businessmen out of the community

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Program for Mennonite World Conference

The Fourth Mennonite World Conference will be held on August 3-5 at Goshen, Indiana, and August 7-10 at Newton, Kansas. These sessions at the two locations will not be dulpicate, but will rather constitute a single conference program, the Newton meeting continuing and completing the work begun at Goshen.

Arrangements have been made for thirty-two delegates and guests from Europe and South America to attend the conference: sixteen from Holland, six from Germany, three from Switzerland, three from France, two from Paraguay and two from Brazil. The Mennonites in these various countries have been invited to select and send representatives to assure adequate representation at the Conference. The responsiblity of delegates will be to report back to their home groups, rather than to speak officially as delegates at the Conference. It is assumed that Mennonite groups in the United States and Canada will be widely and adequately represented through the attendance of ministers and church leaders. Any Mennonite groups may ask one or more of their number to specifically represent them at the Conference if they desire to do so.

Special attention will be given to the accommodation of delegates and representative leaders at the conference. While it is hoped that seating will be adequate for all who attend, preferential seating for guests is planned. At Goshen the sessions will be held in the Goshen High School auditorium, which provides seating for 1,200, with loudspeaker service for over 1,500 more. At Newton, the sessions will be held in Memorial Hall, which accommodates 3000 people.

This World Conference of Mennonites is by nature somewhat different from the usual American Mennonite conferences of organized bodies which meet mainly to discharge their regular business. Instead, there will be a distinct emphasis throughout on information, inspiration, fellowship and challenge to promote mutual understanding and edification.

A wide-range program has been planned in which the Mennonite representatives from the various countries of the world will participate in discussions on many phases of Mennonite life and thought. The various sessions are to be devoted to such subjects as Mennonite Relief, World-wide Missions, Refugee Resettlement, Mennonite Institutions, Non-conformity to the World, The Peace Testimony, Young People's Work, and Christian Education. Conference speeches are being translated into both English and German in advance so that all present can follow the messages without undue language barrier.

Most of the subjects being discussed at the Conference will be supplemented by special illustrative exhibits. Also in addition to the regular programs, the Conference will provide tours to various points of special interest to foreign delegates. Following the close of the Conference, some of the guests from abroad will spend some time visiting Mennonite churches, schools, and communities, both for speaking and becoming better acquainted with Mennonites in the United States and Canada.

This is to be the Fourth Mennonite World Conference. The first such conference was held in Switzerland in 1925 to commemorate the four-hundredth anniversary of the founding of the Mennonite Church. The second took place in Danzig in 1930 and dealt mainly with the problem of helping the Mennonite refugees who had just come from Russia. The last one, in 1936, was held at Amsterdam, partly in Commemoration of Menno Simon's conversion.

To enable the local committees at Goshen and Newton to provide accommodations for guests, those who desire board and lodging should request reservations prior to the Conference by contacting Robert Hartzler, 605 South Seventh Street, Goshen, Indiana, for lodging at Goshen through August 3-5, and Harry Martens, North Newton, Kansas, for lodging at Newton through August 7-10. It is important that reservations be in the hands of the lodging committees at the earliest possible date.

Program for Goshen Session

The following are the main items on the program of the coming World Conference, the first part of which is to be held at Goshen, Indiana, August 3-5, and the second at North Newton, Kansas, August 7-10. The Goshen Conference begins at 7:30 p. m. on August 3. Dr. H. A. Fast will preside.

Conference address will be given by P. C. Hiebert.

Wednesday, August 4, 9:00 a.m. The subject will be "Mennonite Relief." "The Mennonites of Germany, 1936-48, and the Present Outlook," Dirk Cattepoel, Krefeld Germany; "The Mennonites of Holland, 1936-48, and the Present Outlook," H. W. Meihuizen, Rotterdam, Holland; "Relief Work in Holland," A. P. van de Water, Friesland, Holland; "Basic Principles Underlying MCC Service and the Committee's Future," Orie O. Miller, Akron, Pennsylvania.

Wednesday, August 4, 2:00 p. m. The subject will be "Christian Non-Conformity to the World." "The Divine Imperative of Non-Conformity," Frank H. Wenger, Moundridge, Kansas; "The Historic Mennonite Expression of Non-Conformity," Donovan E. Smucker, Chicago, Illinois; "The Purpose and Power of Non-conformity," Pierre Widmer, Montbeliard, France; "The Limitations of Non-Conformity," Paul Mininger, Goshen, Indiana.

Wednesday, August 4, 7:30 p.m. The subject will be "Christian Faith and Life." "The Lordship of Jesus Christ," W. F. Golterman, Amsterdam, Holland; "The Christian's Personal Religious Life," Erland Waltner, Mountain Lake, Minnesota; "The Church of Jesus Christ," D. Edmond Hiebert, Hillsboro, Kansas.

Thursday, August 5, 9:00 a. m. The subject will be, "World-Wide Missions." "A Survey of Mennonite Foreign Missions," J. D. Graber, Elkhart, Indiana; "The Open Door of Foreign Missions," A. E. Kreider, Goshen, Indiana. Testimonies will be given by members of the younger churches.

Thursday, August 5, 2:00 p.m. The subject will be "Young People's Work." "The Church and Her Youth," Ulrich Hege, Sinshein, Germany; "A Program of Service for Young People of the Church," J. A. Huffman, Winona Lake, Indiana; "Re-

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THE CHALLENGE OF UNITY

"That they may all be one . . ." John 17:11

"Endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:3.

The Unity of Believers may be referred to as a doctrine. St. Paul tells us that all who are "in Christ" are One! But, sometimes we do not realize this. It is impossible for us to change the inevitable fact involved: "There is one body, and one Spirit . . ." The degree to which Believers attain to the Spirit of Unity is a mark of spiritual attainment.

The World Conference of Mennonites provides another opportunity to allow the Spirit of God to operate in our lives so that we may come to a fuller realization of this bond of union.

The Church Unity Committee sends forth this supplement with the prayer that it may lead us to deeper consecration in the Spirit and thus a fuller dependence on that self-same Spirit to unite us in Christ.

Christian Unity is not an optional matter; it is an imperative of the Gospel! It is urgent! It is as we unite our resources in full cooperative effort that great things can be accomplished for Christ and His Church during these times of extremely urgent needs.

The Urgency of Unity

The urgency of unity is the importance of our task. Even the world knows that "in unity there is strength." This is true for evil or for good ends. When one considers the absolute priority of spiritual values, the urgency of being united becomes apparent.

What is our task? It is to release the Gospel of our Lord Jesus Christ unto the uttermost part of the earth. (Mark 16:15). It is to be used of God in the building of His Kingdom. It is to be true to God's righteousness in all of its applications to our contemporaneous world.

Let us ask the question: What could God do in and through my life if I were completely dedicated to Him? Then, let's expand the question. Include our local Church. What a challenge we have: What could God do in and through each of our churches if our great primary aim would be loyalty to Him—if we would be totally expendable for Him.

But, we go a step further—what about our Conference? Our Conference is made up of churches united for the building of the Kingdom. Suppose all our churches would be totally united in all activities into which God has called us—missions, relief, education, publication, etc. What amazing things God could accomplish in and through us!

That is not the top — we think of other Mennonite groups! The things which bind us together are far greater than those which separate us. God has a mission for us to perform through our united efforts.

Then, we must remember that we cannot build the Kingdom by ourselves. We also need to cooperate with other Christians. Our work must be integrated, so that His Will may be accomplished.

May Ephesians 4:2 and 3 become more and more true of us: "With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace."

This We Can Do

Too often we merely speak about the need for greater unity. We also should seek ways in which we may develop unity. By the very nature of things, there are some aspects of the problem we cannot solve. But, other things we can do.

(1) **Deepening of Spiritual Life.** A Minister in seeking to impress this upon his congregation asked the members to all come close to the pulpit. He urged them to come as close as possible. He then gave them the lesson: as they got closer to the object they got closer to each other. As Christians get closer to Jesus Christ, they automatically get closer to each other.

(2) **Greater Information.** We should read about the "business" of the church more carefully than the newspaper, or about secular business. We can read **The Mennonite.** Each Church should be on the 100% plan. We are all part of the work of the Church, and should be well informed. Further, we can get papers of other Conferences of Mennonites. A quick reading of these will help us understand the total work. The **Mennonite Weekly Review** tends to bind us together. All Mennonites should receive this. As to broader news of Protestant activities, the **Protestant Voice,** Fort Wayne, is a good medium of information.

(3) **Joint Projects.** The number of communities entering into joint projects is steadily increasing. A number have Sunday school conventions involving a number of conferences of Mennonites. Others have song festivals. Still others cooperate in Vacation Bible Schools. In one community four groups of Mennonites have a soft ball league. In addition, wider cooperation in certain activities with broader areas is helpful.

(4) **Increase personal contacts.** During our generation of rapid transportation, and the tendency of our people to travel, this has great possibilities. It will be discovered that people everywhere have similar problems.

(5) **Union in service.** Someone has said that if

people can play with each other they will get along. This is even more true in service. Here our relief activities have been very beneficial. The M.C.C. has been a very real uniting force. Service units have helped.

(6) **Student Exchange.** This has great possibilities. Becoming acquainted with students from various countries should be helpful.

(7) **Student Exchange.** American Mennonite students go to Europe to study. European Mennonite students come to study in American Mennonite colleges. Would it not be well for Bethel College, Bluffton Colege, and Freeman College to exchange students with Goshen College, Tabor College, and Messiah Bible College?

(8) **Young People's Society Meetings.** Young people can discuss in their meeting the question of unity. Also, joint meetings can be had with other groups.

(9) **Work together with Mennonites of other continents.** The coming World Conference of Mennonites may work out plans for a united effort to make our testimony to the world. It should be possible to find avenues of service and ways of making our testimony in which we might all join heartily without having to make concessions to our unique life and faith as a church or denomination.

(10) **Invite ministers** of other Mennonite conferences to preach in our pulpits. Every expression of confidence will be rewarded with confidence.

"Unity" — an Expository Sermon

by Donovan E. Smucker

During the war era American Mennonites made a very interesting discovery. Despite real diversity of background and belief they found a real unity. This was best seen in a Civilian Public Service Camp for conscientious objectors. A very warm unity was frequently found among the Amish, the conservative Mennonites and the more progressive Mennonites. Moreover, these camps often had men of other Christian groups with whom real unity was developed. Problems and tensions, of course. But real substantial unity.

What was back of this? Nothing less than the great truth which Paul affirms in I Corinthians 12. In all our quest for harmony we have forgotten that this great chapter teaches that we may have unity without having exact uniformity. **Unity without uniformity!** Merely as an aid to ready remembrance I have worked out the exposition of this chapter in acrostic form.

I

First, is unity under the Lordship of Christ working through the Holy Spirit. "**. . . . . no man can say, Jesus is Lord, but in the Holy Spirit.**"

How marvelously the Edinburg conference on Faith and Life caught this truth. In 1937 Christians assembled from radically different backgrounds. What was the basis of unity? Was it some creedal declaration written by the theologians? No, it was the Lordship of Christ through the Holy Spirit. Listen to their moving declaration:

"We are one in faith in our Lord Jesus Christ . . . . We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

"This unity does not consist in the agreement of our minds or the consent of our wills. It is founded on Jesus Christ Himself, Who lived, died and rose again to bring us to the Father, and Who through the Holy Spirit dwells in His Church. We are one because we are all the objects of the love and grace of God, and called by Him to witness to all the world to His glorious Gospel.

Our unity is of heart and spirit. We are divided in the outward forms of our life in Christ, because we understand differently His will for His church. We believe, however, that a deeper understanding will lead us towards a united apprehension of the truth as it is in Jesus.

There it is! The truth is **in** Christ. And Christ is known through the Holy Spirit in our hearts. Heart and Spirit dominated by the Lord Jesus. Put that down as the basis of every movement for unity Under Christ.

II

Under Christ
Not emotional or forced. This truth must be placed alongside the first one. Paul declares in the second verse:"**Ye know that when ye were Gentiles ye were led away unto those dumb idols, however ye might be led.**" Goodspeed's translation reveals more clearly the literal meaning: "You know that when you were heathen you would stray off as impulse directed to idols that could not speak." That is to say, these Gentiles were dominated by a purely emotional reaction. Beware of mere heat rather than light.

The issue of emotion is real. Men and women survey the strife and conflict. They are depressed by it. Along comes a false prophet with easy solution. His quack remedy is bathed in emotion. His oratory is bathed in catch phrases and epigrams. The solution is always less than Christ.

Yes, beware of mere emotional unity. For, it leads directly to forced unity. From false fervor to false fascism! From flame to fanaticism! From hysteria to hate! This is not the unity of the heart of which the Apostle spoke.

III

Under Christ
Not emotional or forced
Involves variety. The Apostle says:"**Now there are**

diversities of gifts but the same Spirit. And there are diversities of ministrations and the same Lord. And there are diversities of workings but the same, God, who worketh all things in all." Then Paul amplifies this truth by citing the variety of gifts which different men possess.

Right here is the center of gravity in most issues of unity. Many people assume that unity calls for a dull uniformity. God forbid! Such an objective is not only wrong but frightening. I say 'frightening' because totalitarianism has acutely dramatized the evil of uniformity of this kind.

But note more closely what the apostle has declared: " . . . . . **there are diversities of gifts."** Goodspeed translates this as "Endowments vary." Men differ in their natural ability and aptitude. The Spirit is still the same. Moreover, there are **"diversities of ministrations"** or forms of service. Men have different vocations; different ways of expressing the talents they have been given. The Spirit is still the same. Finally, there are **"diversities of workings"** That is, difference in our experience as we face life with varied talents and vocations. The Spirit is still the same. Talents! Vocation! Experience! These three are united in the common good for a universal God who is sovereign over all. Unity truly involves variety. Unity presupposes variety. Inversely, mechanical uniformity is simply disunity in disguise. Behind every movement, religious or secular which denies the truth of I Cor. 12:4-11 is actual disunity under camouflage. Germany was never complete Nazi. In fact only 10-12 per cent of the people ever joined the Nazi party. Russia is not completely Communist: only 2-4 per cent of the people belong to the Communist party. Or, show me a nation with a religious monopoly enforced by law and I will show you a people with wide divergence of religious conviction. Variety is not only inevitable. It is ordained of God for the enrichment of life!

IV

Under Christ
Not emotional or forced
Involves variety

Teaches specialization plus appreciation. Here Paul lays down a further development of the previous point. Variety exists not merely for the sake of variety. Variety's true function is that of specialization. And specialization of function assumes appreciation of the contribution of others. **"For as the body is one,"** writes Paul, **"and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized unto one body whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit. For the body is not one member but many."** (verses 12-13). Following this general principle Paul continues with his famous illustration of false isolationism. What clever personalizing of bodily parts.

The foot says, "I am not the hand" nevertheless, it remains a part of the body.

The ear says, "I am not the eye." Nevertheless it remains a part of the body. In other words, no matter how loudly you declare your isolation and self-sufficiency you still belong to the Body of Christ.

Then the argument shifts to another basis. Suppose the whole body were nothing but eyes. Alas, then you could not hear. Or, try to imagine the whole body with nothing but the ability to hear. Alas, then you would not smell. In his first argument Paul declared that you can't **resign** from your common humanity in the Body of Christ. Now he says that you can't **limit** humanity to **your** talent, **your** vocation, **your** experience without **ruin** to yourself. No, the eye cannot say to the hand that I have no need of thee. This is the dead end street leading to ruin.

Still another application of this principle is made. This deals with the pride of status and distinction. The great man, the great church may say: "We grant that your little contribution is part of the whole; indeed, that it is needed. But, please do not equate your lowly, tiny gift with our glorious leadership." Paul rebukes such pride. He shows that the lowliest part of the body is of crucial importance. And what is more to the point, that God gives special care to the lowliest precisely because they are valuable parts of the whole.

The twenty-fifth and twenty-sixth verses clinch the whole discussion: ". . . . . . **that there should be no schism in the body; but that members should have the same care one for another. And whether one member suffereth all the members suffereth with it; or one member is honored all the members rejoice with it."**

Can Christians live up to this truth? And especially Mennonite Christians? Can Mennonites suffer and rejoice with other Protestants? Can the American Mennonite suffer and rejoice with his Dutch brother in Christ? Can the American and European churches suffer and rejoice with the younger Christians in Africa, Asia and the South Pacific? Can the Amish rejoice and suffer with the educated Mennonite who leads the larger enterprises of the church? Can the plain, rural Mennonite rejoice and suffer with the believers in Chicago, Amsterdam and Philadelphia? Can the white Mennonite rejoice and suffer with his dark-skinned brother of Java, Congo and America? Can the Mennonite scholar rejoice and suffer with the simple faith of the God-fearing tiller of the soil? These are some of the issues which verses 25 and 26 bring to our hearts.

For the first time in nineteen centuries Christianity has become a global religion. Virtually every nation, every culture, every race, every continent has the beginnings of the Christian brotherhood. Today is the moment of testing. For eighteen centuries schism and division have dominated the church. Today consolidation and expansion have become dominant. Can Christian people keep faith with the missionary movement? **Dare** we to take I Corinthians 12 seriously? Dare we think of the Body of Christ? Hear the prophetic word of Dr. John A. Mackay. "An epoch-making step has been taken in the Protestant world when division is regarded as one of the greatest evils which can afflict the church of Christ. In the light of Christ and the developing unity which brings the Protestant churches of the world together, schism has a hideous face. And what is the soul of schism but that one institutional expression of the church of Christ should presume to be the whole? Those Christians are schismatics in the worst sense who, in spite of the New Testament record and the testimony of history, regard the particular organization to which they belong as **The Church.**" Dr. Mackay then suggests a basic concept for the church coming down from the early church fathers: "Where Christ is, there is the church." Concede that and you are on the way to unity. But, turn to Paul's final affirmation.

V

Our word u-n-i-t-y is almost complete.
Under Christ
Not emotional or forced.
Involves variety
Teaches specialization plus appreciation
Yields to the more excellent way of love. How I Cor. 12:31 has eluded Bible students! It is one of the most important connectives in the entire Bible. This verse connects the twelfth and thirteenth chapters of I Corinthians. Note well its words "**But desire more earnestly the greater gifts. And moreover a most excellent way I show I unto you.**" This more excellent way is an arrow pointing to the great charity chapter where "the beatitudes are set to music." Love Christian love, is the all-important cementing ingredient of true unity.

The motive for unity cannot come from organization enthusiasts who see nothing but the greater efficiency unity may bring. The motive for unity cannot come from those who would water down the Christian message to a pale least common denominator which has lost the boldness and audacity of our Lord in the Temple and Paul on Mars Hill. The motive for unity must be the love of Christ which never faileth.

Where is Christian unity most real? On the mission fields—that is the answer. The desire for the more effective discharge of missionary tasks has prompted the best Christian unity. Supremely the heart of the missionary is saturated in the love of Christ. This is not unity for the sake of unity. But unity **through** the love of Christ. A chaplain approached a wounded soldier. The soldier looked up and said, "Thanks, just the same, padre, but I don't belong to your church." Replied the Chaplain. "I know. But you belong to my God." Across the world are the millions for whom Christ died. To bring them the broken body and shed blood of Jesus Christ demands God's gracious love working through the Holy Spirit.

Unity! May God grant it on **His** basis for our salvation.

◆

UNITY JOTTINGS

Dirk V. Coonnhert (1522-1590) expressed a great truth when he said: "Did we but understand one another aright, we should find that we are not so far apart as we think." As Christian people get to know each other better, suspicions often vanish.

Pride is one of the greatest hindrances to unity. It is easy for Christians to rationalize to such an extent that this is mistaken for genuine piety. "In honour preferring one another," (Rom. 12:10); "In lowliness of mind let each esteem other better than themselves," (Phil. 2:3); "Love seeketh not her own," (I Cor. 13:5).

Unity need not lead to harmful compromise. We can have strong conviction, and yet feel a oneness with those who differ. Paul says "speaking the truth in love." (Eph. 4:15). Love has an absolute priority. There is never a time when the Christian can do other than love. This leads to unity .

The things which unite us are more important than those which divide. Since we are all human, none of us attain to an absolute yielding to the guidance of the Spirit. Indeed, if we could we would attain to absolute perfection. Thus, the great fundamentals of our faith bind us together.

The Fruit Of The Spirit leads to unity. "Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5:22-23).

ST. PAUL considered a factious spirit very damaging — and an evidence of a carnal spirit. He devotes much time in his Corinthian letter to the correction of this.

UNITY begins with a union of the individual heart with the heart of God through the blood of Jesus Christ. This then expands to the family, the local church, our conference, the community and ultimately all believers everywhere.

The **Minimum requirement for unity,** one thinks, should be that we recognize other believers as children of God and as members of the Body of Christ. Such recognition is made when we participate in the Holy Communion. Until people are ready to take the Lord's Supper together we could hardly say that they are united in the bond of love.

Manner of life is often a hindrance to unity. It is not only doctrine that divides Christians. What some people allow themselves as Christians may seem inexcusible to other believers. Only as Christians give evidence that what they do they do to the glory of God will others feel that they are united at the center, in loyalty and love to the Lord Jesus Christ.

GREETINGS TO WORLD CONFERENCE

We extend greetings to the Mennonite World Conference which is to convene, God willing, at Goshen, Indiana, and North Newton, Kansas, in the beginning of August. May Christ reveal Himself to this conference as the One in Whom we are really and truly one.

Every evidence points to the fact that God has called the Mennonite Church into being for a great purpose and mission in the world. In all the persecution and suffering through which this Church has gone, the Lord has watched over her and kept her. This Church is still growing — growing not only in numbers, but in favor with all sober-thinking Christians, and we trust in favor with God.

Her strength lies in this that we come into fellowship with God the Father and the Lord Jesus Christ through personal study of the Word of God. In love and loyalty to Christ her people strive to be literally obedient to His revealed will and teachings. Her unique mission lies in the field of peace and simplicity of life. It is an ever-growing conviction among Mennonites that these directions in Christian discipleship are vital to the Kingdom of God on earth. May the Mennonite World Conference contribute greatly towards a united testimony to the world.

PROGRAM FOR MENNONITE CONFERENCE WORLD

(Continued from page 8)

cruiting Young People for Service in the Church," John R. Mumaw, Harrisonburg, Virginia.

Thursday, August 5, 7:30 p.m. "Young People's Program." "Christ's Vision for Youth,' by a youth representative; "Discipleship in the World Today," by several young people; "Consecration to Christ's Vision for Youth," J. N. Smucker, Bluffton, Ohio.

Program for North Newton Session

Saturday, August 7, 8:00 p.m. P. C. Hiebert will give the Conference address at the opening session at North Newton, Kansas. Representative guests will give responses.

Sunday, August 8, 10:30 a.m. Guest speakers will conduct worship services in the churches of the community.

Sunday, August 8, 2:30 p.m. The subject will be, "Foreign Missions." "Basic Principles of Foreign Mission Work," P. R. Lange, Hillsboro, Kansas; "Present Opportunities and Needs for Mennonite Foreign Missions," S. F. Pannabecker, Chicago, Illinois; short testimonies will be given by missionaries and representatives of the younger churches.

Sunday, August 8, 7:30 p.m. The subject will be, "The Peace Testimony." "Scriptural Basis for Non-Resistance," Andrew Shelly, Kitchener, Ontario; "Essence of the Christian Peace Testimony," John H. Mosemann, Goshen, Indiana; "Non-Resistance Under Test."—several testimonies.

Monday, August 9, 9:00 a.m. "Resettlement" will be the subject. "Factors Contributing to Success and Failure in Mennonite Settlements," J. Winfield Fretz, North Newton, Kansas; "Mennonite Refugees: The Challenge of the Day," C. F. Klassen, Abbotsford, British Columbia; "Resettlement Experiences in Paraguay," Jakob Isaak, Fernheim Colony, Paraguay, and J. W. Warkentin, Hillsboro, Kansas.

Monday, August 9, 2:00 p.m. The subject will be "Institutions and Mennonite Life." "Institutions among Mennonites of Europe," B. B. Janz, Coaldale, Alberta; "Institutions among Mennonites of America," A. J. Metzler, Scottdale, Pennsylvania: "The Mennonites of Switzerland and France, 1936-48, and the Present Outlook," Samuel Gerber, Les Mottes, Switzerland; "The Catastrophe of West Prussian Mennonites," Emil Haendiges, Monsheim, Germany.

Monday, August 9, 7:30 p.m. The subject will be "Christian Faith and Life." "Mennonite Treks," Cornelius Krahn, North Newton, Kansas; "Biblical Evangelism," H. H. Janzen, Winnipeg, Manitoba.

Tuesday, August 10, 9:00 a.m. The subject will be "Non-Resistance and Peace Education." "Biblical Non-Resistance: Its Foundation and Its Outreach," G. F. Hershberger, Goshen, Indiana; "The Christian and the State," F. van der Wissel, Leeuwarden, Holland; "Christian Love in Action," Albert Gaeddert, Inman, Gansas; "Mennonite Peace Action throughout the World," H. S. Bender, Goshen, Indiana.

Tuesday, August 10, 2:00 p.m. "Christian Education among Mennonites," will be the subject. "Higher Education among Mennonites in Europe," W. Leendertz, Amsterdam, Holland; "The Liberal Arts College in the Life of the Mennonite Church." Ed. G. Kaufman, North Newton, Kansas; "The Mennonite Contribution to Evangelical Christian Education," Mary Royer, Goshen, Indian. Several short talks will be given by representative students.

Tuesday, August 10, 7:30 p.m. "A Program for Youth Service," will be the subject with talks given by several young people on each of the following subjects: "The Power of Love as It Unites Man and God;" "The Power of Love as It Unites Man with Man."

Dr. H. A. Fast, North Newton, Kansas, will give the closing conference message, followed by the farewell and benediction by the Conference chairman.

WOMEN'S MEETING AT WORLD CONFERENCE

A meeting for the women of the various Mennonite groups will be held in connection with the Mennonite World Conference to be held at North Newton, Kansas, on Monday, August 9, 4:45-7:15 p.m., including time for supper. All women are cordially invited.—Kansas All-Mennonite Women's Committee.

News about Our Missionaries in China

CHINA MISSIONARIES as evacuees in Chengtu find much to do. The Wuthrichs are studying the language which in Szechuan has a different dialect. Mr. Boehr on June 7 went by plane to Sian with the hope of going back to Paoki to look over the situation. Mary Ellen is finishing her Senior year in the American High School in Chengtu. Aganetha Fast is teaching in a Vocational Girls' School. She asks for prayer that the hearts of the leaders and students in this school may be opened to the love of Christ and His claim to their lives. Also during July Miss Fast as scheduled to teach a course twice a week on "Personal Evangelism" at a summer school being held at the West China Union Theological College of the University. At this summer institute the (Chinese Christian) workers of all missions of the entire province were to be gathered for a month's study.

Miss Fast writes: "I am much concerned that I make the best use of my time, and I plead for prayers that much love, the love of Christ may so fill my heart, life, words and face that people will be drawn to the Saviour. And always, as opportunity presents itself, I give them an appropriate tract. One has to do it wisely for tracts are expensive, but I am always glad to present Christ through the printed word. The riscksha boys always get one for I do not want them to accuse me before God that I had driven in their ricksha and had never so much as mentioned to them Christ. Yes, our work would grow and more people would come out for Christ if more of our churches would have consecrated prayer warriors and prayers bands. I'm so glad that our church is getting alive to that."

(A thought: perhaps someone would like to send money for tract distribution in China.—Mrs. W. C. Voth)

Wm. C. Voth, in company with **Dale Nebel** and **Ruth Fisher** of the M.C.C. and **Elisabeth Goertz** of our mission and a Chinese driver, left Shanghai June 9 on the newly purchased mission truck. Their road lay along the coast southward through beautiful Hangchow, then southwest to Nanchang and Changsha and far-off Kweiyang in Kweichow Province, northward to Chungking and northwest to Chengtu. **Rev.** and **Mrs. Brown** made the trip to Chungking by Yantze River steamboat, in one week's time. From there they went by jeep station wagon to Chengtu.

Before leaving Shanghai Brother Voth wrote (June 4) concerning opportunities for work in China:

"Time and again one has occasion to observe how much worthwhile it is to be in the service of the Lord. Recent examples: last week Thursday one of the Assemblies of God missions in Shanghai had baptismal service where fifty-five were baptized — and that on a busy weekday. Thirty were to be baptized in Taianfu, Shantung; a large class also at Tsinan. Then Mrs. D—— said some of their group had been invited by government men to come and conduct a series of meetings in Hangchow. All expenses were paid and food and lodging provided by the Chinese. These meetings were held in government buildings. Now the mission was asked to send a staff of teachers down to teach Bible classes. Most of those wishing the Bible classes are College and University students. The meetings had been very well attended . . . . This shows again one of the reasons why it is imperative that we as Christians go forward, even to the extent of family inconvenience in order to do what we can to show forth the Salvation of the Lord . . ."

M.C.C. Reports from Akron

Goodwill Christmas Bundles

Quite a few Christmas Bundles have already been received at this time. Indications are that the total response will be good, but it should be stressed that in past years there have not been a sufficient number of these Bundles to fill the total need. Some children received none even though they may have been just as deserving as those who were first to receive. The workers abroad report that these Christmas Bundles are ideal gifts to needy children, for they contain the various items for which there is prevalent need.

All Christmas Bundles should be sent in by August 14, so that they can be packed and shipped for distribution by Christmas. Instruction appearing on the Christmas Bundle folder should be carefully followed.

MENNONITE BIBLICAL SEMINARY NEWS

Andrew R. Shelly, part time Field Secretary for the Seminary, announced this week that the campaign to liquidate debts on Seminary property has concluded its first phase, whereby a total of nearly $25,000 has been raised. This means that further expansion and remodeling can continue in order to take care of the nearly ninety people expected here next year. This group will not be entirely students but includes the family of the students themselves.

Mrs. S. F. Pannabecker has been in Pennsylvania as one of the leaders in the Eastern District Retreat. John T. Neufeld has been in Mountain Lake, Minnesota, conferring with churches in that community in connection with building plans. Don E. Smucker was scheduled to preach in the Bethel Mennonite Church of Mountain Lake this Sunday at the morning and evening services, while he is also scheduled to address a reunion of C.P.S. men in the afternoon.

The new catalog of the Seminary is ready for the printer and will be available to various indivduals in several weeks. In connection with the catalog, President Panabecker, announces that September 7 is opening date for the 1948-49 term.

President Edmund J. Miller of Freeman Junior College, a graduate of our class of 1948, replaces former President John D. Unruh on our Board of Trustees as the Freeman Representative.

FARM FOR SALE near Newport, Washington, Church. Owner desires to sell to Mennonite family. Farm consists of eighty acres. Seven acres are cleared. Balance logged with some merchantable timber left on it. Considered some of best land in community. New unfinished eight-room modern house. Sale price $5,000. Owner desires to enter fulltime Christian service. Possession October 1. Interested persons please contact Dan Dalke, Route 2, Newport, Washington.—J. W. Fretz, Mutual Aid Board, North Newton, Kansas.

FOR SALE: Seven-room modern home on Bethel College campus. Prefer to sell to Mennonite family. Possession by September 1 or sooner. For further information write to: Reynold Weinbrenner, 722 Main Street, Newton, Kansas, or to J. W. Fretz, Mutual Aid Board, North Newton, Kansas.

Jottings

—**Salem Church Dalton, Ohio:** Having the Rev. Vernon Sprunger family, missionaries on their return way to the Belgian Congo, with us for the morning and evening services Sunday, July 11, proved to be a real treat to our church and community. Their enthusiastic zeal and consecration to their work was very gratifying. Briefly their message was: God needs missionary doctors, teachers, nurses, builders, electricians even more than just preachers. Rev. Sprunger queried, "If young men have ears to hear when Uncle Sam calls, why do they not have ears to hear when God calls as the need for bringing peace and life to the world is so much greater than bringing destruction and more strife?"—Corr. Mrs. Ivan Badertscher

—**First Mennonite Church, Summerfield, Illinois:** A Vacation Bible School, which was sponsored by the Evangelical Church and our church of Summerfield, was held for two weeks in June. As a climax, a program and a tea were given for the mothers and friends. On Children's Day a portion of the Sunday morning services was given by the children. Following the Church Services, we had our annual Sunday School and Church Picnic.—Kathryn Ruth, Corr.

—**The Gospel Mennonite Church of Mountain Lake, Minnesota** is having a fare-ye-well service on Sunday, July 18, for Miss Anna Quiring, who is sailing for Africa on July 25 to resume her missionary services there. In May the Children's Bible hour celebrated their yearly birthday party in a welcome service for the Missionary P. J. Nickel sisters from Alaska, who with their parents have spent a few months at home in South Dakota and here. Birthday gifts were given only to the Nickel sisters. Since the Missionary Nickels are soon going back to Alaska this farewell service will also be in their honor. The churches have enjoyed the testimony of Marion Tassel, a native of Alaska who came with the Nickels The King's Co-workers are busy sewing for the Missionary C. P. Klaassen family wardrobe. These missionaries, too, plan to return to South America later in the summer or early in the fall. The church relief committee arranged to plow the fields of those members whose crops were totally or partially hailed out, With eighteen tractors on one field it takes but a comparatively short time to get it ready for re-seeding. The newly sown soy beans are doing well.—Corr.

—**Zion Church, Elbing, Kansas:** On Sunday evening, July 11, about 150 friends of the Kuhlmann mission met in our church to welcome Rev. and Mrs. Ernst Kuhlmann who have just recently returned from China. Following a basket dinner, Rev. Kuhlmann spoke to the guests, relating some of their experiences in China. Mrs. Kuhlmann is a sister to Rev. H. J. Dyck.—Dorothea Dyck, Corr.

—**All mail formerly sent** to Albert Graber, of the Zion Mennonite Church, Kingman, Kansas, should now be sent to William G. Unrau, Box 193, North Newton, Kansas.

PASTORS TO RECEIVE INFORMATION

Pastors of General Conference churches in the United States will receive a folder on "What To Do," in regard to the coming draft, beginning August 30. —The Peace Committee, H. T. Unruh, Chairman.

—**Menno Church, Lind, Washington:** On July 11 the congregation voted to build a new house of worship to be situated in the country where the present building is located. For the past two weeks Rev. and Mrs. Wiebe have been attending the Institute for Town and Country Pastors held at the state college

The Washington Scene

By Paul Goering

July 21. Many people have asked (1) why Congress deferred conscientious objectors under the draft and (2) what does deferment mean.

Deferment started in the House Armed Services Committee. While holding hearings on the draft the chairman, Rep. Andrews (R-NY), asked Secretary Defense Forrestal whether he objected to deferring COs instead of putting them in "concentration camps." Forrestal said, "No." Andrews and his staff apparently favored deferment because it appeared to be the easiest way to handle the small number of COs who would be subjest to the draft — estimated at 200 to 250 in the first year.

With Army approval the Committee adopted deferment despite the protest of Selective Service. When the bill reached the House floor in the last days of the session the proponents had their hands so full defending the important features of the bill that no attention was paid to COs. Draft opponents, nevertheless, succeeded in weakening the main provisions of the House bill.

The Senate bill was a stronger one which required COs to do civilian service. Sen. Morse (R-Ore.) made an unsuccessful attempt to put the COs under a civilian board instead of Selective Service. The passage of separate bills required a Conference Committee with members from the House and Senate to work out agreement on one bill. The Conference rejected the crippling amendments of the House bill. With the help of Sen. Morse the other Senate conferees agreed with Andrews to accept the House provision for COs instead of the Senate. After this, there was no chance for anyone who wanted the draft passed to change any part of it, so deferment stayed in.

Deferment means that a CO who proves his case is deferred from service by law. No service of any kind is required nor is he frozen to his job. Deferment is not as strong as exemption and implies a temporary status; however, this provision can be changed only by Congress.

at Pullman. The seminary quartet presented a program on July 4 and is remaining in this community for three weeks to work in the wheat harvest. In June the congregation enjoyed a Sunday School picnic at a local park. The dinner, program, and baseball game were enjoyed by all.—Mrs. Willard Wiebe, Corr.

—**Missionary Marie J. Regier** is scheduled to leave Shanghai for the United States on July 27.

Richard Ratzlaff, who has been called to serve the Deer Creek, Oklahoma Mennonite Church was ordained to the ministry in his home church at Pretty Prairie on July 25. Dr. H. A. Fast of Bethel College performed the ordination, assisted by Rev. P. P. Tschetter.

—**William Unrau** of North Newton, Kansas, will be ordained into the ministry at the Zion Church Kingman, Kansas, on August 1, by Dr. H. A. Fast. Brother Unrau serves the Zion Church as pastor.

—**Dr. and Mrs. J. D. Unruh and John Jr.** of Freeman, South Dakota, left on July 2 for Holland. Dr. Unruh is to be director of the M.C.C. Center in Amsterdam, Holland.

—**Doreen Harms,** Newton, Kansas, and **Marilyn J. Kaufman,** North Newton, Kansas, recently joined the M.C.C. personnel at Akron, Pa.

—**Bethel College** hopes to lay the corner-stone of the new library building on the coming October 12. It is also now soliciting funds for repairing the Administration Building. Five thousand dollars are needed for these repairs, and it is hoped that they can be made before the sixtieth anniversary celebration on October 12.

—**Missionaries to sail in September:** According to a statement by the Executive Secretary of the Foreign Mission Board, Rev. S. T. Moyer, Miss Helen Kornelson, and Puran Banwar plan to leave for India about the middle of September.

—**Buhler Mennonite Church is** granting Rev. Henry Fransen a three-week vacation. During that time the pulpit will be supplied by Reynold Weinbrenner, Walter Dyck, and J. B. Ediger.

—**Salem Mennonite Church, Dalton, Ohio:** Kenneth Gerber and Marjorie Sprunger were united in marriage on June 27. Ladies of our missionary society have divided into groups of five to prepare Goodwill Christmas Bundles. Laerence Zurcher attended the Adult Retreat at the Seminary in Chicago. The C.E. is having a lawn social this week.—Mrs. Ivan L. Badertscher. Corr.

QUESTION AND ANSWER ON COOPS

(Continued from page 7)

which they had built up by their own labors. This condition, not often realized by the farmer cooperator, is very prevalent is most small towns where cooperatives are thriving. Now I ask of you, Mr. Nickel, as a fellow Christian brother, don't you think this condition as stated is unfair?"

Lehigh, Kansas Max J. Friesen

ANSWER

"In regard to the claim about gross injustice, let me point out the following: In Lehigh there is a Farmer Co-op Elevator which by law is compelled to pay corporation income tax. (Only about fifty per cent of the co-ops qualify for exemption from the corporation income tax). Now don't you think it would be the co-op's turn to complain about unfair taxes since the Friesen Grain and Seed Company is not required to pay this tax?

"Let us consider co-ops and municipal institutions: True, co-ops pay all taxes which any other business pays with the exception of the corporation income tax. It must be remembered that personal and corporation income tax is paid to the state and federal govern-

Calendar of Coming Events

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

August 14-15. Fifity-sixth annual convention of the Western District YPCE Fellowship, Buhler, Kansas. Registration, August 14, 4:00 P. M.

Aug. 16-22. Western District Young People's Retreat. Camp Wood, Elmdale, Kansas. Leaders: Albert Gaeddert, Jacob Enz, H. A. Fast, "Ozzie" Goering, Sam Goering, Menno Harder, Eva Harshbarger, Jim Hean, Walter Jost, Amelia Muller, Gerhard Neufeld, and Ronald von Riesen.

Aug. 22-29. Western District Intermediate Retreat. Place and leaders as above.

Aug. 28. The Camp Henry, Downey, and Harrisburg C. P. S. reunions, Lower Deer Creek Mennonite Church near Kalona, Iowa.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

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ments, that most of it is used for war purposes today, and that none of it benefits local municipal projects. Municipal projects are not financed by donations from business men but by taxes levied on properties, business and otherwise, within the city. No property within the city limits can legally escape this tax. In this regard consider the taxability of the Central Kansas Co-operative Creamery Association during 1947: Property and other taxes over $19,000. The payroll was over $300,000. All of this, of course, is subject to income tax, and most of this goes to local employees, who pay taxes or rentals and are a part of the local municipality. Over $108,000 was credited to patrons, and all of this, of course, is subject to income tax. There was granted to the Marion County Fair Association ten acres of land, etc.

"What about co-ops and churches? Since we do not have a state church in America, churches are financed, not by civic taxes but by donations and other levies on the members. It is noteworthy that the two largest churches in Hillsboro are each making substantial additions to their buildings. In Moundridge, another strong co-op town, a new $100,000 church is to be built in the near future.

"About driving out small business men: Change is just as sure as death and taxes. We constantly change, physically, mentally, and spiritually. Nature about us changes; so do business methods, communication, etc. Unless we readjust ourselves to the times we may find ourselves cast aside. When the car, the truck, and the tractor appeared, the buggy maker, the wagon maker, and the harness maker, etc., lost their means of livelihood. Should we stop progress to save a business that may have become obsolete? Hillsboro, Kansas, has had a building boom for several years and we still do not have enough room to house our families and business. It takes just as many or more people to operate a co-operative than are required to operate a private business. No, co-operatives do not destroy, they are community builders.

Hillsboro, Kansas H. R. Nickel

"FACING THE FACTS"

(Continued from page 5)

I have given a pretty good picture of things as they are and the condition of the treasury. I believe our Conference members will respond to the needs and that our budget can be met in full. Yes, I believe it is possible to go over the top. What a wonderful thing it would be if we would receive a surplus so that these matters could all be taken care of.

Brother Kreider reports "that churches, individuals and young people have offered to assume the support of two couples and $1,200 toward a third couple." We praise the Lord for this report. This means that this money will go into the regular treasury. Other groups and churches have done the same in the past. This is greatly appreciated. We believe it is far better for people to give to the cause in general rather than for a special item unless that item has been assigned as a project. If it was included as a project, it has been accepted as such by the Board.

The early part of March I was attending the Foreign Missions Conference at Buck Hills Falls, Pennsylvania. I thought a great deal of our Board meeting which then had been recently held at Chicago. I had received a number of letters concerning the possibility of opening work in Puerto Rico. Our Chairman, with Brother N. Paul Stucky, had made a trip to Puerto Rico and presented their report. I was impressed with the sincerity of the young people and their zeal to open a new field and especially happy about the spirit manifested when they suggested that the $2,500 they desire to raise could be used in Colombia if we didn't open a new work at Puerto Rico at this time. While in my room at the Foreign Missions Conference I thought of the total budget of our Conference, almost a million dollars. Then this passage came to me and seemed to lodge in my mind, "this ought ye to have done and not left the other undone." Later I looked up the passage and find that the exact reading is "These ought ye to have done, and not to leave the other undone," Matthew 23:23. Is it possible that we too as a Conference are concerned about certain matters at the expense of something else? No, not that we shouldn't do what we are doing, but have we left something undone?

Dear reader, do you see the hands up-lifted of those who are going to a lost eternity because they didn't receive the message of salvation? They are looking and crying for help. Do we hear their cry? May God help us to be faithful to the great commission. Remember it was Jesus who said, "Go . . Teach . . Make disciples of all nations, baptizing in the Name of the Father and of the Son and of the Holy Ghost."

I hope and pray that as the result of this picture presented in this article, money will be coming into our treasury as never before. No, we dare not let down our other Conference contributions. The causes to which we are giving are noble, but remember the words of the passage quoted above, "these ought ye to have done, and not left the other undone." In other words, we are to give to other causes but not to leave the cause of missions suffer as the result of our giving for other causes.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Alcoholics Anonymous and the Church

by Carl Smucker, social worker

MARTIN is in trouble and will need some help outside of himself. There are many causes for his trouble.

He seems to have a feeling of social inadequacy. You will notice that he is trying to find an escape from the realities of life. He is trying to escape the immediate problems before him. Another escape is from himself. You will note that the story tells us that Martin wants to be alone, perhaps at The Willows where he may have a drink. "The "shot" would give a pleasant feeling which he thinks would help him forget his troubles—making passing grades at school, facing his girl friend, his family or himself.

He also has that feeling of being sixteen again and the thought that he might go back and start things all over. Perhaps things could be done differently and these sessions of depression would not occur.

Before a person takes a thousand-mile trip he must start with the first mile. Before a person becomes an alcoholic he must start with the first drink. In the case of Martin, he is on the way to becoming an alcoholic. One of the characteristics of an alcoholic is losing one's self respect, even to the extent that he blames others for what he brings upon himself. Martin is beginning to lose his self respect.

There is hope for Martin as well as many others that I know. His words, "God, what can I do?," express this thought.

We all know of a great many men and women who started out like Martin, some of whom went much farther than he did. When they stop to ask themselves, "God, what can I do?" then one can begin to help them and they can turn face about and start in a new direction.

To cure drinking is not the easiest thing in the world. In helping those who need help one must first find something which will interest them more than the thing to which they are addicted. There is another thing that one notices in those who drink to any extent, and that is that they do not love anyone, not even themselves. They may be great "lovers" and even very social persons, but they rarely form a real adult relationship with anyone. Many times they are noticably infantile in their behavior. They act like badly brought up babies. One cure is to get them to form more adult relationships with other persons.

A few weeks ago a young man was sent to see a psychiatrist because of his drinking habit. The psychiatrist advised that he see a minister and that he should develop a new social relationship. This young man had been sent to the penitentiary a few years ago because of a manslaughter charge which resulted from drinking. He returned home to his wife and three children. He was unable to make the proper adjustment, and he continued to drink. A young minister visited him to see if he could help him. His first confession was, "I just can't face anyone, There really is no good in me." After a few visits he said, "Yes, I want help but I do not know where to find it." He was referred to "Alcoholics Anonymous," an organization which demands "all or nothing" of an alcoholic. This organization helped him to realize that God is the only one who can change him. He told the young minister, "Thats it." He had found the thing which would help him face people and, most of all, himself. He then started attending church, became interested in new things and new people. His good wife says he is now singing and pleasant around his home. "I have never seen him like this before," she added. He has now joined the church.

Thus one realizes that the cure for drinking is getting the person to love something more than he loves drinking. The "A A's" have a message for Christians and that is that conversion is the only cure for this moral evil and also many other evils of the world.

The drinking man, says an "A A," will never stop drinking by just tapering off, but what he must do is stop and stop completely. If he will not take the stand for complete abstinence immediately, then they contend he does not have the will power to stop at any time.

Here is some advice to girls thinking of marriage. They should never marry young men who are drinking, with the hope that some day they will be able to change them. It just cannot be done. There is nothing more tragic than to see a once beautiful young girl beaten down and old before her time as a result of marrying a slave to drink with the hope of reforming him.

The only hope for Martin and others like him comes from the statement which he made, "God, what can I do?" He is ready and prepared for any help that comes along. The church does have the solution and cure for this problem of drink. It is our opportunity, as a church, to help many young people, and old too, to solve their difficulties by helping them to know the power of God's love.

—**Our Young People**

Gulfport - Eightfold Service

by Orlo Kaufman, Gulfport, Mississippi

God will bless and reward each individual with a richer life and in opening wider areas of service as he seeks to meet each task as Christ would meet it under similar circumstances. These tasks may be so trivial as to be monotonous, or apparently insurmountable. The type of work, whether it be nursing, repairing of homes, directing recreation, or teaching sewing, does not matter much if it meets a genuine need and is done in the spirit of Christ. Our ultimate objective is a spiritual one, with these areas of service as handles to help us realize it. A demonstration of the Christian way of life not only opens doors for evangelism, but often calls for evangelism. People want to be Christians; they long to hear the Gospel. Rendering service in genuine Christian love has proved itself valid both in Gulfport and in other fields of service.

The work of the service unit in Gulfport can be divided into eight general categories:

Family Welfare

The three sewing classes are the most organized family welfare activity. One is for white adult ladies, one for young girls, and one for colored ladies. Attendance at the colored ladies' class was small until it switched from the afternoon to the evening. Now eight or nine girls are attending regularly and showing good interest. In these classes they do sewing for their own families, and have been learning to quilt. The young girls are learning to make such simple things as handkerchiefs, pot holders, etc. This work is making a real contribution to the homes from which these mothers and girls come. In cases where they are unable to provide materials we provide them. Rather than give away food and clothing, our aim is to help people to help themselves. In a few emergency situations some gifts have been made available from local group contributions. Vera, camp nurse, bought vitamin capsules and baby food for children. One family was checked for hookworm and a girl's eyes are being tested for glasses.

Maintenance Work

This area of work may be less exciting and glamorous than some others, but it is essential to the happiness and efficiency of the group. Two of the girls spend most of their time in the kitchen, and one in the laundry.

Recreational Work

During the school year Ruth Weaver was in charge of recreation in thirteen colored schools, each of which she and Elizabeth Plank visited for one and one-half hours per week. An illustration of this work is a boy who is rather dull and generally not too successful in his attempted achievements. He made a mat for his mother such as the boys made in C.P.S. and was thrilled with the result. Joe Esch made several pieces of recreational equipment, such as sand boxes, high-jump stand, set of volleyball poles, helped mark courts, etc.

Religious Education

This includes work in the colored schools, our Sunday school, and some visitation work which is devoted to story telling for the children and devotions. The religious education in the colored schools is a new undertaking. The work is highly appreciated and the instructor is well qualified. The Sunday school, which is a community Sunday school but staffed largely by unit workers, is also a good work. The fact that seventeen from it recently accepted Christ is evidence of the value of the work and that of the unit as well. Recently we have been inviting families from the community in for Sunday dinner. This is an effort to get the men to attend Sunday school, too.

Home and School Repair

A limited program of school repair is being carried out. The superintendent of schools was not willing to give funds for this purpose but agreed to purchase materials and then have the unit do the repair work. Although he has not fulfilled this promise, the workers have made a few minor repairs, such as painting a blackboard, repairing steps, and fixing privies.

Home repair is also limited. We helped one needy family build a new home. It is a 10 x 20 house for a family of six. They had to move on very short notice. They had no funds to buy windows or doors. We bought windows, built frames, and put them in. We also built doors and installed them. The total cost of material was $18.50. They promised to pay on a weekly basis. The father said, "I don't know what I would have done if you and my brother had not helped me."

Home Nursing

One of Vera's prized projects has been teaching an old lady, who recently became a Christian, how to read. The Bible serves as one of the textbooks. She also gives shots and makes occasional calls when her services are needed. Our camp nurse's special interest is child welfare and health education work, both of which are very needy fields.

Project

The health department has asked that the camp make available complete sanitary units. After checking our material inventory we decided to complete thirty-eight units. The units have been completed and we are taking steps for final settlement. We still deliver units, but do not install except in cases where we feel that labor cannot be hired because of lack of funds to pay the necessary wages.

Education

Mary Ann is helping some handicapped children in their schoolwork as well as attempting to teach them the basic materials which they should have learned in the primary grades. She is working with Ruthie also, even though she was asked not to attend school because she has not learned to speak well.

Vera is planning a health lecture that will be given at each of the colored schools. She will accompany Libby and Ruth. The colored schools are open for anything we have to offer.

The unit testifies:

"It has been our privilege to give food to people who would have gone hungry without our help, to give clothing to children who would not have been able to attend school regularly, to help people to do house cleaning and to create the desire to be clean, to help mothers sew needed clothing for members of their family, to teach Bible to hundreds of children—white and colored—to provide nursing care which would not have been provided, to teach children to play wholesome games and to play fair and in a Christian spirit, and, to influence at least seventeen to make a verbal confession of Christ as Lord and Saviour."

How Do You Rate?

by Ruth and Kenneth Bishop

How do you rate with your friends and your family? Do they feel overjoyed when you make your appearance or are they relieved when you finally leave? Read the following statements and mark one of the three solutions. Be honest so you really know how you stand with others.

1. You always feel extremely selfconscious when you are with a group. In fact you just cannot enjoy yourself. You change all this by

a. Getting away from people as much as possible and spending your spare time reading and listening to the radio.

b. Becoming loud and boisterous attempting to make yourself the life of the party.

c. Trying hard to forget your selfconsciousness by expressing an interest in others.

2. Your church-school teacher has handed you an article to read and report upon next Sunday. You take the article home.

a. Lay it aside, think about it next Sunday morning, and skip church school that morning.

b. Glance over it while you are eating your breakfast next Sunday and tell the class it was interesting.

c. Read it, taking a few notes, and giving a brief and interesting report to your class.

3. Your best friend came out of a chemistry quiz with a very low mark while you hit the one hundred per cent mark. So,

a. You make him feel worse by reminding him over and over again that chemistry is your favorite subject and that you made out well.

b. Tell him you flunked also and drowned your sorrows in a coke.

c. Forget about the chemistry quiz and talk about last night's basketball game.

4. You have always covered your mistakes at home by losing your temper at the appropriate moment. Now Jim and Barbara are kidding you unmercifully about that awful boner in French class and you

a. Blow up and tell them what you really think.

b. Sulk and plan ways of getting even.

c. Say a little prayer for self control, laugh, and take the kidding like a good sport.

5. You arrive at church school a little early and notice a stranger sitting with your teacher.

a. You hurry out quickly so you will not be asked to entertain the new comer.

b. You try to find out from others who this new person is, stare at him and keep your distance.

c. You say, "Good morning" to the teacher and are introduced to your new class member. You try to make him feel at home in your church.

6. The gang decides to go ice-skating, but you wanted to ski. So you

a. Tell the gang what you think of them and go to a movie.

b. Follow the gang to the rink, but never let them forget that your idea was different and that ice-skating is all right—for children.

c. Have a good time ice-skating with the group.

7. Mother and Dad have planned a family picnic. All the plans are complete. Then your best pal calls you saying he has two tickets to the big baseball game. You decide to

a. Tell the family to enjoy the picnic without you.

b. Tell Jack you will "give him a ring" in fifteen minutes and then put on a big act for the family's sake until they decide you should cancel the picnic and go to the ball game.

c. Tell Joe, "Thanks," and "Sorry," but you have made plans with the family for a big day and you cannot change them now.

8. You have a Sunday afternoon at home with the family. This does not happen often and

a. You spoil the family's day by letting them know how bored and miserable an afternoon at home can be.

b. You settle down to a session of your latest records to enjoy yourself while shattering the peace of the rest of the family.

c. You help with the dishes, are conversational and enjoy a nice, afternoon with the folks.

9. Mother and Dad are going out for an evening. A baby sitter cannot be engaged so they ask you to help out. You do

a. By complaining making them feel miserable, but finally agreeing.

b. By taking on the job but taking out your feelings on your younger brother.

c. By telling Mother and Dad you'll be glad to help, and have a lot of fun entertaining your brother.

10. When you are with your friends you try hard to be popular by.

a. Being loud and witty.

b. Agreeing with everybody not matter what they say.

c. Being your best self.

Now that you have marked these honestly, look back and see how you rate with those who know you. Every "c" mark is good. Every "a" and "b" mark should call your attention to the fact that you could become a much better person. Somewhere you are a little off center. If you do not have a "c" rate, see what you can do about it.—Youth

What Means the C. O. Deferment?

The recent legislation putting into effect the new conscription act provides that he who "by reason of religious training and belief, is conscientiously opposed to participation in war in any form (is a conscientious objector). Religious training and beliefs in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially sociological or philosophical views or a merely personal moral code." Those who fit into this classification will be deferred from any service to the government.

The reason this was done was because the Congress felt that the small number of people which would be so classified would not warrant the machinery required to provide for them.

This, however, raises some entirely new circumstances for those who are conscientious objectors. They can look upon this as a privilege and opportunity and perform no service beyond that which the government asks of them. In this case, it would mean that they would go scot free. Or, this can be looked upon as an opportunity to demonstrate to government and society the seriousness with which the individual considers his obligations to the church and his Christian faith by performing voluntary service equal to or more than that required of his friends who have been drafted for military service.

Those who are ages nineteen to twenty-five will be deciding this question.

Events of Interest to Youth

June 11 and 12, at Eureka, Illinois, the formal organization of the Mennonite Youth Fellowship of the (Old) Mennonite conference took place. Adoption of a constitution and the election of officers as well as discussion and talks composed the meetings for the two days. A high spirit of enthusiam on the part of those present has been reported. This organization is to the (Old) Mennonite church what the Young People's Union is to the General Conference. Gerald Suder of Orrville, Ohio, was elected president.

* * * *

A Christian Youth Conference of North America is to be held at Grand Rapids, Michigan, from August 31 to September 5. This conference will bring five thousand young people together. It is being sponsored by the United Christian Youth Movement which combines the youth work of forty denominations and sixteen national youth-saving agencies including the International Society of Christian Endeavor. "The conference is called to demonstrate the power of Christ in the lives of young Christians in North America," states Rev. Dennis Savage of Chicago, conference director.

Rev. John T. Neufeld
4215 South Rockwell Street
Chicago, 32 Illinois

NOTE: When writing specify both old and new address.

Ideas for Projects

The young people of the Topeka Mennonite Church, Topeka Indiana, have undertaken a crop project consisting of the raising of an acre and a half of potatoes. One evening they gathered together in a barn and, sitting on bales of hay, they had a potato cutting bee. Later several of the young people planted the potatoes with a tractor and planter. During the summer there will be several hoeing bees. The project has as its main interest the raising of funds for a camp site to be purchased by the Middle and Central districts for young people's retreats.

* * * *

Twenty young people of the Skippack Congregation of the (Old) Mennonite Church have formed a Twilight Missionary Project Band. This group last year raised sweet potatoes and field corn. They planted 2,800 sweet potatoes and six acres of field corn. The group also maintained the church cemetery during the summer. The total proceeds from these projects yielded for them $866.32.

Out of China . . .

Out of China comes a report from two American Friends Service Committee workers who have spent the last year with the international peace hospital in Communist-occupied territory. They are Frank Miles of Oregon and Margaret Stanley of Iowa. Although they held no brief for Communist tactics in China, they did say that many reports are exaggerated. Frank saw only one case in which a landlord was beaten, and says that the man was not severely hurt. Traders and machine-shop operators can continue to own their businesses. Prices of basic necessities such as food and clothing are strictly controlled, and currency values are controlled to meet those prices.

Regarding stories of opium growing, Frank said that some opium is grown for medical purposes, but that is strictly controlled. "Opium smoking is not allowed," he added. "Drinking is frowned upon. Prostitutes are reformed and re-educated, and no philandering is allowed in the marriage relationship."—Adapted from a story in the **New York Times.**

The Mennonite

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Volume 63 August 3, 1948 Number 30

Building a Brotherhood

by J. S. Schultz

Building a Brotherhood! What a wealth of meaning those two words imply: what a range of action in our day is suggested by the word, building. In one breath we whisper of reconstruction and building peace and goodwill, with the next we thunder force and destruction.

In our saner moments we give a bit of attention through school and church to building character, human equality, yea, building the Kingdom of God and Brotherhood. Are we fit to be builders of anything so sacred?

If I were to use a text as background for this article, I could do no better than refer to Paul's oft quoted word to the Corinthians (I Cor. 3:9): "We are God's fellow-workers; you are God's field, you are God's building." According to Paul, we are thus both builders and building material. As material, we can be as hay and stubble or as precious stone. As builders, God has created us free to accept or reject Him as Lord and Saviour when He breathed His Spirit into us. His church is the great building He is perfecting for us, a brotherhood of love out of men, for men.

This intricate building process can become a marvelous adventure—man working with God. Here are a few thoughts from men who have experienced it. Wallace Speers, referring to our faith in God and its expression in service in a book entitled **Laymen Speaking** puts it thus: "The first is the spiritual conditioning, or intake side, and the second is the practical or distribution side, and we must maintain a complete balance between the two." "Intake only becomes completely paralyzing: too much attempt at distribution without intake lays one open to all possible error." "As individuals are, so the groups become," asserts another layman. A third writer in this same book, W. C. Huckabee, adds, what seems to me a very helpful observation, while we are talking about ways in which laymen can exert their Christian influence. He classifies Christians into two types, the meditative and the active. The first he characterized as "men who have unusual capacity for effective prayer and meditation; who are by nature sensitive to spiritual values." The active he describes as one to whom "prayer is very important, but one who earns by his work the right to pray." How much we Christian men are in danger of finding fault with Christians who are not just like we are. Surely in the Bible, even among Jesus' disciples, we find these different types. God made us differently one from the other not to find fault, but so that we together might make a more complete whole.

Again emphasizing the importance of lay-Christians in the church, here is another statement from a great Christian leader of today: "The church's critical need today is laymen and laywomen who believe that Christ's truth alone can set us free, and who therefore are determined that the convictions and principles He stands for shall in the end be worked out in all of public life." "There are many ways of getting rid of Christ but in Christendom the most popular way . . . . is to split life into two realms, the secular and the sacred, and then put Christ away in a sacred niche within whose confines we treat Him with great respect. My truth, says Christ, was meant for business and politics, and racial relationships, and national and international life; I died to save the whole world."

Surely, fellow laymen, the field is white for harvest; how shall we go to work? As individuals there are three areas in which every Christian can witness for his Savior, can let his light shine. As church members, there is work for us to do in the church, one of the greatest institutions in the world, and through the church in conference and other Christian organizations, and how unwillingly we respond to the call! Why not surprise our church leaders by volunteering for service instead of waiting to be elected or even drafted? I believe the angels are waiting to sing the praise of such service rendered spontaneously, joyfully.

Secondly, every layman, with very few exceptions, has a vocation and every boy or young man is searching to find his vocational niche if he hasn't yet. Would we not all far rather give ourselves over

(Continued on page 8)

Sunday School--Monotonous or Momentous

an editorial

For too many the Sunday school is just an empty form, something to be endured but hardly much enjoyed. Whereas the Sunday school should be a momentous experience.

We think that it could be such an experience if the Sunday school time were utilized in such a way that each member would discover, even if in a very limited way, what he can specifically do about the solution of problems that are momentous.

We need not stumble dully through our Sunday school periods and remain in the dark about taking one step to evangelize those who have not found The Way, and not discover an effective approach to winning other Christians to non-resistance, and be unable to find anything to do to prevent a third World War, and fail to do anything in our community to free men from the desire to drink, and fail to work out for and with the young people recreation that satisfies, and remain perplexed about how to lift one finger against racial discrimination. Surely there are momentous problems, the consideration of which should also be momentous. Surely there are problems upon which we ought to spend hours and hours.

The Christian faith should lead us to do something about the things that are not as they ought to be. Two minutes spent in the usual Sunday school class on a "problem" does not lead to such doing. One of the most killing things about the Sunday school is that it leads to so little action. It is too largely an intellectual exercise. We usually know much better than we do.

The guiding question for each individual, as the class considers a problem, should be, "What can I do about the problem?" Each person should come to some specific step he can take even if that step is ever so small. Little actions linked with a great concern have a way of developing into mighty action. We are to be doers of the Word and not hearers only.

The aim of our usual Sunday school procedure is to develop the spiritual life. We propose that trying to do something about a problem is one of the best ways of promoting such growth. It stimulates creative thinking, which, to our mind, is much more valuable than the accumulation of a lot of facts or the absorption of a lot of ready-made conclusions. Thinking will lead to facts and conclusions and will do it in such a way as to make them seem momentous.

A wholehearted attempt to solve major problems can lead into an exploration of the deepest truths about God and man. Such problem-solving makes people look for resources and basic truths.

The Sunday school hour is a good time for attacking such problems. Our schedule is generally so crowded that the addition of a new activity usually is an invitation to failure. Let us remember that it is "lawful to do good on the Sabbath."

However, not only young people's and adult Sunday school classes might profit from such an approach, but also young people's C. E. groups.

Such a creative approach eliminates boresomeness because: it enables people to think on problems that are vital to them, it asks them to formulate their best thinking on the subject, and it makes each one stand up to be counted on vital issues.

If the reader feels that this approach has genuine merit, then let him decide what his steps ought to be towards its application.

THE BERLIN SITUATION is being played up in the papers as though it were a fundamental problem between Russia and the United States. That is not the case. Solving it in the usual way will not unite the nations in friendship. The battle of Berlin seems to be an outcome of the struggle for power in Europe. Russia seeks to surround itself with friendly states, and the United States is out to build up a strong western Germany which would serve as a bulwark against Russia. However, this whole attempt grows out of a still more fundamental problem. That problem is the refusal of the United States to see anything good in Communism and Russia's refusal to see anything good in America's system of free enterprize. The solution lies in integrating the best of the two systems into something new the world hasn't seen. If that approach were taken far enough, the result would be a Christian economy in which the dignity of the individual would be balanced by a vital concern for the general welfare, with both based on voluntary choice instead of chance or compulsion. As it is, American's have too much of the attitude of "let the best man win and the devil take the hindmost," and Russia has too much the attitude that the state is everything and the individual nothing. The fundamental problem is that

"Other foundation can no man lay than that is laid which is Christ Jesus"

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of proving both systems and of holding fast to that which is good in each. Let there be no mistake. Neither Communism nor Capitalism is the answer. But there are tendencies in both which point to the real solution in the Christian answer, in which a man dares to love himself but also feels like loving his neighbor as himself. Christian thinking about the Berlin situation should lead an indivdual to some appreciation of the wheat that is to be found in the straw of Communism.

The C. O. under the Selective Service Act of 1948

(Issued by the National Service Board for Religious Objectors, 941 Massachusetts Avenue, N. W., Washington 1, D. C. Phone: Executive 0230, July 7, 1948.)

Note: This is a preliminary statement of information regarding the provisions for conscientious objectors under the Selective Service Act of 1948. Regulations and Selective Service System Forms referred to are tentative at the time of this writing and changes will occur from time to time. Registrants should keep in close touch with the National Service Board for Religious Objectors, with their church or organization headquarters, and read denominational and other papers for additional information on conscientious objectors.

PART I.

PROVISIONS FOR CONSCIENTIOUS OBJECTORS

Text of Sec 6 (j) of the Selective Service Act of 1948.

"Nothing contained in this title shall be construed to require any person to be subject to combatant training and service in the armed forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religous training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological or philosophical views or a merely personal moral code. Any person claiming exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the armed forces under this title, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such noncombatant service, be deferred. Any person claiming exemption from combatant service and training because of such conscientious objections shall, if such claim is not sustained by the local board, be entitled to an appeal to the appropriate appeal board. Upon the filing of such appeal, the appeal board shall refer any such claim to the Department of Justice for inquiry and hearing. The Department of Justice, after appropriate inquiry, shall hold a hearing with respect to the character and good faith of the objections of the person concerned, and such person shall be notified of the time and place of such hearing. The Department of Justice shall, after such hearing, if the objections are found to be sustained, recommend to the appeal board that (1) if the objector is inducted into the armed forces under this title, he shall be assigned to noncombatant service as defined by the President, or (2) if the objector is found to be conscientiously opposed to participation in such noncombatant service, he shall be deferred. If after such hearing the Department of Justice finds that his objections are not sustained, it shall recommend to the appeal board that such objections be not sustained. The appeal board shall, in making its decision, give consideration to, but shall not be bound to follow, the recommendation of the Department of Justice together with the record on appeal from the local board. Each person whose claim for exemption from combatant training and service because of conscientious objections is sustained shall be listed by the local board on a register of conscientious objectors."

PART II.

DEFINITION OF A CONSCIENTIOUS OBJECTOR TO ALL WAR.

The new law carries the following definition of a conscientious objector:

" . . . . any person . . . .who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Religious training and belief in this connection means an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological or philosophical views or a merely personal moral code,"

The first sentence follows the phrasing of the Selective Training and Service Act of 1940. The second sentence has been added to the wartime definition. This language narrows the definition of a conscientious objector from the general interpretation given in the 1940 Act.

PART III.

PROCEDURES FOR CONSCIENTIOUS OBJECTORS.

Note: Regulations and Selective Service System Forms referred to below are tentative at time of this writing.

1. REGISTRATION.

All male citizens and other male persons who are between 18 and 26 on the day or days fixed for the first or subsequent registration are required by law to register. Failure to register is a violation. The draft registrar will register anyone who appears, answers questions, but refuses to sign the Registration Card

(S.S.S. Form No. 1). This does not protect from prosecution those who refuse to present themselves. **Signing the Registration Card is not evidence of willingness to perform military service.** It is conceivable that refusal to sign may raise barriers in obtaining classification as a conscientious objector.

A registrant may note on the margin of the Registration Card (S.S.S. Form No. 1) that he holds conscientious objections, but this act has no legal significance. The Registration Certificate (S.S.S. Form No. 2) is required by law to be carried at all times.

It is expected that registration will begin on August 30.

2. CLASSIFICATION QUESTIONNAIRE (S.S.S. FORM NO. 100).

After filling out the registration card the Classification Questionnaire will be sent to eligible registrants in those groups which are subject to induction. This questionnaire asks for information on identification and education, membership in the armed forces, prior military service, ministry or ministerial preparation, family status and dependents, present occupation, agricultural occupation, students, citizenship, court record, conscientious objections, and physical condition It is not expected that this questionnaire will be sent to everyone who has registered. Every conscientious objector who receives the questionnaire, regardless of other grounds or claims for deferment, should fill out SERIES XI for claiming conscientious objection to war.

Series XI now reads:

"By reason of religious training and belief I am conscientiously opposed to participation in war in any form and for this reason request that the local board furnish me a Special Form for Conscientious Objectors (S.S.S. Form No. 150) which I am to complete and return to the local board for its consideration."

Signature

3. SPECIAL FORM FOR CONSCIENTIOUS OBJECTORS. (S.S.S. FORM NO. 150).

Need for Form No. 150. Determination of a claim of conscientious objection cannot be made from the Classification Questionnaire. Regulations impose on each conscientious objector the duty to obtain and file information about his position on Form No. 150.

Obtaining Form No. 150. If it is not mailed promptly after signing Series XI of the Classification Questionnaire, write to the local board again asking for the form. Retain a copy of your letter.

Answering Form No. 150. Answers should set forth your views fully but concisely, giving illustrative facts. Form 150 lacks space for adequate statements; extra sheets should therefore be attached to the printed form. Keep copies of all answers. The following papers may also be submitted:

1. **Documents:** These might include papers such as the official church position towards conscientious objection; proof of membership in a pacifist organization; proof that registrant has registered with his church as an objector, etc. Keep copies.

2. **Affidavits:** These may be notarized letters from persons who know registrant's position. Letters of parents, ministers, teachers, and others who personally know the registrant are valuable. Letters from non-pacifists are very desirable. It is best to give specific facts and not just a brief opinion that the registrant is sincere. Keep copies.

SUGGESTIONS: Answers to Form No. 150 should emphasize all facts showing that registrant is a sincere objector as defined by the law. The following points are important:

1. Religous Training and Belief. This should be explained as clearly as possibly. Any formal church connection should be mentioned. Conscientious objectors are not limited to members of the "historic peace churches" nor are they required by law to be church members or church attenders.

2. Opposition to "participation in war in any form." To qualify as a conscientious objector, the registrant must be opposed to participation in all wars, not just some wars.

3. Employment. Claims of scruples against war may be doubted where registrant is employed in war work. If he is so engaged but feels certain that his work is fully consistent with his claims, he must convince his local board.

Returning Questionnaire to the Local Board. Failure to return Form No. 150 after it has been requested by the draftee is not a crime but will jeopardize a future claim to a conscientious objector classification.

4. APPEAL

Any person denied his claim of conscientious objection by his local board may appeal his classification by sending a written request to his local board. The request must be submitted within the time allowed for filing an appeal after receiving the classification. The time allowed will be fixed by Selective Service regulation. If a registrant does receive proper classification by the appeal board, he may appeal to the President. Keep copies of all letters.

Anyone seeking assistance from the National Service Board for Religious Objectors or any counselling agency should give a complete record of his case including date of registration, classifications and dates received, copies of papers submitted to the local board, dates and copies of requests for appeal, vote of the appeal board and other pertinent information.

5. TYPES OF CONSCIENTIOUS OBJECTORS

The law recognizes two types of conscientious objectors: 1) those willing to do noncombatant service in the armed forces and 2) those conscientiously opposed to both combatant and noncombatant service in the armed forces. Conscientious objectors willing to do noncombatant service will be inducted into the armed forces and assigned to noncombatant duty. Such persons are members of the armed forces and subject to all military discipline. The President is authorized to define noncombant service. To date, noncombatant service has not been defined. During the latter part of World War II such service was in the medical corps of the armed forces.

Conscientious objectors who cannot conscientiously perform either combatant or noncombatant service in the armed forces are deferred. Deferment leaves the conscientious objector free from any service under this Act.

6. PENALTIES

Sec. 12 (a) " . . .any person . . . who otherwise evades or refuses registration or service in the armed forces or any of the requirements of this title, or who knowingly counsels, aids, or abets another to refuse or evade registration or service in the armed forces or any of the requirements of this title, or of said rules, regulations, or directions . . . shall, upon the conviction in any district court of the United States of competent jurisdiction, be punished by imprisonment for not more than five years or a fine of not more than $10,000 or by both such fine and imprisonment . . . ."

This is similar to provisions of the 1940 Act. Ministers and others may counsel with young men about provisions of the law for conscientious objectors without violating the law.

7. CONSCIENTIOUS OBJECTORS WHO SERVED IN NONCOMBATANT OR CIVILIAN PUBLIC SERVICE

Veterans who have had 90 days or more of honorable military service between Pearl Harbor and V-J Day or who have had 12 months or more of honorable military service between September 16, 1940, and June 24, 1948, are exempt. This exemption applies to conscientious objectors who served in the armed forces.

The law does not specifically exempt conscientious objectors who served in Civilian Public Service under the Selective Training and Service Act of 1940. Classification as a conscientious objector under the 1940 Act, though not conclusive, is strong evidence in support of a claim for conscientious objection under the 1948 Act.

C. O. THEOLOGICAL STUDENTS AND THE DRAFT

[The following resolution was adopted on July 17 by the Council of Mennonite and Affiliated Colleges concerning C. O.'s and theological students in relation to the draft and registration.]

ART. XIII In view of the Selective Service Act of 1948 the Council approved the following suggestions of procedure for securing exemption and deferment privileges provided in the Act for conscientious objectors who are pursuing theological or pre-theological studies:

(a) Those pursuing pre-theological courses should pre-enroll with a recognized theological or divinity school.

(b) Those enrolled and those pre-enrolled in theological or divinity schools should clearly indicate such information in classification questionnaire (S.S.S. Form No. 100).

(c) In filling out classification questionnaire (S.S. S. Form No. 100), conscientious objection against war should be filed under Series XI and special form requested.

(d) Special form for conscientious objectors (S.S.S. Form No. 150) should be filled out and filed with the local board.

News from Paraguay

Asuncion, Paraguay
July, 1948

Dear Editor and Readers of **The Mennonite**: Over two months ago we left Henderson, Nebraska, on our way to Paraguay. Our first stop was Akron, Pa., where we spent several days, acquainting ourselves with the work of the MCC. We were also privileged to visit the Eastern District Conference at Lansdale, Pa. On May 6, we boarded the Pan American plane for Paraguay.

The trip really was grand. After about eight hours flight we landed on the island of Puerto Rico. Here we were met by Hildegard Peters from our home church. She is teaching in the Academia Barranquitas. Within an hour we were in the air again. All that day the weather was pleasant, and the plane sped on smoothly. At about six o'clock that evening we came into a stormy area. The big plane bore up nobly under the weather, although it rocked and pitched considerably. Supper was postponed for at least an hour. By then it was safe to try and hold on to some soup and a cup of coffee. How different it was to sing, "Jesus Saviour pilot me, over life's tempestuous sea," on a night like that over ten thousand feet in the air, than to sit in the church pew where everything is serene. The next day we arrived at Trinidad. A summer day awaited us there. In a short time, we were in the air again, leading for Brazil. About midnight, we arrived at Belem, Brazil.

There our passports were checked for the first time. Also thermometers were put in our mouths to see if any one was running a fever. Everyone passed this rigid physical examination with flying colors. Here we met with a doctor and his wife from Utah, who were on their way to Rio de Janerio for the convention of the Rotary International. In Rio we were met by Mr. Arentz, who is so nobly giving his time and advice to all Mennonites traveling through Rio. We spent the night in a hotel. Early Sunday morning we again stepped into a plane, a two-motored one, bound for Sao Paulo. We had hoped to meet Rev. and Mrs. Kaufman at that point, but due to the fact that we had the wrong address, Mr. Arentz phoned to a German family, friends of his, who met us at the port and where we spent a quiet Sunday.

On Monday, we went out on search for the Kaufmans. Went to the place our address showed, but to our dismay no one even knew anything. What next? There we stood in city of several million people, unable to make our wants known in Portuguese. We saw a man walking about two blocks away. I said to myself, "Can that be Kaufman?" I ran as fast as possible to overtake him. Yes, it was Kaufman. He had come out to this part of the city to look for a house. "All's well, that ends well."

We spent a week with them. Met a large number of the Mennonites that have come here from Curitiba and the Kraul settlements to work. This is a needy field. A Mennonite center, such as the Kaufmans are trying to establish under the direction of the MCC, will bear rich fruit. Again we bade our friends and co-workers farewell, and in about two hour's flight we landed at Curitiba.

Here Rev. David Koop was already waiting for us. We had been several hours late out of Sao Paulo due to rain. It was Pentecost Monday, second holiday, and they had hoped we would arrive in time for services yet, but it was noon before we arrived at Reverend Koop's home. Here at Curitiba we spent two weeks, visiting and serving in the two churches which they maintain together with the Mennonite Brethren. Our services here were interrupted considerably because of my health. I spent several days in bed. The doctor, who spoke a good German, warned me of going on to Paraguay.

Against his order we again boarded a plane for Asuncion, where we arrived, after several hours flight. We were late again; it was getting dark when we landed. Geo. Buhr, one of the MCC staff, waited for us. We were also glad to meet one from the U.S. Embassy who greeted us very friendly as fellow citizens and asked us to stop in at the Embassy to register as soon as convenient.

Here we are in Asuncion now since May 3. Mr. and Mrs. Buhr were the only acquaintances we had here, but by the next morning after our arrival, we met all of the MCC staff. Mr.

Warkentin, the Harders, and Mrs. Homer Martin left for Buenos Aires to make arrangement for the immigrants that were due to arrive on June 14. On June 21, the Buhrs, Emma Schlichting, and Ella Berg left for home in the U.S. This left the MCC staff rather short of help for a while.

Every day we were patiently waiting for word as to when the immigrants should dock in Buenos Aires. Days and weeks went by, till one day, July 2, the report came that the first group of fifty-three, mostly old people, mothers with small children, and the sick would arrive via airplane. One of the two doctors that were coming with the group was with this first transport. The ship was delayed for several weeks at Recife (Pernambuco) Brazil, due to boiler trouble. Seventeen flights were made to bring the whole group of 758 to Asuncion. This number was increased by four babies that were born on the way (one set twins). By the end of this week, it is hoped all will be on their way to the colonies. They are leaving in groups of ten to one hundred and fifty by boat for their destination.

Rev. and Mrs. Harder, J. W. Warkentin, and Homer Martin, all of the MCC staff, and left for Buenos Aires around the first of June to make preparations for the arrival of the immigrants. When word came that the whole group would arrive by plane they hurried back, but due to fog and other things arrived Tuesday morning. Some of the group were taken care of in the MCC home, a few were taken to Mennonite homes in the city, while the greater part was taken to the Colegio Internacional (Disciples of Christ) who just happened to have a few weeks vacation. The accommodations here at the College are very good. Dormitory space, with plenty of sleeping cots and the kitchen are ideal.

All of the immigrants seemed to be in good spirits. The long delay on the ship had not been too pleasant. Since the ship's machinery was out of order, the ventilation and freezing units did not function, which made it rather hard for all. They were not far from the equator, so the weather was quite warm. We had hoped that Mrs. Elfrieda Dyck would be able to come as far as Asuncion, but more work was pressing so she decided to return to Europe after the last group had left Recife.

Mr. and Mrs. Buhr left several weeks ago for home after spending two years in MCC work here in Asuncion. Miss Emma Schlichting and Ella Berg also went with them. They, too, had finished two years of teaching in the colonies. Miss Viola Duerksen is at present in Brazil visiting the groups at Curitiba and Sao Paulo. She will be back in a week or so to resume her teaching in Volendam. Her two-year term terminates some time in January. Mr. and Mrs. Ura Gingerich and Ed Zehr are also making plans to sail for home by the end of July. Mr. J. W. Warkentin will sail for the U.S. in a few weeks but plans to return after Christmas to resume his work here at MCC. A number of new workers are expected to be here in the near future at the MCC office.

Our stay here at the MCC has been a pleasant one. We have met many people here in Asuncion also many from the colonies who come here on business or to consult a doctor or to meet friends. During Rev. Harder's absence we have had charge of the Sunday services, also the Thursday evening Bible and prayer hour. We also are doing visitation among the Mennonites living here. It is not too easy for us to get around here. First of all, we feel lost because we cannot speak Spanish. Another thing, the Mennonites live scattered all over this city of over 100,000 population. Ever so often we are stopped and told or motioned by the police not to drive or even walk on certain streets. Why? Ask me an easier one, someone says. Especially in the evening we do not care to go out much, unless with someone that knows the situation.

Reverend Harder will leave for Buenos Aires to see that the baggage of the immigrants arrives safely. This may take some time. So we really do not know when we will be settled in the Chaco. We try to rest as much as possible under the circumstances, which is not so easy with hundreds of immigrants on all sides asking questions of all kinds. But the work is pleasant. More and more we feel our responsibility toward these unfortunate brethren who have been forced out of home and country, and for several years have had no abiding place. One thing which impresses us is that they still praise God for the marvelous leading in their lives, although there is not a family that is not broken up. The majority are cooperative and grateful. How appreciatively they tell us about the food packages they received when starvation was so near. Let us continue "In the Name of Christ" to serve to the best of our abilities, while we still have opportunity. The night cometh, when no man will work. Very sincerely, A. W. and Margaret Friesen."

Canadian Conference Now a Big Event

reported by John G. Rempel

Conference minutes are usually dry, although the conferences themselves are very interesting. The meet- of so many acquaintances, especially on the first morning, how it fills the hearts of the Conference guests with joy and enthusiasm! There is old Brother Benjamin Ewert, a full head higher than most of those who have come to the Conference. His silver hair can be seen from afar off. He was one of those in attendance in 1903, when the Conference was organized and held its first session in Hochstadt, Manitoba. Since then there have been few conferences at which he has not been present. One also meets many other familiar and cherished faces.

The conference was held in the Mennonite village of Gnadental, Manitoba. Coming into the village, the first thing that caught our eye was the dazzling white picket fences. The residents had to make everything as beautiful as possible to create a good impression.

The ministers met in conference the Saturday preceding the General Conference. Approximately one hundred and thirty ministers registered. This was larger than any previous attendance.

There were the usual discourses for our edification; these were well thought through and provided much material for lively discussion and even more food for thought. The reports which were given centered mainly around the ministerial courses held in the various provinces, and which, by now, are an established arrangement.

The main interest, however, centered on the resolution which had to do with the uniting in wedlock of persons where one party is unaccounted for. We have very much sympathy for the mother, who with her children has gone to Paraguay and whose husband has met an unknown fate in Siberia. Or the case may be reversed. The Word of God speaks very clearly on this matter, and even though some of the brethren might have liked to see the dam opened to some extent, the Minister's Conference, as such stood firmly behind the resolution that was adopted last summer at the General Conference in Berne, Indiana, namely: Only to unite in wedlock if there is evidence that the other party has passed away.

The Missionary Festival, held on Sunday, was celebrated in high spirits. Not all of the visitors could get into the large tent. Our thoughts were directed towards the foreign, as well as the home mission field. And therefore ministers, elders, and missionaries all took part in the program of the day. The president of the Foreign Mission Board, Rev. A. E. Kreider, was also present and he spoke about his visit to India. Mrs. Isaac, missionary to India for many years and sister of Missionary P. A. Penner, related many interesting things about India.

It is interesting to note that the Canadian Conference at one time was organized for the purpose of doing home mission work. This consisted mainly in locating the Mennonite families which are scattered over the whole of Canada, serving them, and where possible uniting them into congregations. However, there was elected at last year's Conference a Board for Foreign Missions which is to work hand in hand with the Foreign Mission Board of the General Conference. It was hoped that more interest for foreign mission work could be awakened. It seems as though we shall not be disappointed.

The Conference, which lasted for three days, progressed in most beautiful harmony under the able leadership of Rev. J. J. Thiessen. A great deal of work could be accomplished in the fields of home missions, foreign missions, relief, immigration of refugees, Sunday school and youth work, publications, doctrine and conduct, and last, but not least, our schools. We have a number of Bible schools in all five provinces where our people have made their homes. We have a Mennonite Collegiate Institute in Gretna, Manitoba; the Junior College in Rosthern, Saskatchewan; and lastly, the youngest child of our conference, the Mennonite Bible College in Winnipeg, Manitoba.

The chief interest of the Conference, however, was centered around the fact that three of our elders had returned from extensive trips abroad and had important reports to deliver. Rev. Johann Wichert has proved a blessing to many through his prolonged work in Europe, and so did Rev. G. G. Neufeld, through his shorter stay in South America. Rev. J. J. Thiessen had just returned from a mission to Europe. If we further consider the fact that two elders from South America, Elder David Koop from Brazil, and Elder Jacob Isaac from Paraguay, attended the conference and that Rev. Heinrich Winter, a refugee from Europe, just recently arrived in Canada, also attended the conference, it is evident that the conference was very much aware of the relief work done here and abroad.

The three conference days passed only too quickly. While looking at the many delegates and visitors, one involuntarily had to think how mustard-seed-like the work had once begun. The Bergthal Congregation in Manitoba and the Rosenort Congregation in Saskatchewan were the root stock. At the present time, more than fifty congregations belong to this conference, with a total membership of 14,000 baptized members, one hundred churches, and some two hundred and sixty ministers.

Next year the conference is to meet for the first time in British Columbia. The floods there have caused tremendous damage, especially in the vicinity of Sardis, where it was expected that the conference would meet. However, the brethren there are courageous and do not want to give up the goal that they have set for themselves. We are anticipating the visit to British Columbia and are especially looking forward to that spiritual fellowship which we will be able to cultivate.

The Washington Scene

By Paul Goering

July 28 Although President Truman called Congress back under the "Extra Ordinary Occasion" authority granted the President by the constitution, indications point to a do-nothing session. The Republicans claim it is a political maneuver to put them on the spot and denounced Truman's speech as an appeal for votes, particularly from the Progressive Party fringe. They have only promised early Senate consideration of the Anti-Poll Tax Bill passed by the House and consideration by committees of Truman's proposals for inflation control and housing.

Selective service announced that draft registration begins August 30, starting with twenty-five-year-olds. Tuesday the House and Senate Armed Services Committees met in executive session with Gneral Hershey, selective service head, and agreed to his plan to draft upper age groups first, starting with the twenty-five-year-olds. Hershey estimates that a registrant will get his classification forty or sixty days after he registers. Selective service reports that more eighteen-year-olds are trying to volunter for twelve months service although the 161,000 quota permitted by law is already filled. This will build up pressure for one-year UMT which the army hopes to have substituted for the draft.

Maharaj Singh, newly appointed governor of Bombay province, is an Indian Christian, His father, Rajah Harnam Singh, a member of the ruling family of Patiala, came under the influence of the American Presbyterian Mission and was converted to Christianity. His sister, Rajkumari Amrit Kaur, for many years a devout disciple of Gandhi, is minister of health in the central government of the Dominion of India.—**"Christian Century," March 3.**

BUILDING A BROTHERHOOD

(Continued from page 1)

to a Christian physician than one who has no faith in God? Do we not much prefer to patronize the business man who thinks of himself as the steward for Christ than the one whose goal is merely that of accumulating wealth? And so we could go through all the occupations that honestly serve mankind.

In addition to serving Christ by serving man through the church and in our serving God and man through our vocations, the third area of Christian life and service is found in a community— yes, state, nation, and world—where a true Christian witness is desperately needed. What a crying need we have today in public life everywhere for men of Christian faith and power instead of those who give mild lip service to Christianity or ignore or deny it altogether. "If the salt has lost its savor, wherewith shall it be salted?"

That brings us to our main thought. If individually we as laymen can do much to further the great cause of Christ, we can do more if we form a simple organization. At this point you expect me to say that each of our nineteen churches of the Middle District Conference should organize a Men's Brotherhood, if it hasn't already done so. Perhaps, that is the answer to the question of, how men can best serve their Master. Before we come to that conclusion, let us examine our churches a little closer. Reading a sermon recently on "What the Law Cannot Do," I was strongly reminded that there are things organizations cannot do. Neither law nor organization can go beyond the spirit or the inner drive of those who are under the law or in the organization. "The latter," says the writer of this sermon, "organizes and regulates life from without; the other creates life from within." "Not coercive and regulative law, but creative spirituality must work the transformation inside the lives of men." "Spiritual creativity is inward and personal, something that God does in men inspired by the Spirit, and the call to that comes home to each of us." This cannot be overemphasized. No organization can save people; yet it should not be overlooked that an organization can be of great help to accomplish ends unattainable without it, provided the spirit of service and fellowship are back of and in the organization.

How can these general ideas be put into effect among older boys and men in a church so that spiritual uplift, human fellowship and cooperative service may result? In some churches organized Sunday school classes partially fulfill these purposes. Monthly class meetings are held providing projects devotions, instruction. Where this is not feasible, a Brotherhood is likely the solution.

Far too long have we men who promised Christ our first allegiance at the time we accepted Him as Savior and joined the church, too long have we assumed that the real work in the church, in God's Kingdom was done by the minister.

In the General Conference, the plan of a threefold division of all church members into working groups has evolved. Women's missionary societies have been active for decades. Now if we laymen of the Whole General Conference through every Church down to the last man unite for the Cause of Christ by bringing about spiritual uplift, human fellowship, and consecrated service of all our men, the cycle is completed. We men have always needed the church, and the church needs us desperately. I wish I could speak for myself in saying that I have done my best to bring this about; I can't. I wish I could speak for my church to the point that we have arrived; we haven't.

Though we have an organized brotherhood, we can't say it is the power in our church we wish it to be. Many of our Conference churches have made a beginning. Our men's meetings at Berne last August when the General Conference met were very encouraging. Since then we have heard from a number of groups of men who have taken a hold in one way or another. It is gratifying that in more cases the men report that they have undertaken a project than that they have formed an organization.

In closing let us sum up what is involved in Building a Brotherhood. The fact that we are both laborers together with God as well as His material to be formed in a brotherhood for Him inspires us with hope and confidence. Let us go home to our respective churches and, with the help of our pastors, discover the areas, the tasks, the projects men of the church can best do. As soon as our men show a degree of interest in going to work or would respond to meetings for meditation, study or fellowship, let us organize, if we haven't yet done so. A great deal will depend on the leader we choose and in turn the support we give him. A few supporting committees and real enthusiasm by some will help much. Our Brotherhoods can truly add much to making our beliefs, our Christianity live. Our M.D.C. and our General Canference can gain much in the next few years if we as men under God's guidance do our part.

J. S. Schultz, Dean of Bluffton College and a leader in the laymen's organization of General Conference, gave a paper on laymen's work at the recent Middle District Conference. The accompanying article is a condensation of this paper.

MENNONITE BIBLICAL SEMINARY

At the Wednesday evening prayer meeting Sylvia Pannabecker brought a report on her recent period of two weeks service at the Men-O-Lan retreat of the Eastern District Conference. She pointed out how unusually important it was to reach young people in the formative part of their lives with a clear-cut decision for Christ and His church.

Professor St. Clair Drake of Roosevelt College presented a lecture on Thursday night, "The Negro in Chicago." He pointed out that just before the first World War there were 40,000 negroes in this city and that today there are 400,000 of them and hundreds are still coming. These people live in an isolated area primarily on the south side about eight or nine miles long. Professor Drake estimated that there are 150,000 people living in this area for whom there are not proper housing facilities. The recent Supreme Court ruling made it impossible for real estate owners to restrict the residence of negroes; and therefore this large group of people is expected now to move into other parts of the city. Professor Drake challenged the Seminary audience to relate themselves to this great problem by whatever means are consistent with their Christian convictions. "To ignore such a terrific problem," he said, "would be fatal."

President S. F. Pannabecker went to Bluffton this week-end to inspect some books which have been offered to the Seminary. He will be on the program of the Central District Conference at Danvers, Illinois, during the latter part of August reporting on the status of the Seminary and delivering a message on the topic, "The Bible Today."

The Seminary is expecting some visitors during the next few weeks on their way to the World Conference sessions at Goshen and Newton.

Don. E. Smucker will teach the Bible course and present the evening messages to the Oklahoma Young People's Retreat and Bible Conference to be held at Camp Hydro, Oklahoma, July 26 to 30. Director of this retreat is Waldo Kaufman, Pastor of the Bethel Mennonite Church of Hydro; Assistant Director is Henry Hege, Pastor of the Bergthal Mennonite Church of Corn; Registrar is Albert J. Unruh of the Grace Church of Enid; Dean of boys is Abe Peters of the Geary Church; Assistant Dean is Curt Boese of the Greenfield Church in Carnegie; Dean of Women is Mrs. Eva. Harshbarger of North Newton, Kansas; Music Director is Harold Dirks of the Ringwood New Hopedale Church; and Professor Walter H. Hohmann of Bethel College is teaching a course in music.

Discuss Draft

Moundridge, Kansas, July 26.— On the afternoon and evening of July 25 young people from various Mennonite churches met in the Moundridge city park to consider problems that grow out of the coming draft. A large audience had gathered. Many people had come a long way to attend the meeting.

Rev. Loris Habegger the chairman of the afternoon session pointed out that our fathers paid a price for our faith, and now we are called upon to pay a price to keep this faith.

Mr. Paul Goering of Washington, D. C., explained the selective service law in so far as it relates to conscientious objectors. He pointed out that the law makes provision for two types of conscientious objectors. (1) Non-combatants will be inducted to do work which the President will define as non-combatant service. (2) Men who feel that they can have no part in military training will be deferred.

The agencies and regulations to implement the draft law have not been completed. The registration is to begin on August 30. Men twenty-five years of age will probably have to register first. Classifications will be determined by local boards. If the classification is unsatisfactory men may appeal to an appeal board for re-classification.

Rev. Albert Gaeddert, former director of C.P.S., spoke on "Lessons from the Past." He mentioned two lessons which we may take from Mennonite history in general. (1) We must never lose sight of the evils conscription alwas brings with it. Conscription leads to totalitarianism. (2) Unless we express our faith we lose it. Alternative service helps to keep our faith alive.

Our alternate service experience during the recent war reveals eight lessons for the future. (1) We need to keep as clear as possible the line between the state and the church. (2) It is profitable to the personality of a conscientious objector to give a positive witness. Just to object is not good for his soul. (3) Let the church be clear in expressing its convictions. The attitude of the church has a great influence upon the individual member. (4) The church needs to take an active interest in helping its young people with counsel and guidance. (5) We have learned that we can work together with government officials, and that we can make a witness to them. (6) In a governmental work project, it will be well for the church to have to say more than was the case in the recent experience. (7) We have observed that men came out of the C.P.S. camps very much the same as they came in. The experience fortified them in their attitudes; it did not change them. (8) We have learned that where we voluntarily give of ourselves we can make our best witness.

Dr. R. C. Kauffman in his message on "The Witness of Our Church to the Way of Peace" pointed out eight unique aspects of our Mennonite faith. (1) Belief in baptism upon confession of faith at an age of responsibility. (2) The Holy Communion is held as a symbolic rite. It is faith which makes this sacrament meaningful and a blessing. There is no magical power in it. (3) Voluntary church membership. Each individual must by his faith qualify for membership in the church fellowship. (4) Mennonites hold that the New Testament is of greater authority for a Christian than the Old Testament, especially the Sermon on the Mount. (5) They follow the ethics of positive love. (6) They hold to the separation of the church and the state. (7) They emphasize simplicity in speech and conduct. (8) They insist on freedom of conscience. We must obey God more than men.

Our original faith was radical and completely different from the thinking of the ordinary people in many respects. We reject force as a means. Our gospel is remarkably simple and can be stated in simple words. War is wrong. There is no complicated reasoning behind this. It is based on the fact that God is love, and we are His children.

During the discussion period the question was raised, "What of the young person who feels that he is not good enough to take the C.O. position?" In answer it was suggested that we counsel such a person (1) that no one is perfect. No conscientious objector was ever perfect. And (2) in every one's life there come times when a person must say, "From here on I want to do better." A person should make his decision not on the basis of his past but on the basis of what he should be in the sight of God.

Dr. H. A. Fast reported on the statement which the M.C.C. will soon release. This will no doubt be published. One of the significant leads which the M.C.C. gives is that young men who are conscientious objectors shall be given opportunity to give one year's service in some service project. When they are deferred this will give the opportunity to witness by life to the Christian way of life.

Mr. Erwin Goering challenged people to take the peace position. He pointed out that we now have an opportunity which may change the course of our church. We can now prove that we are willing to do more than just object. An army colonel who visited a C.P.S. camp challenged the men by saying, "You fellows have the opportunity to demonstrate whether your plan works or doesn't work. If you are really sincere we will see evidence of that men when the war is over." Upon the consecration of our youth today depends the welfare of the church of tomorrow. The future of the church rests upon the young people. Our parents left all to be true to Christ. Will we be true?

"Bringing in the Sheaves" in Africa

C.I.M. Mutena, via Tshikapa, Kasai District
Congo Belge
July 1, 1948

Dear Friends in Christ:

Greetings with the words of the Psalmist "Make a joyful noise unto the Lord all ye lands." But how can a people make a joyful noise unto the Lord of whom they have never heard? Ours is the blessed privilege of implanting the "song of the Lord" in the hearts of those who have been without knowledge of Him for hundreds of years.

We praise the Lord for the 137 souls that came forward during a series of evangelistic meetings during the month of May. The native pastor Ksadi Matayo was wonderfully used of the Lord as he proclaimed the Word of Life during these meetings. Some of those who came forward wished to become right with God again having wandered back into sin, but by far the majority were such as wished to accept Christ as their Saviour. Please, uphold these new-born babes in Christ in prayer, and may we be found faithful shepherds in nurturing them in the Word that they might become stalwart men and women in Christ.

June 8 marked the date of our moving to our new station, Mutena, from Kalamba. Now once more our entire personnel is located at one place making it possible to make a more concentrated effort in evangelizing those for whom we are responsible. Not all the phases of our work have been completely organized as yet, but we are grateful to God for what we have been able to accomplish, by His strength, in the year and one half that has elapsed since the beginning of building up of Mutena.

On the first of June we began a special refresher course for some of our teacher-evangelists in an effort to raise the standard of our workers. Selected subjects such as personal evangelism, the duties of a pastor. French, music, and general teaching principles and methods are being taught. This course is to last nine weeks after which the teachers will again return to their respective villages. Even though it often proves quite a hardship for a teacher to come in for such a long period of time, they often express their joy and gratitude for such an opportunity of improving themselves.

Miss Slagle, our nurse, is often perplexed these days as to where to place the many patients that come to her and need to be hospitalized. The temporary quarters that were set up and were thought to be abundantly adequate until permanent buildings could be built often prove to be entirely too small. This is especially true in the O. B. department.

We are in the midst of our dry season. The air is filled with smoke and soot from the many grass fires round about us. During this season everybody is eager to go hunting. As the grass burns the animals are forced to come out from their hiding places making it easier for the African to kill them. Thus their perpetual craving for meat is satisfied. This is also the season for preparing fields to be planted when the rains begin again. During this time of the year the building of new houses is also a very common sight. Therefore the African, who is ambitious, has not much time to idle away.

We are also thankful for the response of the children as Mrs. Dick arranges special services for them. The attendance often is near the one hundred mark.—Sincerely in Him, Elmer J. Dick

Jottings

—**Deep Run, Pa.** Claude Boyer, a student from Bluffton College, filled the pulpit one Sunday for Rev. Herbert Fretz, while attending the Men-O-Lan Retreats, and Arthur Keyser a former student took his place another Sunday.—Mae Gross, Corr.

—**Spring Valley Church, Newport, Washington.** Rev. and Mrs. Schmidt returned July 8 from Missouri, where Rev. Schmidt was confined to a hospital for seven weeks. We have been blessed by a week's meetings with Rev. Esau, by service in song and sermon by the Seminary Quartet and Rev. Dirks, by the message delivered by Henry Dalke, who received his Bachelor of Theology degree from the Los Angeles Institute this spring.—Mrs. A. V. Krehbiel, Corr.

—First Church, Wadsworth, Ohio: On July 18, Rev. Vernon Sprunger preached at our regular service on the meaning of true discipleship. In the evening a farewell reception was held in the church basement honoring the Sprunger family which will soon sail for their work in the Belgian Congo. The family presented an interesting program. A purse of $332 was presented to the Sprungers. Every Thursday evening a group seeking a closer relationship with Christ meet at the church for one hour of prayer and Bible study. Rev. Mast is giving an inspirational account of the life of Paul at these meetings. A number of our young people are planning to attend the Ohio Indiana Youth Conference at Pandora, July 24 and 25.—Mrs. A. Krabill, Corr.

—First Church, Philadelphia, Pa.: A son, Paul Freeman, was born to Rev. and Mrs. Wesley C. Ewert on July 7. Rev. Harry Yoder, assistant to the President of Bluffton College, filled our pulpit Sunday morning July 18. In the evening he presented some film strips and other material depicting the College. Wilhelmina Kuyf returned from an extended tour through Western Canada on July 15 and left the following day for Men-O-Lan to serve as a member of the Retreat faculty for a ten-day period.—Mrs. H. S. Weiss, Corr.

—Johannestal Church, Hillsboro, Kansas: Dr. H. A. Fast spoke to us on "Spying out the Land According to Joshua" in the morning message. He closed with, "Where is the young man or woman who says 'give me the hill country with the giants to conquer in the name of the Lord?' "At our union services we had Dr. Leslie B. Logan, Field Executive for the Kansas United Dry Forces and a prominent Methodist Minister speak to us on, "Why We Should Go to the Polls in November to Vote 'NO' on the Prohibition Issue."—Corr. Mrs. Arnold A. Plenert

CANADIAN DOLLAR NOW WORTH 100 CENTS U.S.

Did you have the experience, when crossing the boundary from Canada to the United States that in changing over to United States money your Canadian dollar was worth only 86 cents?

Have you had the experience of sending a Canadian dollar to the Mennonite Publication Office, at 722 Main, and get in return $1.25? Well, we don't exactly send you $1.25, but it amounts to that. This is the way we figure it out.

First, we send you four copies of the fine, new MENNONITISCHES JAHRBUCH. The price of these, individually, is 25 cents each. There's your dollar.

Second, we save four money order fees of three cents each which you would have to buy if you send us a money order for an individual copy. That's 12 cents.

(Total, so far, $1.12).

If four people each, individually, send us 25 cents, it would require 12 cents in postage (16 cents in Canada). If you send us, however, $1 for four copies in one envelope it requires only 3 cents postage (4 cents in Canada). There's a saving of 9 cents (12 cents in Canada).

(Total, so far, $1.24, in Canada)

And surely it was worth a penny to read this, which proves that it's worth $1.25 to send us $1 for four MENNONITISCHE JAHRBUECHER.

PROGRAM
for the
WOMEN'S MEETING
World Conference of Mennonites
August 9, 1948 4:45 - 7:15

Chairman ______ Mrs. A. M. Lohrentz
Devotionals ______ Linda Kasper
Introduction of Foreign Guests ______ by Chairman
Responses — Mrs. H, W. Meihuizen
    Mrs. W. Leendertz ______ Holland
    Miss Helga Kemnitzer ______ Germany
    Miss Janke van Wyland
    Miss Jeanne Craandijk ______ Holland
    Miss Grace Liu ______ China
    Miss Tina van der Lagg ______ Holland
The German Woman Today ______ Helga Kemnitzer
Music - Octet ______ Hesston College Faculty Ladies
Offering ______ for refugee rehabilitation, for Bibles for Europe
Election of officers and continuing committee
Supper and fellowship — 6:05 to 6:40
The Refugee Situation ______ Elma Esau
Newton Relief Clothing Center ______ Selma Linscheid
Closing Remarks and Prayer

The meeting will be held in the Student Union Room, those attending being seated around the dining tables. Supper served at the same tables; can be paid for on leaving the room at sixty cents per plate.

—Topeka Church, Topeka, Indiana: July 14, the Women's Missionary Society observed guest night by inviting the women of four churches in this area and of the community to be present. Mrs. Dan West of New Paris was the speaker. At the evening service July 18, a youth team, composed of five young people, was present and gave the evening program.—Opal King, Corr.

—Dr. and Mrs. P. S. Goertz arrived in the United States on July 21 after having served under the Mennonite Central Committee in Holland and Denmark. They have returned to their home in North Newton, Kansas.

—West Swamp Church, Quakertown, Pa.: On July 4, the West Swamp congregation moved back into its renovated church home after having had a temporary place of worship of eleven months. The church had been enlarged, beautified and remodeled for a more efficient church plant. New pews have not yet arrived, and it will be several months till these can be expected. Folding chairs are being used in the meantime. On the joyful Sabbath of re-

Calendar of Coming Events

Aug. 4-5 and 7-10. Mennonite World Conference, Goshen, Indiana, and Newton, Kansas.

August 14-15. Fifty-sixth annual convention of the Western District YPCE Fellowship, Buhler, Kansas. Registration, August 14, 4:00 P. M.

Aug. 16-22. Western District Young People's Retreat. Camp Wood, Elmdale, Kansas. Leaders: Albert Gaeddert, Jacob Enz, H. A. Fast, "Ozzie" Goering, Sam Goering, Menno Harder, Eva Harshbarger, Jim Hean, Walter Jost, Amelia Muller, Gerhard Neufeld, and Ronald von Riesen.

Aug. 22-29. Western District Intermediate Retreat. Place and leaders as above.

Aug. 28. The Camp Henry, Downey, and Harrisburg C. P. S. reunions, Lower Deer Creek Mennonite Church near Kalona, Iowa.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

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turning to our church home, our pastor, Rev. Arthur Rosenberger, preached on the theme "The Joy of Coming to God's House."—Idella Boyer, Corr.

—First Church, Geary, Oklahoma: The Ladies have again packed clothing for relief. July 26 to 31 a group of young people and the pastor went to Hydro, Oklahoma, for the Young People's Retreat. July 18 we had our annual Sunday School picnic. Our church is again cooperating in union services with the Christian, Methodist, and Colored Baptist Churches. The services are held in the Federated Park of the city. On July 4, the fiftieth anniversary of this city, a union service, was enjoyed by all the churches of this vicinity. Rev. Peters, our pastor, was appointed as the chairman of the program committee for the evening. Dr. Gerold Holstein, from Oklahoma University brought the message. The Geary Mennonite Church was organized one year before the city came into being.—Corr.

—North Star Church, Drake, Saskatchewan: Miss Helen Kornelson was ordained as missionary to India on July 15. The church was filled to capacity. The Lord willing, Miss Kornelson will leave for India this coming fall. —Mr. Jacob Driediger, Corr.

—J. Winfield Fretz, Chairman of the Mennonite Aid Committee, and **William Snyder,** of the Mennonite Central Committee, went to see Governor Carlson of Kansas on July 21, for the purpose of discussing with the governor matters pertaining to the settlement of displaced Mennonites in Kansas. The governor assured them that he would do all that he could to help them.

—Zion Church, Souderton, Pennsylvania: Mr. Ernest Lichti, of California, has accepted the call to be the Minister of Music in our church. He has done graduate study at Princeton, New Jersey, both at the Seminary and Westminster Choir College. The past two years he was Professor of Music at Freeman Junior College, Freeman, South Dakota, where he directed the choirs and orchestra and also gave private voice lessons. Mr. Lichti will arrive in Souderton in time to begin his work on September 1. In addition to directing the choirs he will also give private music lessons and will assist in other phases of church work. Rev. J. W. Nickel, of Saskatchewan, Canada, and a graduate of Bethel College, stopped in our community and preached on the morning of July 18, while en route to Paraguay, South America, where he will render a spiritual ministry to the Mennonite settlers.

—First Church, Burns, Kansas: On July 18 our C. E. program centered around the theme, "What God Means to Me." This was followed by a social hour. Harry Stucky is at present a patient at the Bethel Hospital with a case of polio.—Mrs. A. M. Hiebert, Corr.

PRAYER the Mightiest Force in the World by Frank C. Laubach.

In this book Dr. Laubach makes an appeal to save this world from destruction by having ten million people pray. He says we help God when we pray. When great numbers of people pray for leaders a mighty invisible force lifts people's minds and eyes toward God. If we would advise leaders they might be more or less wrong. But what God tells them must be right. One hundred million prayers falling on world leaders every day would fill them with a sense of responsibility.

The author explains what he means when he says that prayer helps God. By prayer we persuade people to listen to God. Prayer, he says, is a sort of telepathy. People listen to each other a million times before they listen to God. Their minds may be open to us but closed toward God. When we pray God's Spirit can through us get to their hearts. Just as we influence someone for God when we write to him about God, so we influence people for God by "mental radio" when we pray for them. To this conclusion the author has come as he has watched what happened when he prays for people on trains, in waiting rooms, on the streets and in church services. He feels that when telepathy will be proved we will have a scientific explanation of prayer. Prayer he holds is the least understood of all fields of knowledge.

The author has disciplined himself to pray almost continuously and he gives many examples of how prayer has influenced people for God. He urges that our prayers be chiefly that others may hunger and thirst for God. We should pray, for instance, "Lord, make Stalin hungry and thirsty for Thee."

Whether or not we agree with the author's explanation of prayer, we will find the book a real challenge and encouragement in prayer and Christian living.—W. F. Unruh

[The above book may be ordered from any one of our conference book stores.]

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

God Walks in My Garden

BY DWIGHT PLATT

photo Hommel

Who makes a garden learns the art of kneeling;
Develops comradeship with sun and wind;
Grows tall beneath the sky, that frescoed ceiling
Whose changing artistry is never done.
Renews his faith in childhood fairy stories
Each time he bends to plant a sleeping seed.
Discovers in a root a world of glories;
Learns silent perserverance from a weed.
Who makes a garden lifts between his fingers
Eons of history reduced to sod;
Grows reverent the while his fancy lingers
Upon the mystery and majesty of God.
—Caroline Cain Durkee

Gardening is an art which can help a person to grow both physically and spiritually. Its great benefits physically have been discussed again and again. The outdoor exercise and the low-cost, more nutritious, and more flavorful food it provides are good reasons for adopting it as a hobby. However, I am interested in gardening as a means for spiritual growth. In nature one can see God at work, and in gardening one works with God in a more real and obvious sense than in most other endeavors. I believe we all need some contact with nature if it be only in tending a few houseplants. As James Russel Lowell said in his poem, "Under the Willows":

> " .... the brain
> That forages all climes to line its cells,
> ....
> Will not distil the juices it has sucked
> To the sweet substance of pellucid thought,
> Except for him who hath the secret learned
> To mix his blood with sunshine, and to take
> The winds into his pulses."

In our mechanized Western civilization, we are apt to view our scientific progress and think of man and man's works as ends in themselves. Many people work in factories, live in large cities, and go to movies and other manufactured forms of entertainment in their spare time. Even their brief contacts with nature are for the excitement of exploitation, such as the thrill of shooting a rabbit. Because of this lack of real contact with nature and this preoccupation with man's material world, many tend to forget God. They become restless, frustrated individuals who are worried and fretted by all the little problems of everyday life. They want more and more excitement and murder stories to take up their spare time and find it boring to be alone with God in nature. These are the kind of people who make possible the present war panic and preparation which could lead to our doom. Whittier in the prelude to "Among the Hills" describes that kind of people:

> "................ sour and sullen men,
> ....
> With scarce a human interest save their own
> Monotonous round of small economies,
> Or the poor scandal of the neighborhood;
> Blind to the beauty everywhere revealed,
> Treading the May-flowers with regardless feet;
> For them the song-sparrow and the bobolink
> Sang not, nor winds made music in the leaves;
> ....

Church-goers, fearful of the unseen Powers,
But grumbling over pulpit-tax and pew-rent,
Saving as shrewd economists, their souls
And winter pork with the least possible outlay
Of salt and sanctity; in daily life
Showing as little actual comprehension
Of Christian charity and love and duty,
As if the Sermon on the Mount had been
Outdated like a last year's almanac:"

Gardening or a contact with nature would not be a cure for these people, but rather it could be a means through which a cure could be effected. That kind of people do not want spiritual growth, and for them gardening is a chore which if done effects a saving in their food bill. But if their eyes could be opened and they could be turned in the right direction, gardening could be a means of helping them grow.

But what are the rules of the art of gardening which will make it of most help to us. One essential characteristic of a good gardener is an eye for the beauty and wonder in nature. This sense is in us all, but it is very weakened by disuse in most people. For how many people see the beauty in an English sparrow, a weed field or an ant hill? And yet Minot J. Savage says in his poem. "Earth's Common Things":

"In wonder-workings, or some bush aflame,
Men look for God and fancy him concealed;
But in earth's common things He stands revealed
While grass and flowers and stars spell out his name."

We see beauty only in the spectacular in nature, such as the brilliant sunset or the flashing red of a cardinal and even then we do not most of the time truly appreciate it. If we cultivate this sense of seeing beauty in common things we will be surprised at what new enjoyment we can get out of life. A second essential is an experimental attitude toward discovering and appreciating God's laws. We must try to discover the laws that govern the growing of plants and then work in harmony with them. Perhaps if we learn to build up the soil in accordance with God's laws, we will greatly reduce the damage done by insect and disease pests. For there was not such great damage before man rudely upset the balances in the soil and in nature. And finally we must have an appreciation of the earth and nature. We must not consider the earth as a ball of mud into which we will put a few seeds which will grow into plants but rather as a balance of chemical and biological forms which are essential to healthy plant growth. When this soil gets out of balance, the plant life suffers. It is our job, with a great appreciation for the soil and these great natural processes, to work in harmony with them and keep the soil balanced and fertile.

If then with these ideas in mind we undertake gardening as a sparetime hobby, it can give us a sense of restfulness and peace which could, cure the hysteria and tensions of our day. It could help put our problems into their right perspective and give us a truer sense of values. In this way one could come into closer contact and deeper appreciation of our world and the forces that run it. It could bring us into closer communion with God. As Thomas Edward Brown says in the poem, "My Garden":

"A garden is a lovesome thing, God wot!
Rose plot,
Fringed pool,
Ferned grot—
The veriest school
Of peace; and yet the fool
Contends that God is not—
Not God! in gardens! When the eve is cool?
Nay, but I have a sign;
'Tis very sure that God walks in mine."

Resolutions of Middle District Young People

Wayland Iowa, April 22, 1948

Be it resolved:

1. That we thank the people of the Wayland church for their gracious hospitality and reception during the conference.

2. That each young people's society be reminded of their responsibility in sending at least one delegate to the conference, in order to effectively carry on the extensive program of our Middle District Young People's Society.

3. That the future of the publication of the **Vine Press** be discussed at the conference, with consideration that its material be transferred to other Mennonite publications.

4. That the continuation of the missionary project at Paint Rock be discussed at the conference.

(a) Since it is felt that those supporting it were not well enough acquainted with it to have an active interest in it.

(b) If approved, continue the allotment of $1000 of the MDYPU budget for this cause.

5. That the budget allotment for traveling expenses be increased to $200.

6. That we become better acquainted with our treasury of the General Conference Young People's Union as our share of the 1948-1949 budget.

7. That the MDYPS show a united concern in opposing actively the crisis on Peacetime Military Conscription by writing to government officials.

8. That we become better acquainted with our church leaders, societies, publications, schools, missions, and other institutions, and that we support them with our prayers.

9. That we as individuals and as members of our Middle District Young People's Society accept our responsibility in realizing "A United Mennonite Youth in Christ", which would include:

(a) Helping each individual to live a consecrated Christian life;

(b) Encouraging and helping to spread missions and Christian education, and to promote peace, and the coming of His Kingdom on earth.

Meeting Friends at Quaker Hill

One of the important experiences of our service unit has been our association with the Quakers in this community. As a religious group with its primary object of serving the Lord in the brotherhood of Christ, it is fitting that we should also take advantage of the opportunity of becoming actively and intimately acquainted with a proximate group which has many basic beliefs and practices in common with our own.

Our fellowship with the Quakers thus far has been limited to the visiting of local Friends' Meetings on Sunday mornings, a social at the home of Mrs. Swift, a Friend, and group gatherings with a group of recreational workcampers living at Quaker Hill, to which site the greater part of this article will be devoted. From Quaker Hill we have received our clearest insight into the spirit and beliefs of Quakers.

About one-half of the unit has found it possible to attend various Friends' meetings on Sunday mornings and have been warmly and graciously received with sincere invitations to return. Our friendship with Quaker Hill and our understanding of its history, philosophy, and purpose stems primarily from our joint gatherings with the recreational work-campers living there at the present and an address by Bill Hale, the present resident. The group is attempting to stimulate a recreational program and construct playground facilities for the youngsters of north-side Richmond, an area in great need of these.

Quaker Hill consists of an imposing old, white, brick, two-story building, faced by two columns, on the summit of a bluff overlooking the Whitewater River Valley on the outskirts of Richmond. There are a few acres on which there are located two frame dormitories, garden plots, and a renovated garage serving as the office for Rural Life administration.

Quaker Hill as a location has many uses. It is used as a place of retreat by various groups, and as a site for many conferences. It is used as a hostel for guests and a home for work-campers. In the near future a program of resident study is being begun as a means of developing the inward spiritual life. This program which is to be the core of Quaker Hill's winter plans has three main objectives: (1) to exemplify daily worship, (2) to develop self-discipline, and (3) to experiment in cooperative living. It is a new experiment in educational methods. Finally, although the resident study program is to receive prime attention it is hoped that it will also be possible to develop a schedule of week-end work camps.

Now, what is the point of it all? What is the all inclusive purpose of Quaker Hill and the motives, ideals and practices which lie behind it. Just this! It is an experiment in deepening the life of society, a place for individuals to meet on the basis of spontaneous worship, and an attempt to exemplify the primacy of devoutness and love in the hearts of men. Our unit here at Easthaven has appreciated the friendship and fellowship which we have had with the Friends of Quaker Hill and this community, and we look forward to a growing acquaintanceship.

Youth Team at Carlock, Illinois

Perhaps you're wondering who we are — so we'll start this off by introducing ourselves. From Canada comes Bertha Millar (and this spelling is correct for her father is Scotch) comes to us from the Stirling Avenue Church at Kitchener, Ontario, and Rudolph Martens is from the Waterloo Church at Waterloo, Ontario. Two representatives of the fair state of Minnesota come from the Bethel Church at Mountain Lake, and they are ElDoris Balzer and Eldon Epp. Norma Jost, the leader, comes from Hillsboro, Kansas.

We spent our first week at Chicago. Like to know what we did? You would, Well lend us your ears and we'll tell all.

Our group met for a get acquainted there. We got acquainted and still like each other. A visit to the Presbyterian Book Store, a sightseeing tour, shopping trips and so forth helped us get acquainted. We became more familiar with the General Conference too. Rev. Don Smucker spoke to us on this topic and Rev. Troyer introduced us to our summer's work. To us the highlight of the week was another introduction — that of meeting the Pacific Garden Mission. There we saw the power of the word of God. We felt a new appreciation of our Christian heritage. It was a time of rededication.

On Saturday morning we gathered our overstuffed and too numerous suitcases together. Not wanting to say "good bye" to the Seminary, but anxious to get out to Rev. Troyer's church at Carlock, Illinois, we dashed for the train — and missed.

We enjoyed our first week. The people were so very friendly. Even the bright little church with its sunny stained glass windows and tower bell seemed to welcome us. Rev. Troyer had a well-planned program outlined for us, but did not get nearly everything done. Saturday night we met with the minister and several key people in the church to plan the week. On Sunday morning our group took over most of the Sunday school classes as well as the worship service. In the evening the team led various discussion groups which later met for a joint worship service which we planned and carried out. Each morning the youngsters from the church came for games, singsongs and Bible stories and then worked together converting old hats into baby booties. You should have seen the fashion parade when the boys modeled the ladies' old hats. Goodness, ladies, what have we been wearing?

The youngsters thorougly enjoyed making the shoes, we believe, were blessed knowing that they would be helping needy children.

On Monday and Tuesday evenings the men and women of the church came for a craft class. For the men plastic and linoleum block craft work was available, but most of them spent more of their time watching the ladies deftly creating shell pins. Needless to say the ladies also got a lot of visiting done. Other activities of the team were clerical work for the pastor, a visit to our very efficient Mennonite hospital at Bloomington where we had the privilege of having devotions with the patients. Wednesday night we gathered with the Intermediates for an outing, campfire and worship service, as we we did with the young people on Thursday night.

On Friday noon we took the youngsters, or rather the youngsters took us on a hike. In the shade of a wayside tree we rested and our worship service brought us even closer together. Quietly we felt that "it was good to have been here," and a strange feeling of warmness swept over us as the children wholeheartely invited us to "come again next year." We proved the words of Jesus when he said "It is more blessed to give than to receive." We gave so little—we received so much.

News About Youth . . .

History of Music

The Hoffnungsau Christian Endeavor of Inman, Kansas, spent an evening presenting the history of music in the church. Being aided by the various musical organizations of the church in this candle lit service, the young people gained a new appreciation of the place music holds in the church service of today.

Youth at World Conference of Mennonites

An evening at Goshen and Newton of the World Conference of Mennonites is to be devoted to youth. The meetings are to be in the hands of youth and presented to the full body of the Conference. Likewise, at Goshen, there is to be discussion of youth in the church. This, however, will be discussed by older churchmen.

Meeting Friends at Quaker Hill

One of the Mental Hospital Summer Service Units is serving at Richmond, Indiana. Beside the regular twelve-hour a day stint of duty, members of the unit undertake other activities among which is the developing of an acquaintance with the Quakers the accompanying article describes. General Conference members of the service unit: Miss Minerva Hilty, matron, Bluffton, Ohio; Harold Hartman, Bluffton, Ohio; Alice Ruth Pannabecker, Chicago, Illinois; Robert Ramseyer, Bluffton, Ohio; Martha Lee Yoder, Topeka, Indiana.

Three Big Kicks

Some time ago William Allen White, whose name was and still is a household word in Kansas and who is honored throughout the nation, presented his home town with a tract of land to be used for a city park.

As he handed the mayor of Emporia the title to the land, he said, "Your honor, there are three good kicks in a dollar."

Now a statement like that arrests attention. The people, listening attentively, were all ears.

White went on: "One kick comes at the earning of it. This I have had; I great enjoyed it."

There is a joy in earning anything that costs sweat and perseverance. Lincoln's story of the first dollar he earned is thrilling.

Editor White continued: "The second kick comes from just having it. This I have inherited from my father. He was a Scotchman. I have much enjoyed having it."

And there is a joy in possessing something honestly earned, and there is also heap of genuine satisfaction in it.

The famed Kansan concluded with this: "The third kick comes from giving it away. This I inherit from my mother. She was Irish. I will now indulge that privilege."

And to be able to give to a good cause is one of life's choicest privileges.

Whosoever knows the three good kicks of a dollar knows much. To earn, to have and to give is the abundant life in action. Take away this valued privilege and not very much remains.

"Earn all you can and give all you can," was the advice of John Wesley, who earned a good living and gave it all away.—Edgar Dewitt Jones

Mennonite Biblical Seminary 1-4
Bulletin Editor
4614 Woodlawn Avenue R-4
Chicago Illinois

NOTE: When writing specify both old and new address.

Self Examination

by Isaac Watts

Let not soft slumber close your eyes,
Before you've recollected thrice
The train of action through the day!
Where have my feet chose out their way?
What have I learnt, wher'ere I've been,
From all I've heard, from all I've seen?
What know I more that's worth the knowing?
What have I done that's worth the doing?
What have I sought that I should shun?
What duty have I left undone,
Or into what new follies run?
These self-inquiries are the road
That leads to virtue and to God.

The Mennonite

Volume 63 — August 10, 1948 — Number 31

THERE IS REST FOR THE LOVING

a farewell message by the outgoing editor

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Matt. 11:28-29.

A man wrote in to an advice-giving newspaper columnist that he was in deep trouble and that where he lived there was no psychiatrist or other person to whom he could go for help. As a result the writer of the column published the name and address of a national leader in the mental health movement, suggesting that he might be helpful. Upon publication of this name and address over 2,000 people wrote in. Among them was a woman in mental and emotional turmoil who ended her letter with the words, "There is a hell on earth, and I'm in it."

This woman is an extreme example of what others experience to a lesser degree. Georgia Harkness some years ago wrote an article entitled, "Nothing Burns in Hell but Selfwill." Most of us are not altogether free from self-will.

The fact that the book, *Peace of Mind,* by Rabbi Liebman has been a national best seller indicates the mood of the American people.

Angelo Patri, educator, writes, "There are too many boys and girls in this country today without aim or purpose in living."

Elton Trueblood, in his book, *Alternative to Futility,* states, "Joy has gone out of much of our lives. Millions go through the motions as though they were waiting for a catastrophe. What we miss, almost everywhere, is the uplifted face and the flashing eye. Men cannot live well either in poverty or in abundance unless they see some meaning and purpose in life, which alone can be thrilling." He goes on to say, that men "have lost incentive because, in their entire manner of living, their psychological and spiritual needs are not fulfilled. They go back and forth to their places of employment, beget children and try to pay their bills, but they do not feel that all these details are steps toward some great and dignifying end."

The foregoing is suggestive of the sense of futility with which we are not unacquainted. To this lack of purposiveness in life we can add our handicaps, and who does not have one? The girl without special beauty may envy the glamor girl, not realizing that the glamor girl is at a disadvantage because of the temptation and handicap of self-admiration. The highly intelligent individual may find that his asset is a disadvantage when it comes to being patient with those less endowed. The poor man may envy the rich man, but does not have to share the rich man's dread of being hated and molested. The individual with much social grace may make many friends and influence people but bury all worthwhile convictions in doing so. Even so-called advantages may be burdensome if used as an end in themselves.

The soul of man longs for the answer which will give it rest. The Eternal Christ offers rest for the soul and purposiveness for living in a life of loving.

However, this life of loving is not found through legalism or moralism. The way of the Pharisees was an intolerable yoke and burden in the time of Jesus.

One wonders what kind of a childhood the scribes and Pharisees had. Today we know from the observations of child psychologists that the unloving adult was once a child whose fine sensitivities were rudely hurt by those upon whom he depended most. While mother is gone little Jane uses her mother's best tea cups and quite accidentally breaks one. Mother comes back and goes into quite a rage impressing upon Jane what a bad girl she was. Now maybe Jane will learn a wholesome lesson, but it is also possible, and very probable, that if mother repeatedly impresses upon her how bad and wicked she is, Jane will develop such a feeling of self-reproach and self-detestation, and inadequacy that she will carry that feeling into adulthood, with the result that she will ever be under a compulsion to convince herself and others that she afterall really is somebody. Furthermore, she will have antisocial feelings towards others.

From the scriptures it is clear that the Pharisees despised the common people. Ever did they feel compelled to convince others and themselves that they were righteous—that they were somebody. One thing seems very evident—they did not have an experience of grace in their lives. They did not have what it meant to be loved and to love. As a result they had to bear the heavy yoke of pretending to a righteousness which they did not genuinely desire.

But the danger of legalism has not been left behind. The Christian Church has really not caught up with

Christ, for it frequently has much more legalism than grace. It's leaders are still inclined to lay down the law.

Being saved has often been pictured far too simple. The woman who wrote, "There is a hell on earth, and I am in it," was undoubtedly surrounded by churches, which preached a moralism that made her despair even more. The church does not have the labor masses of America. It seems to lack Einfuehlung as far as they are concerned.

Ministers are so easily tempted to throw out challenge after challenge. What other result can this have than stimulate most people to pull at their spiritual bootstraps? Inspiration and idealism can be repressive making the hearer feel that he ought to do so and so without first recognizing the negative attitudes in his life which cancel his good intentions.

A woman riding in a bus was incessantly smoking and giving other evidence of being under severe strain. A Christian with much zeal, but perhaps not quite as much skill, got into a discussion with her and found out that she was running away from her husband. The Christian worker started reading one Bible passage after another to the distressed woman, but finally she stopped as she had the insight to realize that the nervous woman's mind was so surcharged that she needed to pour out her troubles before she would be able to give any attention to the precious claim passages of the Bible.

Undoubtedly there are many people today who feel defeated in their living because they know much better than they do. They feel as though their spiritual brakes were on and needed loosening, as though they must deal with those elusive factors which so frequently cancel out their better intentions.

Methodist editor Roy L. Smith writes, "To stop war we must go back to . . . causes. This calls for a type of introspection, self-criticism, and humility to which the American people are not accustomed." And the American people to which he refers includes over fifty or so million church members.

Idealism is frequently a new legalism incapable of giving people a life of restful purposiveness, because it does not deal with the removal of that in their lives which keeps the better from being realized. We can call this sin if we think of sin more as missing the mark than as a deliberate choice of evil.

The way to a life of loving is through what Paul termed salvation by grace through faith.

Men knew a righteous God before Christ, but through Christ an experience of grace became possible and men became able to love, so that they far surpassed the rigid righteousness of a powerless legalism.

Once troubled people could look into the eyes of the Christ, who was gentle, who knew what was in man, and who could forgive people who didn't know what they were doing.

Today Christ depends upon witnesses to make his grace plain. The importance of this witnessing to God's grace is ever becoming clearer.

For example, in mental hospitals it is becoming ever more plain that no approach can compare with love in helping broken hearts to vibrate once more. Love is the great word in Dr. Menninger's hospital, and the whole movement for improvement in mental hospital care rests on it.

Today Alcoholics Anonymous are successful in reclaiming more than 50 per cent of those treated, whereas 5 per cent was high for former methods. Understanding, a feeling into the feelings of the alcoholic are working wonders.

Lately science has been berated a lot, and much of it was undoubtedly deserved. But the suggestion of E. Stanley Jones that if science only goes far enough it will come out at Christ is seemingly being fulfilled already. It is the newer social science of psychology which is piling up evidence upon evidence that grace, understanding, acceptance are indispensable for healing the souls of men.

Doctors, social workers, psychotherapists, etc., are being sought by troubled people today because they seek to understand the troubled, whereas the Church with its rigid moralism is frequently by-passed. But the Church, never without witnesses of God's grace, is taking a blood transfusion from the newest results of the newer sciences, and seems to be headed for a stronger emphasis on the grace of God, so that it will once more become more of a society of the repentant and forgiven, and therefore the powerful.

Suggestive of future trends is the fact that Fritz Kunkel, an outstanding psychologist, who seeks to integrate the insights of psychology and the Christian faith, serves as counsellor for a large church in one of our largest cities.

Dr. Jesse Ziegler mentioned during the 1948 Bethel College Bible Week how everybody needs someone to whom he can talk to. An astrologer in New York City, when asked how he could afford such an expensive penthouse, replied that people are willing to pay well to have someone listen to their stories. People crave understanding. They need and desire an experience of God's grace, not grace as an abstract in thin air, but incarnate in human form. Such an experience of grace is a very definite part of the way which leads to a life of loving.

"Other foundation can no man lay than that is laid which is Christ Jesus"

The Mennonite Editor, Reynold Weinbrenner
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The other part is faith, faith in God who is love. It seems that Jesus puts burden bearing and loving together with the result that the burden is light. Jesus made clear that his followers could expect tribulation in this world, but he also declared his victoriousness over the world. His saints in this day prove that tribulation can be overcome by a life which finds its great purpose in loving.

It's conflict within and without man that makes life burdensome. Those who know tell us that nervous breakdowns are never caused by overwork, but that at the root of every one of them is some kind of conflict. Mental work in itself produces practically no fatigue, but mental conflict and muscle tensions can produce plenty.

Love does away with conflict and harmonizes. Jesus suggested that those who were burdened learn of Him who was lowly in heart. Bertran Smucker, Mennonite relief worker in Austria writes, "Evaluating conditions from this Eastern outpost of Central Europe from a theological point of view one is again impressed that the basic cause of the 'cold war' which is going on here, and the continued misery of body, mind and soul is the evil of pride." Pride spells conflict and burdensomeness.

Jesus was meek. He appreciated others. There is a formal, legalistic kind of loving that may express itself in doing good unto others. And then there is a love, which not only does good, but is a heartfelt appreciation of other people—a desire to know how they think and feel because their thinking and feeling is important to the total life of all. Such love produces a heavenly restfulness.

Jesus made much of love. Love God with all that you are, love your neighbor as yourself, love one another as I have loved you. He said, "Come learn of me and you will find rest for your souls." There is rest for the loving, and in loving they realize life's great purpose.

There is rest for the loving whose desires are:

"To melt and be like a running brook that sings its melody to the night.

To know the pain of too much tenderness.

To be wounded by your own understanding of love;
And to bleed willingly and joyfully.

To wake at dawn with a winged heart and give thanks for another day of loving." (Gibran)

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

P. S. Goertz, 1886-1948

Death came suddenly to Dr. P. S. Goertz of North Newton, Kansas, on the evening of August 4. Dr. and Mrs. Goertz had recently returned from Europe, where they had served in Holland and Denmark under the Mennonite Central Committee. Dr. Goertz was to resume the deanship of Bethel College next month, but friends noticed his impairment in health. For nearly eighteen years he served faithfully at Bethel as Dean and Professor of Philosophy and Religion, under conditions not always encouraging. In a world where education is so frequently secularized and misused, he exemplified the power of Christian education by living a life of service. He was a scholar, but a humble, brotherly, and helpful one. In a world where many give first place to material things, he gave first place to the cultivation of the spirit. In a world where even Christians are tempted to be unduly aggressive, he lived the life of a gentle man. Although he had a tremendous load of work to carry, students found him sympathetic, understanding, and appreciative. As missionary, teacher, and dean he worked hard and helped many.

When the Service Begins

By Erland Waltner

"Present your bodies a living sacrifice, holy, acceptable unto God which is your spiritual service." Romans 12:1b ARV.

Dr. Elton Trueblood in his book, **Alternative to Futility,** tells of a visitor who attended a Quaker meeting for the first time. He did not realize that Quakers spend much of their meeting in silence. After sitting in the meeting for a while and hearing no one speak, he became impatient and thinking that some mistake had been made about the hour for starting, he turned to his neighbor and asked, "When does the service begin?" The memorable answer was, "The service begins when the meeting ends."

That, indeed, might well be the ideal for any Christian worship. Christian service should begin and continue on through the week after the worship service ends. It is true, of course, that we also serve God in worship. However, if worship does not lead to work, if inspiration does not lead to application, if hearing does not lead to doing, Christian worship has been in-complete and frustrated in its purpose.

The apostle Paul declared that the essence of spiritual service was to present our bodies a living sacrifice unto God. That is the meaning of the consecrated life. It is a life that is lived for God and others continuously, not only during the morning worship hour on Sunday, but daily, in every place and in every situation. The world of today is completely impatient with mere "Sunday religion." It is tired of Christians who boast about their faith but fail to demonstrate Christ in daily life. The world today is looking for a faith that "worketh by love."

Remember, it is after the closing song has been sung and the benediction has been pronounced that the real service begins.—Reprinted from **The Mountain Lake Observer**

Recreation as a Tension Remover

by Robert Tully

JUST as Energine is known as a "spot remover", recreation is known as a tension remover.

The reason for recreation's tension removing effectiveness is that it works in two ways. It, like exercise, can relieve, through activity, the physical tenseness that develops and at the same time divert the nervous anxiety or mental strain by substituting another goal that is rather inherent in the activity itself. In that way substitute desires and wants are reached.

Recreation, by formal definition, is "refreshment of strength and spirits after toil, diversion or a mode of diversion, play." Play is defined as "to amuse or divert oneself."

Recreation, therefore, opens two avenues of relieving tension. It offers diversion in the sense of diverting attention to more immediate goals or desires and at the same time offers opportunity for activity, physical exercise.

Examine for a moment the life of Paul, the Apostle. Frustrated in his attack on the followers of Jesus by the revelation of Jesus, Himself, Paul spent an extended period of re-creation of thought and purpose in the desert of Asia. Later in his life frustrated by imprisonment, he entered one of the most common of recreational pursuits, letter writing, and found in it release from tension, and gave to us much of the New Testament.

Many of us have come from religious background that has condemned recreation and play as legitimate expressions of a Christian life. The struggle of the past has been against words and not experiences, for all Christians have and will find some form of "refreshment of strength and spirits after toil" or tension and also strive to "amuse or divert oneself" when frustrated.

My grandmother often stated that she did not play and did not believe in play. But when asked about quilting, which she did beautifully, she said, "I like to quilt. When I am tired or discouraged it is such a relief." Quilting was part of her play.

My grandfather in his later years used conversation as his recreation. He would sit by the hour on the courthouse benches swapping stories and strong political and personal convictions.

During this gerneration it seems wiser not to fight against the words, recreation and play, but to accept them in Christian circles and then give guidance in choosing the best and highest types of recreation to overcome the frustrations and tensions of our toil, so that we will be re-created, refreshed, for new and more creative attacks upon the problem of Christian living.

Here are some guide posts that have helped in choosing high type recreation:

"Does it contribute to health:
  by building up the body and mind,
  by aiding in relaxation,
  by encouraging active participation?
Does it lead to sociability:
  by being entered into by all,
  by appealing to both sexes,
  be creating the desire for teamwork?
Does it permit self-expression:
  by making the person forget self,
  by giving opportunity for individual initiative,
  by having more than a one-time application, learned in youth but enjoyed throughout life?
Does it build character:
  by calling for loyalty to a group or ideal,
  by calling for self-discipline,
  by adding to the spiritual life?
Does it meet the money and time budget:
  by not calling for more than the person or group can pay,
  by calling for little equipment and a short period of preparation,
  by not taking too much time before joy comes?
Does it bring joy:
by leaving no hang-over,
  by creating a desire for short periods of reflection,
  by just being fun?" (**Social Recreation Primer**, Tully)

Many are the stories and examples of wholesome recreation that Christians use to release tensions that have created frustrations:

"I play the piano. If angry I pound, if blue I play softly."

"When I get all fussed-up I bake a pie. I love to do it."

"There's nothing like throwing a ball around. It sure relieves me."

"I go to a good play or symphony."

"Personally I like to read. My wife knits."

"Who me? I write poetry."

And so it goes. My father does woodworking, my mothers reads and prays, my brother tinkers with autos, Sis plays the phonograph. I would guess there is a list of personal recreations for your family, too.

Let us not overlook the value of worship as a recreative experience. Worship is the highest type of recreation known to man. Jesus when facing His deepest personal problems spent entire nights in prayer.

So to close this section let us say it this way. Find legitimate recreational experiences to relieve your personal frustrations, but move toward learning to make worship the most recreative experience of life.

How Many Witnesses?

by Mrs. J. R. Duerksen

HOW many missionaries are there in the world? Some one has said that there are only ten thousand which would make each missionary responsible for one hundred thousand persons each. Those are senational figures but, as a Methodist missionary from China points out in "Christian Life and Times," those figures do not tell the truth. "They leave out of reckoning the thousands of nationals who are building an indigenous church with missionary aid." And I might add, who are witnessing consistently to non-Christians of their living Lord.

We had bumped over some bad roads on our way to the village where I wanted to be for a few days. En route we came to the village of where we knew a Christian couple was living. Sometime during the Christmas week they had had a thanksgiving festival with three other Christians, and the offering brought in by the evangelist amounted to twenty-one rupees (about seven dollars in American money). We must stop to see them.

We followed the road pointed out to us and before long one of our Indian traveling companions said, "There is the house."

Grace Bai was not expecting company. In fact, it was months since anyone had been out to see them. But the house was tidy and she offered us her simple hospitality in a gracious manner. Mr. Duerksen and I stayed out on the shady veranda, but the three Indian women who came with us went through the living room and out onto the back veranda and the little kitchen from where the pleasant murmur of conversation came back to us.

Non-Christian neighbors came to see who the visitors were. One of these women sat down near me and began to talk. It was not long before she was singing the praises of Grace Bai. "She is always out to teach people. If she sees a few of us sitting together she is sure to come and say, 'Listen a bit. I have something good to tell you.' She sings for us and tells us about Jesus. There is no village near-by where she does not go regularly. She has such a spirit for telling us about her religion. What she teaches us is true. How can we bow down to a stone? We use stones to walk on, to build with and to grind with. Should we worship a stone? Truly, God in heaven wants us to pray to Him in our hearts. I often come to this house because I like to hear. You should have seen what a nice program she had prepared for the great festival (Christmas) when her children were home. There were many at the house to hear. You know, there is that other couple in this village who are also of your faith. If they do not come to the Sunday Service, then Grace Bai and her husband go after them. She is very zealous for the things of God."

When Grace Bai had a few moments to spare while the meal was cooking, she came to show me some of the material with which she worked. There, in that outpost, I found flannelgraph material and the Wordless Book" where the colors speak the story of salvation. Her equipment was far from complete, but she was using it well. Where had she obtained it?

'Radiantly, she told me what a happy time they had had in January when one of the daughters, a nurse in another mission, had been home on vacation. This daughter had spent a summer at a retreat where she had been introduced to flannelgraph work and child evangelism literature. She had asked that she might bring material to her mother who was doing evangelistic work. Together she and the daughter had gone out to near-by villages with the Christian message.

A week later, on our homeward trip we stopped with these good people for the night. In the morning she said, "I want you to go to the Ranger's house with me to meet his wife." We suggested that she go about her work as usual and that we would just go along as guests.

We were warmly greeted by this woman. Years ago she had been a pupil in a mission school somewhere. It was just before the Easter week. After an introductory song. Grace Bai told the matchless story of the cross as I would like to tell it if I could. Simply, scripturally, she traced those days that led up to the cruel cross and then ended in the triumph of the risen Lord. "O sister," she said, "That is my loving Saviour and He would be yours too. Won't you give Him a place?" We sang, "Oh what wonderful love, Amazing wonderful love. From the cross flows the cleansing blood stream."

Time was up. The Ranger's wife had her work to look after, and we must get ready to go on our way. But my heart was strangely strengthened because of the fellowship in the Gospel. Grace Bai, living here so far from the church but faithful to her call, was co-worker with me. I confess that I felt that in many ways she surpassed me.

Are we missionaries alone in the task? No, indeed. We are fellowlaborers together in the Gospel.

MCC Moves Ahead with Homes for Mentally Ill

It is anticipated that by the end of the summer Brook Lane Farm can be opened for admission of patients. Progress in the construction of this home for mentally ill had been delayed for a few months due to difficulty in securing certain materials. The exact location for the western home for mentally ill has not yet been determined, but final approval of a site in the Reedley-Dinuba area is expected soon.

The Homes-for-Mentally-Ill Fund continues to be open for contributions from any of our people interested in helping in this work. All such contributions should be directed to and through the treasurers of the respective conference groups.

DEPRESSION AND ANXIETY

by Albert C. Voth

WHEN things go well with us we are usually happy, content, and feel well. The reverse holds true when things go badly for us.

It can be stated as an established rule that man lives not to himself alone. For a human being to realize his fullest capacities and to be most fully aware of himself as an individual of worth and integrity he must associate and operate and cooperate with other human beings with a purpose. To know that other people respect you and stand by you and are willing to work with you produces a very reassuring and comfortable feeling and sense of well-being.

There is also the situation where we are more or less alone and independent in our undertakings of various kinds. Even there, in order for us to be mentally comfortable we must be able to realize a degree of mastery and control over whatever exists around us. Furthermore, those things in our universe over which we have no direct mastery must have some appearance of dependable orderliness so that life may not seem too capricious or catastrophic. In this latter case true science, with all that it implies, has done a great deal to establish our sense of security.

Anxiety is the first weather flag to tell us that we are not in smooth relationship with the world about us, and are therefore frustrated. Even a dog will slink off into a corner, pull in his tail, and cast a cautious anxious eye around when he is suddenly brought into a strange place entirely unfamiliar to him. The farmer whose machinery breaks down and for which he cannot get repairs, whose weeds begin to get out of control, whose crops suffer because of drouth or excessive rain, will begin to experience a sense of anxiety. The laborer, the business man, the doctor, the preacher, the teacher, all may feel ill-at-ease when things get out of control for them.

The step that sometimes follows anxiety when matters continue to go badly for a person is a depression, or some other form of abnormal mental behavior in which the individual either gets too suspicious, or withdraws from everything, or develops excessive fears, etc. In a depression a person feels so cut off from everything that he loses his appetite for food, and for everything else for that matter. He usually loses weight. It becomes a burden for him to get up in the morning to face the day. Suicidal thoughts frequently become prominent, and feelings of self-guilt are common. Sometimes there is a marked feeling of being completely deserted by God. Utter hopelessness is the final essence of a depression. In the thirty-eighth chapter the Psalmist writes as follows:

> O Lord, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.
>
> For thine arrows stick fast in me, and thy hand presseth me sore.
>
> There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.
>
> For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.
>
> My wounds stink and are corrupt because of my foolishness.
>
> I am troubled; I am bowed down greatly; I go mourning all the day long.

Little temporary worries and short periods of mild anxiety about how some situation will turn out are probably common to all of us, and are more or less to be expected in an imperfect world. Such complete despondency, however, as just described, and such excruciating anxieties as will not even allow us to take a good deep refreshing breath of air are not anymore to be considered normal, and usually require psychiatric care if they continue for a length of time.

Modern psychiatric treatments offer considerable hope of relief to mentally ill people, but more important is the prevention of illness through correction of those conditions that bring it about. It is not reasonable to expect that in a social order, be it family, nation, or world wide, where conditions are chaotic, suppressing, unjust, and tyrannical, all individuals will be orderly, confident and hopeful. Disorderly and disorganized conditions at large are bound to reflect themselves in the individual.

Sometimes it happens that a person sees in his environment (in people and things about him) a disorder and a threat to him that does not actually exist. In such a case we must conclude that that person has developed a false way of thinking about things, and a wrong way of seeing a thing. The psalmist would not have needed to be so gloomy and pessimistic. There were many nice things to see and talk about and experience even in his days. "He that seeketh findeth" is still a valid principle. Things appear good or bad to us to a considerable extent according to what we look for and how we have been trained. Many of the important influences that color the outlook we hold occurred in childhood. Quarrelsome, or cold-hearted, or unduly severe parents, may they be ever so pious, can freeze the naturally congenial and optimistic disposition of a child into a constricted, brooding mode of thinking that may easily drift into a depression. The excessive prohibitions and admonitions we have sometimes heard in childhood, and the constant emphasis on the evils of life and the sinfulness of mankind may finally give us the false impression that practically anything we do, especially if there is a little fun in it, may be mortal sin. The excessive and

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Albert C. Voth, Ph. D. is Consulting Psychologist at the Topeka State Hospital, Topeka, Kansas. We are happy to present this article by Dr. Voth in the hope that it may be a comfort and help to those deeply distressed and a source of enlightenment to those less severely afflicted. We present the article as an anaylsis rather than as a statement of cure. However, it has a few suggestions in regard to the latter.

The Washington Scene

By Paul Goering

August 3. Congress is stewing in its own anger and taking little constructive action. The majority party has said it will act on no measure until the Senate passes the anti-poll tax bill. The Dixiecrats have pledged defeat of this bill by filibuster. The Republicans are not as interested in civil rights legislation as they are in having the Democrats fight. This is their answer to Truman for calling Congress back.

President Truman named inflation and the housing shortage the two emergency conditions which made it necessary to call the extra session of Congress. Senator Taft claims Truman has not used his executive power previously granted to control inflation. As for the Taft-Ellender-Wagner housing bill, the real estate lobby will prevent its passage.

The Berlin blockade has received little attention by Congress. While both Russia and the U. S. are making a strong stand, neither side would go to war over Berlin although this is the kind of situation which could explode into war through a blunder. It is admitted that Berlin is of no military value to the U. S., but diplomatically the U. S. would lose prestige if it pulled out of Berlin without getting something from Russia in return.

unreasonable guilt feelings which depressed people sometimes experience can often be traced to an overwrought conscience. A person's conscience can be too severe—to greatly enlarged. We must learn to be at least as kind to ourselves as we are to others.

Many of our childhood impressions have been long forgotten, but their influence continues. Mental disturbances do not just pop up out of nothing and for no reason. They develop like a picture that requires many strokes of the brush for its completion, be it grotesque or beautiful. Unlike the completed picture, however, we human beings can change and adapt ourselves, and can change our environment to our advantage. To the degree that we deny this fact we may feel ourselves the victims and not the masters of circumstances. Involved in every depression is a certain feeling of being ensnared in the meshes of unchanging and unchangeable network of circumstances. For such a person, God, who is viewed as the author of all things, becomes the terrible arbiter and deserter—the unhappy reflection of a rigid way and philosophy of life. Happily, such reflections and rigidities can be forestalled by enlightenment, and often changed though they occur.

WANTED: USED COPIES CHOICE HYMNS

The Central Mennonite Publication Board, Rev. R. L. Hartzler, Manager, 809 North Evans, Bloomington, Illinois, is anxious to secure a supply of the little booklet, CHOICE HYMNS FROM THE MENNONITE HYMNARY.

This edition has been superseded by 101 HYMNS FROM THE MENNONITE HYMNARY, and is therefore out of print. If any church or Sunday school has a supply of these which they are contemplating to exchange for 101 HYMNS, we suggest you write directly to Rev. Hartzler, at the address given above, or the Mennonite Publication Office, 722 Main, Newton, Kansas.

Foreign Missions

(Miss Eva Pauls, nurse in the Champa Leper Hospital, sent in the following for publication, dated July 11. After reading it we should rejoice for the way God has blessed us with health and strength. The second paragraph should cause us to pray earnestly for believers that their faith fail not. Howard G. Nyce, Secretary.)

"My Grace is sufficient for thee: for my strength is made perfect in weakness." This is a verse that has been quoted and has been a great help and blessing to many. But one of the leprosy patients thinks that he can hardly stand any more suffering. He has been an inmate for a long time, and usually has been a happy Christian. A number of years ago he lost one leg. Then a few years later he lost the sight of one eye. Through leprosy he has lost all his fingers. Now he is in the hospital with a bad abscess and suffering a great deal of pain in the other eye which is almost gone. Besides all this he is suffering from diabetes. The other day as we made our rounds in the hospital he was very discouraged and felt that he could not bear it any longer. if only the order be given for him to go home to heaven. We gathered around his bed for prayer. May he have faith to believe that God will not give more than what he is able to bear.

The yearly Bible course was held in the hot season this year. We believe that the Lord blessed the Word to many as it was being taught. A group of twenty-five young people and adults have expressed their desire to follow Christ. But Satan "as a roaring lion walketh about seeking whom he may devour: whom resist steadfast in the faith." We are grieved that some of the young people who have been tempted have yielded and fallen in sin. A brilliant young man, in whom we had great hopes as a leader, has fallen in sin. Pray that in true repentance he may return unto the Lord again, and be cleansed and sanctified and meet for the Master's use."

THANK YOU!

Several months ago we published an article written by the Rev. John Thiessen, missionary to India, in which he states that he lost approximately $200 as the result of a fire. He suggested that perhaps some organizations or classes would be willing to send in money for this loss. I included a note suggesting that those interested in sending money to cover this loss should state that it was for that purpose when the money was sent to the Treasurer. Brother Dyck, Office Manager and Treasurer, reports that over $200

The Rev. Li Kwang Ming Family

Li Kwang Ming (Bright Light Li) and Gia Yin Hua were brought up in our mission schools, he an orphan boy and she a daughter of a poor widow. Mr. Li took a Seminary-Bible School Course by correspondence after his graduation from Middle School. During 1932-39 they served in rural evangelism in the Taming-Nanlo-Tsingfeng area, Brother Li being especially successful in work with children. Mrs. Li excelled in literacy classes with Mohammedan women where much patience is required.

Rev. Li was ordained as elder in 1940, being one of the six Chinese brethren ordained in our South Hopei Mission in the pre-World-War-III period. Always cheerful and willing, Brother and Sister Li with their happy family endeared themselves to many.

During the Dr. Sung evangelistic meetings, April, 1934, Bro. Li said to one of our missionaries, "If we had ten men in our mission (or church) like Dr. Sung things would happen in this area."

The missionary asked, "Do you think it would take ten men?"

Mr. Li thought a moment, then he said, "No, if we had one like that—dauntless, spirit-filled—many things would change."

The missionary put the challenge squarely: "Brother Li, why not you be that one?"

Li sat for a long minute, tears filling his eyes. The missionary and his faithful helper knelt down and fervent prayers were made, each asking for grace from the Lord to "follow in His train." Since then they have been greatly used of the Lord.

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has been received. We want to take this opportunity to say "Thank you" to the contributors and inform those who have given for this purpose that the amount received over and above the requested amount has been turned over to the general treasury.—Howard G. Nyce, Sec.

CHANGE OF ADDRESS

Please note that the address of Rev. Howard G. Nyce, Executive Secretary of the Board of Foreign Missions, will be changed from 1528 Chew Street, Allentown, Pennsylvania, to Pretty Prairie, Kansas, after September 1. All correspondence to the Board of Foreign Missions should be sent to this new address after August 25.

FINANCIAL AID FOR MISSIONARY

The Women's Conference of Saskatchewan, Canada, has pledged to support Miss Helen Kornelsen as a missionary to India. This organization has supported Miss Kornelsen while attending Bethel College and now has voted to raise the money for her support in India. We are grateful to this organization and all others, as well as individuals, who are supporting altogether, or partially, those who have gone forth as missionaries.

VERNON SPRUNGERS SAIL FOR AFRICA

Rev. and Mrs. Vernon Sprunger left for Africa, Thursday, July 29 for their third term. Rev. Sprunger spoke of the work in Africa at the closing session of the Men-O-Lan Retreat, Sunday afternoon July 25, Mrs. Sprunger spoke of the joys of being a missionary. The Sprungers were the guests of the Rev. and Mrs. Wilmer Shelly of Bally, Pennsylvania. Brother Sprunger is a member of the Wadsworth, Ohio, Church, of which Rev. Shelly was a former pastor. Their address will be, Rev. and Mrs. Vernon Sprunger, Congo Inland Mission, Mukedi via Kikwit, Congo Belge, Africa. The Sprungers have four children, two boys and two girls.

WORD PICTURE OF MISSION BOARD NEEDS

The Secretary gave the closing address at the retreat at Men-O-Lan Sunday afternoon, July 25, giving a word picture of the great work done by the Foreign Mission Board of our General Conference and the needs of the immediate future. He reported that only 28 per cent of the total budget of $330,000 has been received to date and that the Board was greatly handicapped because for the last three years the Board spent more than it had received. He explained that the surplus was about exhausted and that there was an urgent need for funds NOW. We are praying that the Lord might move upon the hearts of those who can give and give more abundantly for the salvation of the lost. —Howard G. Nyce, Executive Secretary.

Swift Current Bible School Forges Ahead

The General Conference as well as the Canadian Conference have done great things for us, for which we are glad and very thankful.

Last fall, when the students began to come, and the new Bible School building was not yet completed, our ebb was at a very low tide. We had worked all summer with the hope of moving into the new building in the fall, and then it was not ready. Once again we had to use the church. Now that the Bible students have been dismissed, we want to continue with the work with new zeal and vigor.

The secretary, Mr. Henry Janzen, has just informed me that we have spent five thousand dollars already, that is, for building material and labor. Two thousand dollars we have received from the Home Mission Board of the General Conference, and the balance we have collected around here. It will take about five thousand dollars more to complete the building. We are on our way collecting again, and it is our prayer that the Lord would undertake, for it is not an easy task to approach these farmers again who seldom get a good crop. We are hoping and praying for a good crop this year.

Let us just briefly describe the building to you. We bought an old but well built house, 28x46, and moved it to Swift Current. We took off the roof and added a second story for a girls dormitory. It contains eight rooms, a bathroom and a hall. On the first floor are three classrooms and an office for the teachers. The basement is partitioned according to the following plan: dining-room, kitchen, pantry, laundry, furnace-room and bathroom. The building has a flat roof. The walls are to be decorated with stucco, and no doubt will add to the beauty and dignity of the city.

During the past year we had an enrollment of thirty-eight. One of our students, Margaret Epp, left us after Christmas and went to Europe under the M.C.C. She is now stationed in Austria. This year we were blessed with an exceptionally good spirit in our school. As a result no problems of discipline appeared. This good spirit manifested itself in the whole city of Swift Current. Every Saturday a group of students flooded the town with tracts. Restaurants, theatres, stores, streets, and many other places where people could be contacted, were visited. Even beer-parlors and pool-rooms, where the most degraded and sinful people are found, were visited. Sunday afternoons some students were busy in child evangelism work in the homes on the outskirts of the city, reaching those children who are unable to come to Sunday School. Others visited the Old Folks Home to hold a short service. There one lady remarked, "We are old and weak and cannot go out to worship. It is very nice of you to come and worship with us." Hospital visitations also proved to be a great blessing. Christians were cheered and comforted, while the unsaved were pointed to the Lord. Every other Sunday night the Bible students gave a program in our church which led to the salvation and edification of many souls. Last, but not least the Bible School choir was in charge at every Youth for Christ meeting which was held in the United Church every other Saturday night.

Five days of the week we were busy in the classroom. We are teaching a three-year course, but we are planning a four-year course for the not too distant future. Three full time teachers, Rev. Jacob Unruh, my wife and I, and one part-time teacher, Mrs. Jacob Unruh, teaching D.V.B.S. and child evangelism, were employed. Both teachers and students worked zealously for five and one half months. Much work, prayer and fellowship gave harmony to both classroom and dormitory life. The many missionaries that visited us greatly enhanced the Spiritual life of the school.

April 8, 9, brought a blessed school year to a close. For this two-day conference we had invited Rev. Abraham Unruh, North Dakota, and Rev. J. C. Schmidt, Rosthern. Four students graduated with an Evangelical Teacher Training Association diploma. The conference closed with a dedicaton service at which many people dedicated themselves to the Lord.

It is hoped that this report will give you a picture of the work done in and around the Swift Current Bible School. I have not mentioned the activities of the Church and Elim Gospel Beach because they are separate fields. May we again thank you for your generous help and kindness to us. May God bless you richly and continue to make you a blessing to others as well as to us.—Yours in His service, Hans Dyck, Teacher.

Note: The members of the Board of Home Missions felt that this report, sent first to the Board, would be interesting and bring forth prayer supporters and perhaps financial as well, for the school, if the readers would get a glimpse of the heroic work being done here.—A. J. Neuenschwander, Secretary, Quakertown, Pa.

M.C.C. News Notes

Relief in Kashmir Planned

A new MCC relief project is being developed in the small state of Kashmir, which borders on the northern boundary of India. Here relief needs have been made acute through political strife within the government. Very great suffering exists among certain groups of people who are neglected by the present ruling classes. The major needs are for clothing, medical care, some supplementary feeding, and general rehabilitation. It is felt that a program of relief beginning in the near future and continuing until possibly November can alleviate much need and leave a real witness "In the Name of Christ."

United States Immigration for Mennonite Refugees

The recently passed "Displaced Persons Act of 1948" may enable some of the Mennonite displaced persons in Europe to enter the United States. The President has not appointed the three-man commission provided in the bill, but he is expected to make the appointments within a short time after which immigration will begin. The MCC Special Meeting at Chicago on July 17 approved an Aid Section recommendation that a poll be taken to determine the number of Mennonite refugees interested in the United States as a place of settlement. It was also decided that the Mennonite people in the United States be invited to provide assurances that the refugees who enter will be provided with employment and housing without displacing other people. This is a requirement of the law which also gives preference to agricultural workers.

Persons who have either housing or employment opportunities may write the Mennonite Aid Section. It is not necessary that the same persons provide both housing and employment for a refugee family, as one person may assure housing and another employment. A rather complete description of the housing facilities and the employment opportunities should be given by those who write the Aid Section. The location of housing and employment is but a preliminary to bringing persons to the United States, and it may take some time after housing and employment are secured until immigrants begin to arrive. The general

LAYMEN'S CORNER

LISTEN IN

"Gems For Thought About The Bible"

The American Bible Society's Dr. Francis C. Stifler will be heard twice each Friday over the facilities of the ABC network and its affiliated stations until September 24.

There are two different programs each day, based on the subject, "Gems For Thought About The Bible."

Originating over station WJZ in New York, both programs will be heard from coast to coast at 8:45 A. M. and 11:30 P. M. Eastern Standard Time. Since on certain stations the program is broadcast by transcription and since on April 25 many parts of the country adopted Daylight Saving Time, it is advisable to consult your local station affiliated with the American Broadcasting Network or your local newspaper to make sure of the exact time when the program will be heard.—John E. Fretz

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principles under which Mennonite refugees will be settled in the United States are given below.

1. The immigrants be placed in areas where it will be possible for them to remain in fellowship with the Mennonite Church and where it will be possible for them to be reached readily by the church.
2. The sponsoring local Mennonite communities be encouraged to assume full responsibility for employment, and housing with the assistance and counsel of the Akron office. Each immigrant or family group must be assured definite housing and employment in order to meet the terms of the DP Act.
3. The local communities be encouraged to extend mutual aid in providing not only employment and housing, but also the basic necessities for establishing a modest beginning.
4. The Akron office be the point of contact with the United States Government in assisting the immigrants and sponsors to meet the immigration requirements.
5. The Akron office, in assigning immigrants to specific localities, take into consideration the wishes of the immigrants, the adequacy of housing and employment, and other factors that exist in individual cases.

A. THEODORE MUELLER TO BE NEW OFFICE MANAGER

The Executive Committee of the General Conference is glad to announce that Brother A. Theodore Mueller of Enid, Oklahoma, has accepted the call to become Office Manager of the "Krehbiel Memorial Building," our Conference Headquarters Office at Newton, Kansas. His services will begin September 1.

Rev. P. A. Penner formerly had charge of this work. After his illness, our Conference Secretary, Rev. Walter H. Dyck, was asked to take over these duties in connection with his own work until someone else was found. Brother Dyck has faithfully carried this double task for several years, and we wish to thank him for his fine service.

As the work is again divided, we ask your prayers and co-operation for the important work of these two offices.—For the Executive Committee, J. N. Smucker, Chairman.

Jottings

—First Church, Beatrice, Nebraska: Paul W. Boschman, who is serving as our assistant pastor during the summer months, was ordained to the gospel ministry on July 11, in his home church, the Hoffnungsfeld Mennonite Church, at Petaigan, Saskatchewan. Rev. Paul Schroeder, pastor, of the Nordstern Mennonite Church at Drake, Saskatchewan, was the officiating pastor. Others taking part were: Rev. C. C. Boschman and Rev. B. J. Andres, residing pastor of the Petagian Church; Rev. P. G. Epp and Rev. David Wall, both of Carrot River, and Rev. J. Ens, Nipawin, Saskatchewan.

—Brudertal Church, Hillsboro, Kansas: Married during recent months: Wesley Pankratz to Erma Hiebert of the Lehigh Church; Lois Jean Riesen to William U. Andreas of Beatrice, Nebraska; Hilda L. Penner to Richard W. Jantzen, Beatrice, Nebraska; and James R. Unruh to Ruth Deckert of the Hillsboro Mennonite Brethren Church. Since F. N. Funk resigned from the office of deacon after many years of faithful work, Henry E. Nickel was elected as deacon.—Katherine E. Nickel, Corr.

—Bethel Church, Lustre, Montana: Rev. J. C. Kaufman was guest speaker at the dedication of our church on June 13. Visiting speakers in June included: Rev. Andrew Shelly, who represented the Mennonite Biblical Seminary; the Seminary quartet; Rev. Vojta, from the Russian Department of Northwestern Bible School; and Rev. and Mrs. A. E. Suckau, who are doing a rather new work in placing Bibles and tracts in cabins. Miss Anna Baerg, from Oraibi, Arizona, spent her vacation with her parents here. Archie Kliewer and LeDora Deckert, of Bloomfield, Montana, were united in marriage July 2. Christmas Bundles are again being packed for children in Europe. Three young men who are attending Grace Bible Institute and Bob Jones University gave five minute talks on the subject, "Preparing for Christian Work," at our last C. E. program.—Corr.

—Bethany Mennonite Church, Freeman, South Dakota: By the time this appears in print, the basement for our new church will very likely have been dug. Members and friends have already hauled crushed rock and sand. On July 11, the Young People's Fellowship met at Swan Lake for worship. Miss Alice Murphy told about her experiences as a missionary in China. Rev. Hugo Mierau and family have two weeks of vacation in August. At this writing, July 26, farmers are threshing and combining. Recent rains delayed harvest. Rosemary Linscheid is a member of the summer service unit in Chicago. Allen Linscheid taught Bible school among the Indians in Oklahoma. The Women's Missionary Society sent out 528 pounds of new and used clothing the past year, also eighteen pounds of bandages, fifty-five pounds in mending kits, and 220 pounds of soap. They quilted and tied twenty-four quilts. Their baked sales amounted to $339. Recent marriages have been: Faye Wipf to Marvin Goertz, Kathleen Tschetter to Oscar Pfeifle, Lelia Kleinsasser to Marvin Schaeffer, Ardis Pankratz to Clifford Merk, Donna Hofer to Donald Hasek, Paul Kleinsasser to Lucile Graber.—Corr.

—**First Church, Upland, California:** On the evening of June 20 the Bethel College A Cappella choir gave us an excellent concert. We all enjoyed entertaining these fine young people in our homes. Our pastor Rev. Salzman attended the Pacific District conference held at Aberdeen, Idaho, June 24-27. Rev. Randall Heinrichs, who is working under the M.C.C. in our mission project in Mexico, showed pictures in our church on Sunday evening, July 18. On the evening of July 25 Rev. G. Warkentin had charge of our evening service telling of his work among the Mennonites in the Chaco, Paraguay, also showing pictures of the work.—Mrs. L. L. Harms, Corr.

—**Johannestal Church, Hillsboro, Kansas:** Rev. J. M. Regier is recovered enough to be back to church, but Brother Harry Martens brought us the morning message in which he pointed out some different ways of giving, namely giving of our interest, giving ourselves in prayer, giving of our money, but also giving our time.—Mrs. Arnold A. Plenert, Corr.

—**Bethany Church, Quakertown, Pa.** Claude Boyer, student at Bluffton College, preached for us on July 11 in the absence of our pastor who was attending the Canadian Conference. Mr. Boyer spoke on, "Well Shod Christians." August 1—Rev. and Mrs. A. J. Neuenschwander are on their vacation. They will attend the Mennonite World Conference at Goshen. Miss Wilhelmina Kuyf recently spoke to us on "Strength in Weakness." She brought out the point of not glorying in self but in God and Jesus Christ. We are building more room for our Sunday School classes.—Mrs. Ed. K. Stoneback, Corr.

—**Inman Mennonite Church, Inman, Kansas:** Twenty-five young people from our church went to the new Western District retreat grounds near Murdock, Kansas, for a one-day retreat. After a hearty breakfast, our pastor, Rev. Aaron Epp, opened the retreat with a devotional period, followed by a message on "Living in My Community," and a discussion on "How Can We Be More Active in the Church?" Dr. J. W. Fretz was our guest speaker. He spoke on the following subjects, "Our Mennonite Principles," and "Now Is the Hour." Much of the recreation period was spent in the wading place near the dam.—Corr.

—**Inman, Kansas:** The Bethel, Hoffnungsau, Inman Mennonite and the St. Peter's Evangelical and Reformed churches are again sponsoring union services for July and August. Rev. Walter Gering showed pictures of the relief work in Europe, Rev. Frank Enns, who will be leaving for Africa soon, gave a report and showed pictures of his work, the young people were in charge one night, and Dr. and Mrs. Herbert R. Schmidt gave a report and showed pictures of South America. Two outstanding programs to come are the combined men's chorus program on August 22 and the school opening service on September 5.—Corr.

—**Miss Elma Esau,** who works for the Mennonite Aid Section, Akron, Pa., is now visiting the Kansas churches. She is seeking to find out how many people in each Mennonite community would be willing to take in some of the displaced Mennonites from Europe.

—**Rev. and Mrs. Harley J. Stucky** recently returned to Chicago after spending some time in Kansas. They will reside at the Mennonite Seminary while Rev. Stucky is taking his degree in Political Theory and is writing his thesis on, "The International Control of Atomic Energy." After the completion of his work this fall he will join the faculty of Bethel College. During the past years he has served a Methodist Church in Chicago. At the same time he continued with his education.

—**Topeka Mennonite Church, Topeka, Indiana:** A youth team was in our midst on July 19. The group gave a program in the church on Sunday evening. In various way they helped along in the work of the church. In the evening they gathered with the young people for a potato project which the young people have begun. They ended the evening with a worship service. On August 1 Rev. Harry Yoder presented to us the work of Bluffton College and also brought the morning message. The Women's Christian Service organization is serving at the Mennonite World Conference, Goshen. —Opal King, Corr.

—**Walton Mennonite Church, Walton, Kansas:** Rev. Ds. de Zeeuw from Holland will occupy the pulpit on August 8. The August C. E. program centered on "Why Be Prejudiced?"—Ella Voth, Corr.

—**Johannestal Church, Hillsboro, Kansas:** At our union services we saw and heard the Biblical story of "Jesus bringing back to life Jairus' daughter" and also the story of "Han." The latter is the story of a Chinese farmer and his family, who after a bombing, return to their village. They accept the help of the missionary, although Han thinks the missionary's religion all foolishness. But finally Han realizes that his wife and children, who go to the missionary church, have something that he lacks. We, the church, have installed a new Electric Hammond organ.— Mrs. Arnold A. Plenert, Corr.

—**The Oklahoma Bible Academy** will open September 6. Miss Hilda Regier will be the new music instructor. She will teach both music theory and piano.

—**The Board of Foreign Missions** recently had a special session to consider some important problems.

WANTS INFORMATION ON WEAVING

There are a few sources of written material and a few samples of Pennsylvania German weaving in the United States which are very interesting and old. It seems that there must be also, somewhere, material pertaining to the Mennonites exclusively. If anyone has knowledge of weaving that is a distinct Mennonite heritage, Mrs. James W. Bixel, North Newton, Kansas, would be exceedingly glad to know of it.

Calendar of Coming Events

August 14-15. Fifity-sixth annual convention of the Western District YPCE Fellowship, Buhler, Kansas. Registration, August 14, 4:00 P. M.

Aug. 16-22. Western District Young People's Retreat. Camp Wood, Elmdale, Kansas. Leaders: Albert Gaeddert, Jacob Enz, H. A. Fast, "Ozzie" Goering, Sam Goering, Menno Harder, Eva Harshbarger, Jim Hean, Walter Jost, Amelia Muller, Gerhard Neufeld, and Ronald von Riesen.

Aug. 22-29. Western District Intermediate Retreat. Place and leaders as above.

Aug. 28. The Camp Henry, Downey, and Harrisburg C. P. S. reunions, Lower Deer Creek Mennonite Church near Kalona, Iowa.

September 4, 5, 6, Eastern District Laymen's Bible Conference at Camp Men-O-Lan, Speakers: Rev. Samuel T. Moyer, Dr. Fritsch.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

Two nurses, with either German or Spanish speaking ability, will be needed by September 1 for the hospital and public health program of the service unit located at Cuauhtemoc, Mexico. Anyone interested write Voluntary Service Section, M. C. C., Akron, Pennsylvania.

Those Who Have Died

Peter R. Waltner, Pretty Prairie, Kansas, farmer, member of the First Mennonite Church, born June 21, 1895, and died July 21, 1948. Miss Fannie Imhoff, Trenton, Ohio, housekeeper, Trenton, Ohio, Mennonite Church, born April 4, 1867, and died July 11, 1948. Mrs. Katherina Goertzen, homemaker, member of Bethesda Mennonite Church, Henderson, Nebraska, born July 1, 1882, and died July 26, 1948.

Book Notes

Paul Hutchinson: *The New Leviathan.* Chicago, 1964, Willett Clark and Company, $2.

"Totalitarianism" is a word that was not known to one considering the problem of church and state as recently as 1924! This is indicative of the constantly growing character of this aspect of the problem of the church and the world which is treated extensively in this book of something over two hundred pages.

The book takes its name from the concept of state held by a seventeenth century philosopher by the name of Thomas Hobbes in which the state was regarded as a "mortal God" with power to secure peace and order for its citizens. Hutchinson shows how modern man in his search for security is unknowingly selling out his freedom to the state. In the process he is becoming a new kind of idol-worshiper. "The battle between Leviathan (the state) and the church is the battle for men's souls." Probably the greatest value of the book lies in its turning up of areas and instances in which the thinking of good Christians ultimately amounts to idolatrous worship of the state, harmless though it may appear on the surface.

Another value of the book is that it digests much of the material that has been written in these recent critical years on this particular subject. It relates the material to previous thinking on the problem. Statistics and factual material from recent history are in abundance to illustrate the nature as well as the growth of the problem.

In separate chapters Hutchinson takes up the various detailed applications of the problem. He shows the more pronounced ways in which the state appropriates the loyalties of the individual in war time. Again he notes the more invisible ways by which the state does this in peace time. He deals with the problem of imperialism and how this phase of the problem of the state affects the missionary program of the church. Then he discusses the problem of religious liberty pointing to the fact that the Roman Catholic and Protestant churches seek two entirely different kinds of religious liberty; the Catholic seeks liberty for the church—the only church, the Church; the Protestant seeks liberty for the individual conscience; there is a survey and discussion of the situation in the various parts of the world with reference to this problem. There is a discussion of the extent to which the church can and may expect the state to submit to the laws of God. There is a treatment of the manner in which the Christian and the church are to fulfill their responsibility in the operation of the state. Then the author deals with the now-so-highly-controversial issue of religion in the school, pointing out what is and what is not consistent with our Christian heritage.

What must the church do to subdue Levitatan (the state god)? Hutchinson gives several answers. The church must realize anew that it exists to proclaim the nature and the will of God. The church must keep itself free from any form of state subsidy or control. The church must proclaim an end to the divisive world of nationalisms and point to a more inclusive world-wide loyalty. The church must take with new seriousness its responsibility to act as monitor to the state concerning the requirements of moral law—the task of the prophet.

Who should read this book? Every intelligent Christian in order that he may not unknowingly become the typical 20th century idol worshipper, every American in order that he may not unknowingly throw away his freedom as the price for an ever receding security, every church leader and missionary, that they may not embarrass the unconditional claims of the Gospel and the church by depending on finite states that make infinite claims.—Jacob J. Enz

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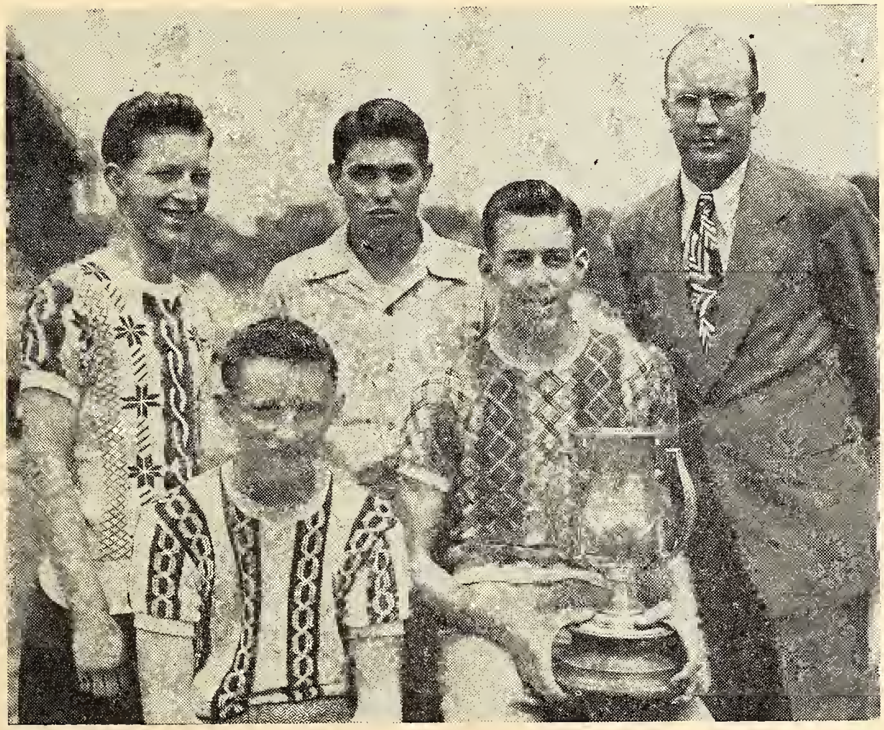
Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana



Tom Turner, member of the Topeka, Indiana Mennonite Church, was high point man in the winning dairy judging team of the State 4-H Round Up held at Purdue University in June. Pictured is Tom holding the cup, seated beside him is Dean Kauffman, and standing, left to right, are Jake Gloor, Arnold Christner, and Coach Edgar Franklin. — Cut courtesy, *The Hoosier Farmer* Magazine of the Indiana Farm Bureau

Summer Means Service . . .

Summer means service for several hundred Mennonite youth each year. It means going forth into many varied fields of endeavor to serve mankind in the spirit of Christ. For some, it has been a summer in Europe. Others find their field in Canada, and still others in varied places throughout the United States. Some chose to serve in mission fields; others have found their service in teaching Summer Bible School, and many enter mental hospital service. Some teams have been visiting churches in the interest of helping promote the Christian peace position.

The many individuals involved could speak of many things. They could tell of a great variety of experiences and of their meaning to the individual. The following material represents a few of the voices as they tell of a few of the experiences. This issue is confined to those serving in mental hospitals and those in the Chicago unit engaged in teaching summer Bible school.

. . . In Mental Hospitals

Summer Service unit members speak for themselves in the following collection of comments from their weekly "logs" or diaries. The voice of the unit member in the M.C.C. sponsored Mental Hospital Units are recorded here. Ed.

St. Elizabeth Hospital, Washington, D. C.

"This type of unit and group life is for many of us the first time we have had to make a concentrated effort at Christian living in a non-Christian society. Our resources are tested and in some cases strained. People are curious and challenging to our convictions."

"Our unit activities have been most profitable. In my opinion the high points are our group devotionals. Although our group is composed of fifteen individuals with almost as many varying opinions, we are unified through our common goal—to serve 'in the name of Christ'."

London, Ontario

"I know that I have had to change my ideas and prejudices about a mental hospital. In my opinion occupational therapy is one of the most worthwhile activities under way. The hospital grounds, garden, orchards, livestock, laundry, cooking, housework, fancy-work, painting, etc. are all done by patients. All who are able are given work to do. Idle hands help no one, not even the owner. This is recognized in the hospital as well as we outside recognize it. And how very much like us they are in other respects. After all, it is not such a big jump from a so-called normal person to one mentally unbalanced."

"As for the unit, I am very much pleased with the idea of such an outlet for youthful energy. If service is to be a Christian watchword, I can think of no better way to spend a summer than in serving those who need our help. Apart from the work, the time spent on Bible studies, group discussions, lectures from the outside, tennis and picnics are a wonderful supplement to the work."

"We have the privilege of looking up and reading case histories of our patients and this helps us to understand better how to approach them and find their interest, etc. I find my ward work—shock therapy ward—very interesting and beneficial to myself. It is amazing to see how people can be helped and even cured, and more wonderful when they get to go home!"

"Each day presents a new challenge, but often fail to take note of the many opportunities around about us. While walking to lunch today, I passed by an elderly woman patient trying to get out for some fresh air and sunshine. She was trying to push a heavy chair out, and since she was limping was having quite a hard time. My noon hour was limited and I was late already, thus I passed on by. On second thought I turned back and helped her move the chair out and in a few minutes had her happily settled. It took just a few moments of my time, I felt richly repaid for stopping."

Richmond, Indiana

Wednesday we were shown around the institution. The institution seems very inadequate and offers a wonderful field of witnessing and needs the love of Jesus manifested. I believe that it is an excellent location for a S.S.U., for it offers a real challenge and presents a real understanding in Christian living and testifying."

"I am glad that the wards are kept clean and that the physical requirements of the patients are met fairly well. But I feel that other than shock and water bath treatment nothing is done to help the patient get well. They have nothing to do but work puzzles and read a few old magazines. Most of the time they just sit and want to go home. The attendants are rather unsympathetic and feel that their responsibilities are through when the cleaning and meals are through."

"One or two patients have challenged me to see if any improvement can be made at all. For instance, I would like to get Josephine, who seldom stirs and never speaks, to respond in some way or another to a personal approach."

North Battleford, Sask.

"I want to re-emphasize to myself the principle of our work; set definite aims and codes of conduct for myself, and by my sincere kindness aid someone in his struggle for recovery."

" . . . . the success of our work—at least to an extensive degree—depends on us. If our attitude is wrong; if initiative is lacking, and if our fellowship with the other children of God and with the Father himself is lacking, we will lose out in our effectiveness in our work and in our witness for Christ."

"Another thing which impressed me was that from observing the patients, I found that many have normal feelings and emotions and yet they must live such a desolate and lonely life. Would that we could be more thankful for the material blessings of health—both mental and physical."

Cleveland, Ohio

"After only one week in this service unit I feel definitely that this program is one of the best and most practical ever sponsored by the Mennonite Church. It is a positive expression of Christianity as a way of living and not only as a belief. One of the patients came to me and said, 'You girls are different, I can see that.' We are able to demonstrate by actual meanly tasks that we believe in service to our fellowmen."

"Might not many of these cases have been averted? Why do we not work harder along preventive lines? Why do some individuals makes better adjustments in life than others? How can mental stamina be fostered?

"Since hatred, fear, indulgences of many kinds, lack of trust or faith, exposure to ridicule, sarcasm and numerous other causes are named when speaking of mental illnesses, one wonders whether there aren't means of giving all individuals the fortitude that those have who have withstood all these without breaking mentally?

"Why not attack the whole program more enthusiastically by providing for the physical, emotional, moral, and spiritual needs of the individual? What a challenge for our homes, churches, schools, and communities! May they so guide the children of today through all the changing complexities of childhood and youth into mature, mentally strong individuals, should be the prayer of all who are concerned."

"Our experience in Cleveland is very beneficial to us from the standpoint of our religious growth and the fulfillment of the will of God, which is our ultimate aim. This occurs through our contact with the world—that world in which we are bound to live and work if we are going to give a contribution to the growth of the Kingdom of God on earth. We see humanity without mask, more so than in the society of the so-called normal people—without even the seventh veil. This veil being removed, we can see wounded spirits and the misery of decayed passions. The case histories of the patients tell us of the overwhelming power of evil in the world and the challenge to overcome evil with good—in deeds and truth—seems too difficult to meet. To meet humanity at its worst signifies to accept the challenge of existential Christianity, that is to seek Christ in the most miserable of our brothers, our fellowmen."

Skillman, N. J.

Were boys and girls able to associate when off duty? When we arrived a large group of girls were walking down the street—we knew! for we had been told before we left that when the group we were to be associated with went out in the evening the girls went in one direction, the boys in the other. Actually the group which we saw were patients returning to their respective cottages after attending a play whose actors and actresses were also patients."

"There are many unpleasant tasks, but it is necessary to perform the most menial in the name of Christ—in the same spirit of love and kindness that He worked."

"One thing that we could not help but notice was the reputation left for us by the previous units. If we can live to this challenge, we shall have continued a witness for Christ.

"Concerning ward work, if at times we think of shirking our duty, the keynote of my summer shall be Col. 3:17, 'And whatsoever ye do in word or deed, do all in the name of the Lord Jesus.' If we think our work is fruitless this verse was brought to our attention in group devotionals, 'In due season we shall reap if we faint not.'"

. . . In Chicago

Members of the Chicago Unit are: Verna Vogt, Hesston, Kansas; Doris Nikkel, Lehigh, Kansas; Elda Duerksen, Hillsboro, Kansas; Rosemary Linscheid, Freeman, South Dakota; Carl Schierling, Los Angeles, California.

Happy Hour Bible School

For the past two weeks, Rosemary Linscheid and Elda Duerksen have helped conduct a Bible School at 7607 S. Seeley in the basement of the Max Ephraim home.

The school is in collaboration with the First Mennonite Church and has been under the direction of Mrs. Lillian Lutz who also taught the nursery department. Peggy Argile and Kathryn Prentice supervised the Kindergarten group while Elda took charge of the primary class. The Junior Junior (this is not a typographical error) group was directed by Mrs. Natalie Barts. Rosemary instructed the oldest group.

When considering that the total enrollment stood at eighty-four and that the classes were separated only by screens and curtains, it is very obvious that there was quite a commotion.

The Bible School has proved educational to the teachers, as well as to the children. For instance, one day Elda came home at noon informing us that of a truth Job's body was covered with boilers and the dove returned to Noah's Ark carrying an Oliver leaf.

There is a tremendous field in this section of Chicago as well as in the city in general, and we do hope and pray that the little we have done may help someone to become a follower of Christ.

A program was rendered by the pupils on Friday evening, July 23. The day following was spent in picnicking and recreation at Foster Park.

Mennonite Bible Mission

It has been a great pleasure and blessing to be an instructor here at the Bible Mission.

The children that attend are from many types of homes. Several nationalities and races are represented, mainly Polish, Lithuanian, German, Norwegian, Swedish and Negro. A great majority of the children are Roman Catholic.

The opening exercises feature Miss Elvina Neufeld who has been telling a continued story of an Indian boy. This story is an encouragement for the offering, which is marked for use in caring for a leper for one year. The goal, which is forty dollars has almost been reached.

One of the most startling facts is that, on the average, there are more boys present than girls. In fact, in one class twelve boys and only six girls are enrolled. The average daily attendance is approximately thirty-six.

Seminary Bible School

This Bible School is the smallest with which our unit is assisting. It is also the most conveniently located, being almost next door to the unit girls' apartment. These children range in age from five to eight years. Verna Vogt teaches the five and six years old class and Mrs. David Habegger from the Seminary teaches the seven and eight year olds. Each day this Bible School begins with an assembly period of worship and closes with a chorus period at which time the children are all together again.

One noon Verna reported a new version of part of the twenty-third Psalm. She had been teaching this Psalm to her class and had come to the part. "Thou anointest my head with oil." One little girl when asked to repeat this said, "Thou anointest my head with gas." It seems Verna needs to learn how to explain things a little better to help eliminate such misinterpretations.

Not all teachers have such devoted pupils who lavish candy upon them. (There is more than one way to keep a teacher sweet!) One day David said, "Teacher, I have some candy for you." The candy was gratefully received by his teacher. Then David decided he had better have a piece of candy for his girl friend, so he proceeded to give her a part of the teacher's gift. After recess the little lover gave three more pieces of candy to his friend. Then the teacher unselfishly asked David to pass her box of candy to the children in the class. After everyone except Verna had a piece (and only one more was left) the climax came! She asked, "David, is that piece of candy for me?

"No, I think I'd better save that for my girl friend," he replied. What a let down! Little boys are difficult to understand at times, aren't they?

But there is another side to Bible School. These children need to learn the lessons that can be taught through the Bible stories. It is hoped that the books that have been used in Bible School will also be read to the children at home in order to fix more firmly in their lives the truths that have been presented. These city children truly need Christ with them daily amid such confused and congested surroundings. May God bless our efforts as we continue to serve Him.

Is Your Halo Too Tight?

by **Kenneth Adorse**

DOES BEING GOOD make you feel uncomfortable? Would you be happier if you junked your convictions and followed the crowd? Do you secretly yearn to break the bonds of your careful upbringing and have your fun while you're young enough to enjoy it? Or, in the words of a teen-age girl who found it difficult to maintain high standards when all her companions had lower ideas, is your halo too tight?

Let's admit from the start that it's tough these days on the person who has ideals and sticks by them. You have to run the gauntlet of sarcastic digs, you must be strong enough to withstand social pressure, you have to take the risk of spending several Saturday nights at home—alone.

The best way to handle a halo is to forget that it's there. In other words, you needn't be so self-conscious about your right behavior. Accept the fact that you're with the 10 per cent who don't rather than the 90 per cent who do. This works both ways. It keeps you from being self-satisfied because you do right and it helps you to be natural in doing what's right. Also, if you can forget your halo, there's a chance that others will come to respect you for what you are rather than for what you profess. It's your job to make goodness attractive.

Rev. John T. Neufeld
4215 South Rockwell Street
Chicago, 32 Illinois

NOTE: When writing specify both old and new address.

A second suggestion is to put the accent on what you choose to do rather than on what you refuse to do. If someone is going to expect a good-night kiss at the end of that first date and you would prefer not to, master the situation by concluding the evening in your own sweet—and surprising—way. You're clever enough to know how. And you'll be asked out again. If you think you may be asked to accept a drink or a cigarette, have your alternative suggestions ready. And you can be more original than to say simply, "I'll take a coke."

There's no valid reason why a reputation for correct behavior should embarrass anyone. Every Christian young person should be challenged to wear his high standards with an easy grace. A little imagination, spiced with humor, will help you over many a dangerous moment. Forget the halo and concentrate on being your own best self.—**Our Young People**

Western District Convention, August 14 and 15

"We Would Be Building" is the theme for the fifty-sixth Annual Convention of the Western District Young People's Christian Endeavor Fellowship. The Convention will be held August 14 and 15 at the Buhler Mennonite Church, Buhler, Kansas. Registration will begin on Saturday 14 at 4:00 p. m. at the church, and the fee will be 50 cents per delegate. One delegate for every 20 members or fraction thereof is the quota.

The business sessions will be held on Saturday, August 14 at 7:30 p. m. and on Sunday, August 15 at 2:00 p. m. The Fellowship Banquet will begin promptly at 5:30 p. m. on Sunday, August 15 and will be $1. per plate. There are no more than 175 plates available, so all planning to attend should make reservations with Maurine Siemens before August 11.

Lodging should be arranged for in advance. See your local Young People's group for further information.

Dr. J. H. Langewalter will deliver the main address on Sunday evening, August 15 at 8:00 p. m. Reports of various committees, recommendations of these committees and election of officers will take place throughout the conference.

All our Western District Young People who find it at all possible should definitely plan to attend. This is your church organization, so come and help us plan wisely for its continuance and growth!

The Mennonite

Volume 63 August 17, 1948 Number 32

Summary of the Mennonite World Conference

given at the last session by H. A. Fast, vice-chairman of the M.C.C.

The Mennonite World Conference is about to close. Now we pause a moment to look back to see what it all meant, and we wonder what it did mean. What it has meant to you personally will depend largely on the spirit with which you came, what opportunities you had to attend, how wholeheartedly you entered into its purpose, and how much you prayed for its success. What it will mean to your particular Mennonite group will depend largely on how much you want it to mean and how much you will share its blessing with others. What it will mean to the world-wide Mennonite brotherhood remains to be seen. What it can mean is without limit.

What a marvelous gathering of Mennonites this has been. We came from the east and the west and the north and the south and we sat down together here at the banquet table of the Kingdom. We mingled together as children of God should. We were not particularly concerned to know from what group the other person came. We were just glad to be together. Here we met many old friends and learned to know and love many new ones. God grant that we may never forget that we were Christian friends and brothers and sisters here.

It was evident that we are still living under the dark shadows of the world war. The old tensions of war are not entirely erased, but outward evidences were so few that they were almost negligible and then sounded like a false, discordant note in the harmony of a great hymn.

We were made aware that suffering, poverty and homelessness caused by war is still tragically hanging over many of our brethren, and our sympathy was stirred with the deep desire to serve them in the name of Christ.

Our German guests came here keenly sensitive to the immeasurable wrong and destruction wrought during this war by the people of their land. Penitently confessing their own share in the common guilt, they expressed their longing to be forgiven and to be readmitted and accepted into the full fellowship, love and trust of the Mennonite brotherhood. We cannot let them go back without reassuring them that we have heard and that whatever there is to be forgiven is forgiven. We are as anxious as they that the old relationships of Christian brotherliness be re-established and we invite them to enter into wholehearted cooperation with the Mennonite world brotherhood in serving the cause of the Kingdom. It would probably have been good if all of us would have come here with a spirit of penitence and confession because our hands are not clean either, nor our hearts pure or our service perfect. It would be tragic if any of us should leave here with a spirit of Pharisaism: "I thank thee Lord that I am not like the rest of men."

There was evident at this conference a remarkable spirit of unity. Who can ever forget how we sang together: "A Mighty Fortress Is Our God" or how our voices rang when we sang: "Faith of Our Fathers," or how our hearts were stirred with "Ich weiss einen Strom," or how our souls seemed knit together as we sang: "Blest be the tie that binds our hearts in Christian love."

Here we stood and lifted our hearts in a common petition to the God and Father of us all. With our eyes upon Him, His eye searching our souls and His love warming our hearts, we felt ourselves drawn to one another as brothers.

Here we reminded ourselves that "Other foundation can no man lay than that which is laid, namely Jesus Christ." With our eye on this Christ as Savior and exalted Lord, center of our faith and head of the church, we learned to respect and love one another even though we discovered there was considerable variation in the practical expressions of the Christian faith or even in viewpoints sincerely held.

We were made vividly aware of the tremendous need in the world—the physical need and the spiritual need — and the great opportunities and the wide open doors in fields all over the world. We were challenged with the unparalleled need for a Christian witness of love and peace.

We looked at ourselves and took an inventory of our resources in the face of so great a need and so great an opportunity. We examined our institutions to see what help they could be. We looked at our young people and children and we asked ourselves how best we could train them to be useful instruments in the hand of God. We were thrilled when we heard our young people express such a deep and genuine Christian concern and saw their high idealism and their unflinching courage in the face of our present world crisis and opportunity.

(Next page)

Out of all this there came to us a renewed and compelling sense of mission. We are sure that God has kept us for these four hundred years for a purpose. We are certain we have a God-given message to tell to the nations that shall turn their hearts to the Lord—the good news of God in Christ Jesus reconciling the world to Himself and to one another bringing peace. We heard the Master say to us: "Go ye into all the world," "Ye shall be my witnesses." But we also heard our Master reassure us: "Lo, I am with you alway" and "Ye shall receive power." God grant that we may not lose this vision of the great human need and God's call to us: "Give ye them to eat."

The road ahead may not be entirely clear and it may look rugged and rough. But when we look at our Mennonite history and especially the history of the very recent years, we take courage. God has been faithful, his providence over us marvelous, his love unfailing.

(Watch for the full proceedings of the Mennonite World Conference which are to be published in book form later on.)

Newton Session of the World Conference

an editorial review

God, the Creator, and God, the Father, were felt at the Mennonite World Conference. As M.C.C. workers and Mennonite leaders in various fields discussed their work and its problems there was evidence of a creative God breathing over the chaos and agony of today. God the Father was evident in the concern expressed for refugees and fellow Mennonites in various lands and the family-like way in which "assorted" Mennonites mixed with each other at the conference.

Fellowship was, indeed, a keynote of the conference. Mennonites from many different branches and many lands learned a good deal more about the thoughts and feelings of one another. At close quarters there was far less temptation to pull hair than at usual greater distances. One might predict that each group will find it a little harder to regard itself as the chosen people after finding members of other groups and lands quite friendly and sincere.

Differences were justly minimized at this conference and unity emphasized. However, it is to be hoped that someday Mennonites will be united enough to discuss their differences calmly. Just as husband and wife talk over their differences and use them, so Mennonites ought to be enriched by their differences instead of being separated by them.

Strong Emphasis on Non-resistance

One of the main arguments for the continued existence of the Mennonite denomination is its belief in non-resistance. Therefore it was particularly fitting that the Mennonite World Conference gave so much time at choice places in the program to emphasize non-resistance.

So much of the usual talk about non-resistance is hortatory. These are the teachings—do them, as though we had a new law to obey. Unique therefore was the message by John H. Mosemann in which he declared non-resistance the result of the redemption experience whereby man is released from his own destructive self-will and won to a love of the Father and a desire to do his will. He made a strong case for the thought that the taproot of all disharmony among men is man's loss of rapport with God. Man's idea that his highest welfare lies along his own narrow self-interest rather than along the line of God's will results in conflicts, irritations, frictions. To bring about peace there must be a restoration of man's fellowship with God. The speaker made clear how peace requires the absence of antagonisms, how it depends upon a release of tensions, and upon a condition of mutual confidence. Now in a way it might seem as though this message gave no unusual or strong basis for winning people to non-resistance, for do not the Christians who do not believe in non-resistance also insist upon coming right with God? It was rather by the choice of words and their use that the speaker gave to the hearer a conception of God who, when loved as the Father Spirit, releases the believer from all violence and gives him the grace to be a creative peacemaker instead. A little psychology of how children lose their rapport with God when "despised" by the elders would be a valuable supplement to this presentation.

Also expressed at the conference was the note that our economic life has much to do with the prevention of war and that Mennonites need to examine their participation in the national economy with this in mind.

Dutch Leader for Definite Separation

F. van der Wissel of Leeuwarden, Holland, surprised

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"Other foundation can no man lay than that is laid which is Christ Jesus"

The Mennonite Editor, Reynold Weinbrenner
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Goshen Session of the World Conference

Reported by J. Winfield Fretz

Long before eight o'clock on the evening of August 3 at Goshen, Indiana, people began assembling in the high school for the opening session of the Fourth Mennonite World Conference. It was the first time this Conference was being held in America, thus was a new experience for most American Mennonites. Among the Mennonite groups represented at the Goshen meetings were the Old Order Amish, the Conservative Amish, the Church of God in Christ Mennonite, the Defenseless Mennonites, the Krimmer Mennonites, the Mennonite Brethren, the Evangelical Mennonite Brethren, the Old Mennonites and the General Conference Mennonites. In addition, of course, were delegates from various Mennonite organizations and conferences in Holland, Germany, France, Switzerland, Brazil and Paraguay. The only country unrepresented were Mennonites who are living in Mexico.

The opening session of the Fourth World Conference was presided over by Vice Chairman, H. A. Fast of North Newton, Kansas. Throughout this session he did a remarkably competent job of extemporaneously making summary translations of speeches from German to English and vice versa. Throughout the entire Conference the two languages were used. Sanford C. Yoder, president of the Mennonite Board of Missions and Charities, conducted the devotions and welcomed the guests officially for the Mennonites. The Mayor of Goshen and the high school principal also spoke words of welcome. Following the sermon on the subject "Looking up to Jesus," given by chairman, P. C. Hiebert, a number of foreign guests responded with brief remarks.

The Conference really got under way on Wednesday morning when the subject of relief was discussed. Dirk Cattepoel, minister in the Mennonite church at Krefeld, Germany, opened the subject with a brilliant address on "The Mennonites of Germany, 1936-1948, and the Present Outlook." This illuminating speech enabled non-German Mennonites to understand the way the Nazi state subtly and gradually influenced the religious life of the German people until ordinary church life was severely shackled. He made an eloquent plea for Mennonites throughout the world to forgive, understand and pray for their repentant brethren in Germany. Dominie H. W. Meihuizen and Dominie A. J. van der Water from Holland next described the condition of the Mennonite Church in Holland and the relief work that was being carried on by the Dutch Mennonites. It was a surprise to most non-Dutch Mennonites to discover how extensive were the activities in the fields of relief and charitable work by their Dutch brethren. Orie O. Miller concluded the discussions on the topic of relief by outlining the basic principles that underlie the service of the Mennonite Central Committee. In his usual succinct yet comphensive way he forcefully set forth the meaning of the Committee's slogan "In the name of Christ." Glimpses of trends and future plans of MCC were sketched and a plea made that the Committee might continue to be guided by God to serve the supporting churches.

The Wednesday afternoon session considered the topic of "Christian Non-Conformity to the World." The first address by Frank Wenger of Moundridge, Kansas, and leading minister in the Church of God in Christ, Mennonite, dealt with "The Divine Imperative of Non-Conformity." Don E. Smucker of the Mennonite Biblical Seminary in Chicago next set forth "The Historic Mennonite Expression of Non-Conformity." He pointed out the importance of avoiding superficial manifestations of non-conformity as required by some group rules and laws while forgetting the more profound meaning and purpose of Biblical non-conformity. Pierre Widmer of Montbeliard, France, spoke in French on "The Purpose and Power of Non-Conformity." Only a very few conference people could follow the thought of the address. One of the highlights of the Goshen conference was the highly stimulating address of Bishop Paul Mininger of Goshen, Indiana, on the subject "The Limitations of Non-Conformity. "Having been raised in the parsonage of a large city congregation and now serving a city church, Bishop Mininger drew on a wealth of observations and personal experiences for his discourse.

Other high points in the Goshen Conference was the session on Worldwide Missions. J. D. Graber, Executive Secretary of the Old Mennonite Board of Missions and Charities, surveyed the total Mennonite foreign mission program, thus bringing to impressive focus the tremendeous combined mission program of Mennonites throughout the world.

A. E. Kreider, Chairman of the General Conference Foreign Mission Board, delivered a statesmanlike address on the subject, "The Open Door of Foreign Missions." Before outlining the opportunities, however, he sketched in bold paragraphs the graphic changes that have taken place, or are now taking place, in the various mission fields of the world. These economic, political, social and cultural changes, he pointed out, must be taken into consideration by missionaries and mission boards. The dynamic changes that are everywhere occurring in the world make it necessary for mission boards to take these changes into careful consideration.

A series of three addresses were given in the afternoon of August 5 and a larger outdoor mass meeting was held in the evening at which time young people's work was discussed. Ulrich Hege from Sinsheim, Germany, J. A. Huffman from the Missionary Association, and John R. Mumaw discussed topics of special concern to young people. At the outdoor meeting, at which there were an estimated four thousand present, four young people gave testimonies

(Continued on page 6)

Still More on Co-ops

by William Stauffer

I have just read with consuming interest the two articles on co-ops by Brother Suderman and Brother Nickel. My interest in and close association with both producer and consumer co-ops during the past fifteen years leads me to add still more on co-ops.

Mr. Suderman says, "Let it be made unmistakably clear that cooperatives are primarily in competition with small business—not big business." I am sorry to have to differ with Brother Suderman; but this is a half-truth. Of course, cooperatives are in competition with private business just as any two or more private business enterprises may be in competition with each other. Just what is so bad about that?

Where private business on main street really takes the rap is not with cooperatives, but with the chain store; a form of big business. It is rather a curious thing that if a man decided to go into business on main street in direct competition with another private business, that is quite all right. If a group of private business enterprises like the I.G.A. pool their purchasing power to make greater savings, that too is quite all right. Or, there is the organization known as the Federated Stores. This is an organization on a non-profit basis combining the purchasing power of some of our largest retail stores in the Country in order to make greater savings to themselves. This too is accepted by the man on the street. Really, he doesn't know that it exists. Or, we have in our own county the Twin City Co-op. This is a corporation of private grocers organized on a non-profit basis to buy more cheaply on the open market. We take this as a matter of good free competitive business.

If, however, a group of individuals go together for precisely the same purpose as the above and organize a local consumer or producer cooperative, that seems to be bad. Why?

To my knowledge no cooperative anywhere has ever put private business to the wall. They compete with one another the same as any other business. The cooperative, on the other hand, does directly face big monopolistic business which is interested in free enterprise only in name. Mr. Clifford Hope, Congressman from Kansas, has said that small business groups are being used as stooges by certain monopolistic groups who are opposed to free enterprise.

The issue is not really over taxes. The National Tax Equality Association merely uses the tax issue because equality in taxes is a popular way to attack cooperatives. Anyone who knows cooperatives knows that they pay almost every tax that any business pays. The only exemption is on the patronage refund which is taxable at the individual level. True, the Corporation pays a double tax here. But they are free to avoid this by following the same practice of patronage refunding as that of a cooperative. This they are not interested in doing. And here is the real issue. It is not taxes. The real issue is competition. The real issue between big business and cooperatives is not taxes, but the right to genuine free enterprise. Shall it exist in practice or only in name?

I know little about corporations, having helped to organize one a year ago as a small business in our community, and serving temporarily as its secretary-treasurer. When I see all the methods used in evading the tax laws, the revenue which is lost through co-operative exemptions in comparison is nil. As a matter of fact, corporations don't pay any taxes any more than anyone else. They merely act as tax collectors for the Government. The public pays every time.

Let me cite two examples, with which I am personally acquainted, of the real issue between cooperatives and big business. The first is in the field of fertilizer. Here in Ohio our cooperatives pooled their purchasing power to make a saving on fertilizer to the farmer. The discovery was soon made that several large companies pretty well controlled the price. Nothing could really be done until the cooperatives went ahead and build their own plants. At one stroke, when other things were either going up or holding a price level, the price of fertilizer dropped better than two dollars per ton; and none of the big companies or small local distributors went broke. Even at the lowered price the cooperative plants soon paid for themselves, and the private companies also made a fair return. Farmers in Ohio had paid for fertilizer plants over and over again but still didn't own them. In a short time they paid for their own and now they own them, and they haven't really cost a red cent. The local private distributors are still in business making the same margin of profit. They stick it into their pockets, which is their perfect right. The cooperatives distribute their savings to their patrons. That's free enterprise.

The second illustration is insurance. Some twenty years ago a cooperative insurance company was organized in Ohio. They lowered rates from existing company rates from 40 to 60 per cent selling only to farmers at first. Slowly they expanded, until today, it is the third largest casualty company in the world. And, no one else went broke. The margin of profit was simply cut from exhorbitant heights to a fair return. That is precisely the role of the cooperative. That is genuine free enterprise.

I want to say two things in closing. I strongly believe that the family sized farmer on his own farm and the small independent business man are the backbone of our great America. What is choking the freedom of both of these is monopolistic big business in the form of chains and inter-locking directorates. The cooperative is one peaceful wedge into this real enemy of free enterprise. Ultimately the cooperative will be an aid rather than a hindrance to independent business.

The final thing is this. Business men know the little folder called *Kiplinger's Washington Letter;* hardly a cooperative publication. Mr. Kiplinger called in one of the best men of his staff and asked him to make a thorough study of cooperatives. After a thorough study he wrote the following for *Kiplinger Magazine* for November of 1947.

"The biggest reason for the success of co-ops is that they offer values and services which millions of people, correctly or not, believe are not forthcoming from orthodox enterprises. If businessmen want to lose their tempers over co-ops, all right. But it may be more profitable to study co-ops calmly, as you study any other smart competitor . . . . So it is clear that the 'co-op question' will be settled in the market place, on the basis of competitive efficiency. It would be strange indeed if supporters of free enterprise declined that challenge and became obsessed, instead, with legal maneuvers to restrict co-ops. The legal maneuvers probably will not turn out as desired. The co-ops will still be in there competing, and other businessmen will have wasted time they could have spent studying ways to meet the co-operative challenge."

Do Dreams Like This Ever Come True?

by Annetta de Graff

SHE HAD come from Europe as a refugee. There was really nothing outstanding in her appearance. She was not tall. Her dark blonde hair she wore in two braids wound around her head. She was not pretty, There were too many lines of suffering in her face which made her look older than the twenty-eight she was.

She was grateful for all that had been done for her. She had a roof over her head now, and shelter from the cold, a clean room, and the opportunity to work, to earn her own living, and to worship her God.

She worked hard, and when she came home at night there was little energy left for hobbies she would have enjoyed had she not felt so tired and—yes, there was another reason, too.

The house she lived in now with the other girls, all working as she, all refugees, did not breathe that comforting warmth that makes a house a home.

Marliese was not outstanding in appearance, but she had a tender and poetic soul, a good taste, and a deep love for all that is beautiful and pure.

The living room in the house was not a "living," but a dead room, an office-like space in which some chairs and a table, businesslike placed along the walls, did not invite one to stay long.

The matron, a woman whose face and voice showed the frustration of so many unmarried older women, did not fill the place a mother would have in the heart of her girls. She was like the house, impersonal, the boss whose rules had to be obeyed; no warmth and love flowed out from her personality. She was not the kind of woman a younger girl confides in when she has problems.

Marliese lived in the girls "home," grateful for what it offered her, but still there was a yearning growing in her heart as the months passed by. She longed for—she didn't quite realize what until, one night, she had a dream.

She saw herself walking home. The day had been more tiring than ever. When she opened the door of the girls' home, she stood one moment struck with surprise.

There were flowers on a table in the hall, and the usually bare and hard hall light shone mercifully down through a parchment lamp shade she had never noticed before.

When she walked into what had formerly been the tasteless furnished "living" room, her eyes opened in wonder. There was a little rug in the middle of the room. A low table with flowers and some attractive looking magazines.

There were easy chairs and several small reading lamps at different places along the walls, while a standing "twilight" lamp with its indirect light gave the room a charm it had never had before.

Also the big frames with pictures of the former refugee girls who had lived in the house years ago had been taken away and were replaced by good reproductions of famous pictures. On one wall there was a reproduction of the famous picture of Christ as a boy, speaking in the temple. On the opposite wall, the eye found rest in a sunset over a beautiful hilly countryside.

Perplexed, Marliese sat down in one of the soft easy chairs and looked inquiringly at the other girls in the room, some of whom were reading, others knitting, but all looking fully content and at home.

Just when Marliese opened her mouth to start asking questions, someone unknown to her entered the room with a rolling tea table, on top of which were a typical English tea set and a plate with tempting freshly baked cookies. The unknown lady started to pour the tea in the China cups and handed them out to the girls, showing a lively interest in each girl apart and asking her a few questions about the work and the day behind her. Marliese was startled when one of the girls spoke to the lady, addressing her as "Mom." It was strange, but although she saw, heard, and felt everything clearly, it seemed to Marliese as though she were not present in the room, and as though the others didn't notice her either. Everyone acted as though nothing was extraordinary, and so Marliese accepted

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Annetta de Graff, a Dutch Mennonite music eacher with a melodious voice and an alert, idealistic utlook upon life, taught in the Canadian cities of Winnipeg and Altona this past winter. She knows bout the life of Mennonite immigrant girls who come o the large cities to work and here gives her dream f a home for such girls.

the situation, strange as it looked to her, and suddenly the dream was changed.

She was with all of them in the garden on a lawn with gaily colored garden furniture.

Beside the lady, she had seen inside the house, she noticed a middle aged, friendly looking gentleman. The girls called him "Dad." Marliese now knew that they were the father and mother of the home and the thought flashed through her mind, "Of course, a home isn't complete without a father."

They all sat down in a big circle, and then "Dad" started to read the Bible, pausing now and then to ask questions or explain, or just plainly to meditate a moment.

In no time all of them were engaged in a lively discussion of "Christ and everyday living," and many questions came up that Marliese had asked herself hundreds of times without ever having had an answer to them. She felt happy. Then the dream changed again, and she found herself with all the others at the breakfast table.

A great joy and thankfulness for this home filled Marliese, and before she left for her work, she ran upstairs to her own room to kneel down and thank God—but she could not kneel because something was in her way. She struggled a moment and then woke up, finding herself half outside the bed; the chair on which she had laid her clothes the evening before preventing her from going down on her knees.

Then Marliese realized she had dreamt. But then and there it was that she knew what was lacking in their "home" and she went down on her knees after all to send up a burning petition: "O God, if it be possible, give us such a home."

Are dreams like this ever to come true? Will prayers like this ever be answered? Are we, who do have homes, doing enough for girls like Marliese? Is it enough to give them just the necessities? Or should those girls especially get some extra love, some extra comfort? They who have come through suffering most of us can't even imagine—should and can't more be done for them?

Goshen Session of World Conference

(Continued from page 3)

concerning their aims and plans for Christian youth. J. N. Smucker, Chairman of the General Conference and pastor of the Bluffton, Ohio, Mennonite congregation, closed the Goshen share of the conference with a persuasive plea for all present to dedicate themselves anew to the service of Christ.

Two days of recess were allowed for travel from Goshen to North Newton where the second part of the conference was to be held. With hardly an exception, those attending the Goshen part of the Conference enthusiastically claimed its blessings. The strong feeling of unity, the enthusiasm with which the group sang familiar hymns, the tremendous amount of new information that came to all present further increased the value of the first half of the Fourth World Conference.

Dr. Franklin H. Littell will serve as specia lecturer in Anabaptist Studies at Mennonite Biblica Seminary during the third quarter of the 1948-194 school year. Dr. Littell, a minister in the Methodis Church, is now Director of Religious Life at th University of Michigan. He was awarded the Fran S. Brewer Prize by the American Society of Churc History in 1947 for his thesis, "The Anabaptist Vie of the Church."

IF A LETTER'S TOO LONG, JUST CABLE A SONG!

Well, did you ever?

Ever what?

Why, send a letter in two words, "Hymnary, 380."

You know when you cable a message from some foreign port you're not allowed too many words—unless you're willing to pay for it. Rev. and Mrs. J. R. Duerksen, missionaries to India, found that out when they wanted to send a birthday greeting to their son, Joe. They were limited to twenty words, including the address, so they made it short: "Hymnary, 380."

To some folks a song is just a song—mostly just soprano, alto, tenor, and bass—just so it harmonizes. To other people a song has a message. It goes down deep, and this message is the real essence of the hymn itself.

Naturally, as a Publication Board, we think that the MENNONITE HYMNARY is about tops, and now that the HANDBOOK FOR THE MENNONITE HYMNARY is coming out, we believe that there is going to be a new upsurge and increase in circulations not only of the HYMNARY itself, but of this splendid little HANDBOOK which tells the story back of these great songs.

Christ's Spirit is Expressed in City of Vienna

(Below Walter Adrian and Elizabeth Boehr, M.C.C. relief workers in Vienna, Austria, tell a bit about the varied relief work being carried on by Mennonites in the beautiful, old city of Vienna, where hunger now gnaws at people. The work described here is but a large and varied program being carried on.)

Delegation from Friendship Train Visits Agency Projects, Vienna, March 23, 1948. Mennonite Central Committee—Old People's Feeding Station, Vienna IX, Gruene Tor Gasse 7. Visiting the Feeding Station. Standing left to right: Mr. Walter Adrian, member of the M.C.C. Unit, Mr. Richard McKinney, advertising executive of Portland, Oregon; Mr. Otto J. Bothne, Secretary Twin Falls, Idaho, Chamber of Commerce; and Mr. Arthur Billings, American Friends Service Committee unit member. (Photo courtesy, American ISB Staff Photo No. 4757/25.)

WARM NOON MEAL FOR TEN THOUSAND OLD PEOPLE

by Walter Adrian

Since the beginning of last October and continuing until the later part of May, ten thousand old people in the twenty-six districts of greater Vienna have enjoyed a warm noon meal through the love and generosity of people from other lands. The so-called Old People Feeding Program was started by the Swiss Quakers and soon aided by the Danish Red Cross and the Mennonite Central Committee.

To qualify for such a program the recipient must be seventy years of age or over, without an income, and approved after thorough investigation by the social worker of the city district in which the person resides. A monthly meal card is then issued to the person which entitles him to one warm meal per day until further notice.

An average meal consists of a fourth liter (a cup) of soup, a half liter of the main dish usually a vegetable mixed with some meat or cheese, and a "semmel, salzatangel, or kipfel" (the Viennese equivalent for a piece of bread). During the very cold weather the soup was often substituted for a hot drink such as cocoa sweetened with honey or coffee made with a bit of sugar and lots of hot milk.

While the supervision of the fifty-five feeding stations in Vienna is divided among the three participating relief agencies, the food contributions of these agencies are pooled and prepared in a huge kitchen maintained for this purpose by the city of Vienna. A member of the Swiss Quakers has assumed direct supervision of the kitchen and the menus while the other two agencies are consulted before any major changes occur. The hot food from the central kitchen is transported in huge thermos cans to the feeding stations by city trucks.

To say that these ten thousand old people are grateful for this aid is expressing it in a very mild form. It is only regrettable that those of you in the Mennonite churches who have given so generously and unstintingly "in the name of Christ" cannot be here to receive in person the numerous "Vergelt's Gott" that pour from the thankful lips of these needy people. Often while going about the city or traveling in the crowded streets cars one is greeted by some of "our" old people. You may be sure that many of them have in a good measure caught the love of Christ which you sent with the cans and cartons "In the Name of Christ."—Walter Adrian

SEMMELWEIS CHILDREN'S HOME

by Elizabeth Boehr

This children's home is the only one of its kind in Austria. Probably we would speak of it as a foundling's home. There are six hundred children here between the ages 0—3 years. These institutions have suffered much during the war. Among these babies all nationalities are present. Babies are on the increase, and food and clothing very scarce. Mr. van den Berg and I visited these little unfortunates.

We asked what was most needed. They told us they had about one thousand diapers on hand, some little shirts and kimonos and very few stockings.

Children in the Semmelweis Children's Home dressed in clothing sent by the First Mennonite Church, Reedley, California.

The clothing supply was badly worn. In normal times they had a supply of seven thousand diapers alone on hand for the size of the home. Institutions of all kinds always beg for soap. It is so scarce.

We decided to give them a supply of baby clothing from our clothing center. These children get medical care; as far as possible the mothers care of them during the period of nursing; food and clothing is provided up to the third birthday. If the child has not been adopted by some family, then it is placed in one of the children's homes of the city.

Many of these children are not well and strong, but they are sweet and well cared for.

We were reminded of Christ saying:" What you have done to the least of these you have done it unto me." The clothing for children that has been sent by so many of our churches is surely filling a real need. May God bless all the givers.

The Austrian unit sends greetings to all the churches at home.—Sincerely, Elizabeth Boehr

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Newton Session of World Conference

(Continued from page 2.)

his American brethren by his hesitancy in regard to paying taxes to a state that uses so much of them for war. Such heart-searching is in place. However, his radical emphasis upon nonparticipation in government might suggest that Mennonites should believe that government is of God but that unbelievers should run it. More positive was another thought expressed at the conference, namely, regardless of the degree of Mennonite participation in government, Mennonites ought to be as a conscience to the state. The problem of church-state relationships is one that needs much more attention by Mennonites who have not only believed in separation from the state but frequently have separated themselves from their fellow citizens as well in religious matters.

Non-resistance Reconsidered by European Mennonites

Cheering is the news that non-resistance is being reconsidered in Germany, France, and Holland. One hundred seventy Mennonites in Holland have taken the C.O. position. These are supported by 40 per cent of the pastors. There is a growing conviction in Germany and France. A German conference passed a resolution requesting that there be a constitutional provision for C.O.'s and some provision for alternate service. A French leader made a strong plea for non-resistance at a recent conference.

No Discussion of "Push-button War"

The conference did not discuss the implications of a "push button" war fought with the atomic bomb and bacteria, etc. It talked much of the traditional peace testimony, but gave little consideration to the fact that another war might not leave very many to give a testimony. It was suggested that we make no claims to bringing about world peace, but it should also have been stated that God can do great things in and through those who have faith.

Stress Impact of Mennonite Colleges

The impact that Mennonite colleges have made upon the Mennonite Church was brought out in a paper by Dr. E. G. Kaufman. According to this paper Bethel, Goshen, Bluffton, Freeman, Tabor, Hesston, Eastern, Rosthern, Gretna, Messiah, and Beulah colleges in 1947-48 conferred the Bachelor's Degree upon 274 young people, of whom 241 are Mennonites. "In their entire history these schools have had 3,488 graduates of the liberal arts course, of whom 2,612 were Mennonites. Of these college graduates, approximately seven hundred went into teaching, three hundred into the ministry, 250 into mission work, and approximately two hundred of them entered the medical profession . . . . A careful and conservative estimate of the total enrollment of all our colleges during the half century of their existence indicates that over 35,000 young people have attended as students . . ." Further importance of the church schools was indicated by the statement that one of the first aims of the newly founded General Conference in 1860 was the organization of an educational institution for promoting Mennonite union "as well as to Mennonite participation in the spreading of the Gospel or mission work." It is clear that the Mennonite colleges have contributed very notably to the leadership of the Mennonite Church.

Dutch Mennonites Not Isolated

W. Leendertz, professor of the Mennonite Seminary in Amsterdam, Holland, made a very strong and frank case for Mennonites being more in the world even though not of it. He pointed out how in Holland there are no Mennonite colleges and how Mennonites generally mix with Roman Catholics, Reformed, Lutherans, Communists, etc., as they attend the University of which the Seminary is a part. He showed how the Dutch Mennonites mix freely with others and how as a result they have opportunities for witnessing which they could not have if they lived in a community unto themselves or attended a Mennonite school.

Perhaps, the American way of striving to keep the faith by separation and the Dutch practice of mixing ought to be fused together. Certainly American Mennonites need to mix with others to share what they have.

Survey of Foreign Missions

The field of foreign missions was surveyed in a masterful and comprehensive way by Dr. S. F. Pannabecker. His statement that the early brethren carried on such an intense program of witnessing that it might have become a great missionary movement (similar to that of the eighteenth century) had it not been suppressed by perecution should be a challenge to Mennonites of today to witness more to all those they can reach. Significant was his picture of the young mission churches, who now have pastors and administrators of their own and can send Christians to the older churches to invigorate them. Also significant was Brother Pannabecker's conviction that relief work and mission work must be more thoroughly integrated for the benefit of both. This presentation by the president of the Mennonite Seminary might well be used for foreign mission boards for formulating their policies.

Messages on Evangelism

The conference also heard about evangelism in a talk on "Biblical Evangelism" by H. H. Janzen, Winnipeg, Manitoba. Although Mennonites have lived rather aloof from others they cannot get away from the fact that they ought to be bearers of the Good News.

Pictures Mennonite Migrations

Dr. Cornelius Krahn, professor of church history at Bethel College, helped many to get a mental picture of Mennonite migrations by depicting them on large charts. It was interesting that Mennonites migrated not only for religious reasons but also economic ones.

The Prussian Mennonites a Concrete Example

American Mennonites who particularly enjoy economic prosperity and at the same time feel that Mennonites "owe" the government military service because of privileges and opportunities enjoyed can see what kind of a harvest they help to bring on by looking at the German Mennonites. Brother Emil Haendiges in tracing the loss of non-resistance among the German Mennonites put their attitude in a nutshell by quoting a statement of the Danzig Church as of 1886:

"According to the teachings of Jesus Christ and His apostles, we attempt, as far as it is possible for us, to live in peace with all men, also do we consider any war a great disaster for mankind. We hope that peace may reign among the nations and consider it our Christian duty to cooperate to this end. However, we do not refuse to submit to universal military service, because we feel indebted to the nation to which we belong and which protects us, considering it our duty to preserve its rights, prosperity, and very existence, even with our lives. Whenever the nation calls for military service, we leave it up to the conscience of each individual, in which legally acceptable manner he is going to fulfill his duty."

What a warning there is in this! American Mennonites who like to prosper and take the above attitude are contributing to a coming catastrophe for American Mennonites, for they that take the sword shall perish by it.

From a distance we can easily see how vitally the welfare of mankind was affected by the kind of decision that German Christians, including Mennonites, made in regard to militarism. This was a matter of intense religious significance. Striking therefore it is to learn that the German Mennonites very zealously kept up young people's work in the "Biblical spirit" and also other activities that fitted in better with the national picture. The history of the German Mennonites suggests rather clearly how easy it is for Christians to neglect the great expressions of the Christian spirit by remaining zealous about lesser things.

Refugee Work a Thrilling Story

Particularly stirring were the papers on the refugee and resettlement work. The listener could not help feeling that men like C. F. Klassen and others were right in the forefront of a great creative work that affected the happiness and welfare of thousands of Mennonites who have suffered severely. The story of refugee work is a story of heroic doing. It is a continuous series of problems and their solution. Unfamiliar with government men and activities, Mennonites also thrilled to hear how refugee workers cooperate successfully with such government men as those in the International Refugee Organization. The leaders of the I.R.O. have been very sympathetic to the Mennonite program. Furthermore, they have remarked about the way that Mennonites pray their way through difficulties. While others who had written agreements with the I.R.O. couldn't accomplish much, the Mennonites who had no such

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World Conference a Great Occasion

On the evening of August 8 a steady stream of cars turned into the little village of North Newton, Kansas, and soon filled block after block. From three to four thousand Mennonites of all kinds poured out of the cars and hurried to the large Memorial Hall for the third session of the Fourth Mennonite World Conference, the first one to be held in America. Shoulder to shoulder they sat in the large hall, feeling themselves a part of a great work and a high purpose.

And so the days followed. There was a world feeling. The Mennonite Central Committee had brought Mennonites from Holland, Germany, France, Switzerland, Paraguay, Brazil, etc., to this conference. Since the German representatives were not allowed to take funds out of the country, the M.C.C. paid all their expenses. There was Emil Haendiges of Monsheim, Germany; Samuel Gerber of Les Rouges-Terres, Switzerland; W. Leendertz, Amsterdam, Holland; and other leaders in the life of the Mennonites in other countries.

German and English were the two conference languages. Some of the German did not sound quite like American Mennonites are used to it, and some of the European English lacked Americanization, but the difficulties were not insurmountable.

With a tinge of sadness Mennonites bade farewell to each other after four memorable days to return to Canada, California, Minnesota, Dakota, Pennsylvania, and other states and parts of the world. The feeling of a large family gathering of Mennonites was not soon to be forgotten.

written agreement got things done. The Mennonite attitude counts with these men of govermnent. According to military ruling German nationals cannot leave Germany. However, when Mennonite refugee workers asked permission for Prussian Mennonites, now in the Allied Zones, to join the other members of their families now in Denmark for a proposed migration to Paraguay, authorities gave permits to all except 9 per cent. They made clear that this was an exception to the rule and not a breaking of it. The resettlement problem is still a big one. The movement to Canada is accelerated. In 1947 five hundred went there. Two thousand have already gone there this year, and probably one thousand more will go. The I.R.O. has given assurance that it will help to send a third group of 860 to Paraguay this coming October. Thousands of Mennonites in Europe still await resettlement.

A Heroic Pioneer Life in Paraguay

Messages on the resettlement experiences in Paraguay told of the heroic pioneer life there. J. W Warkentin quoted one mother as saying, "Never have we been so poor but never have we been happier." That is indicative of the spirit of these people who ten thousand strong are hewing out a new homeland for Mennonites. The M.C.C. has discovered that by giving the settlers considerable equipment, large direct maintenance expenses are cut down later on. Here is a clear example of how it is just as Christian to help people make a living as it is to give them continued relief.

Discusses Successful Colonization

J. Winfield Fretz in his paper on "Factors Contributing to the Success and Failure of Mennonite Colonization" defined a successful Mennonite colony as "one which succeeds in establishing and maintaining the distinctive religious principles and practices considered essential to the concept 'Mennonite.' " He listed as factors contributing to success the following: religion, practice of mutual aid, belief and practice of non-conformity, and favorable government laws and concessions.

A Case in Point

Samuel Gerber, in his paper on the Mennonites of Switzerland and France, pointed out how many rural Mennonite families in Switzerland are moving into the cities and are in danger of losing their distinctive virtues. This observation raises the question as to whether Mennonites are not far too often sustained religiously by outward customs and forces rather than by an inner spirit, an inner coming and realization of the Eternal Christ. To be like their Saviour Christians must be able to mix with the publicans and sinners and yet remain pure in spirit.

It Was Uplifting

The conference lifted the thoughts of those who attended to a very high level of faith expressed through life. It gave one the feeling that while many in our land are spending time, energy and money for lesser selfish purposes, the Mennonites are a group of people who are about the Father's will. Many of the good things of the conference must be left unreported here. A book report will be published later.

(For a summary of the conference by Dr. H. A. Fast see another page of this issue).

Mennonites to Resettle 3,000 Refugees

"In the next 10 months we plan to find new homes for more than 3,000 Mennonites refugees from Russia who are now in western Germany," says Cornelius J. Dyck, who represents the Mennonite Central Committee in the British zone. Already the M.C.C., joint service agency for some 17 Mennonite bodies in the United States and Canada, has resettled 5,000 refugees, 3,700 in Paraguay and 1,300 in Canada. Representing a constituency of only 250,000, the M.C.C. is known throughout Germany for its works of charity, which go far beyond helping members of the group. In 1947 the Mennonites shipped more tons of material aid into this country through CRALOG than any other relief agency of whatever size. This means that the M.C.C. alone contributed more than all the groups participating in Church World Service combined. Its teams carry on student feeding programs in all the universities in the British zone, and this fall 16 German students are to be given scholarships in American Mennonite colleges. This summer the committee is sponsoring two international reconstruction camps in Germany.—**"The Christian Century"**

Peace Publication Again Available

A second edition of the booklet, **Before You Decide**, by Charles and Hoover, has been published, and copies are therefore again available from the Peace Section, Mennonite Central Committee, Akron, Pennsylvania. The booklets are priced at 20c per single copy, or 15c each in lots of 12 or more.

MENNONITE BIBLICAL SEMINARY

The World Mennonite Conference at Goshen, Indiana, was the major event in the life of the school this week. Virtually, the entire staff was in attendance at the meeting at Goshen. Grace Liu, our student from China appeared on the program which recognized the members of the younger churches in Asia, Africa, and South America.

Rev. Alvin J. Regier, head of the Oklahoma Bible Academy, brought the quartet of that institution here en route to the east where they will present programs on behalf of the Oklahoma Bible Academy. Dr. Ralph C. Kauffman, of the Bethel College faculty, is now in residence for the month of August, representing Bethel at the North Central Association Workshop held on the campus at the University of Chicago.

Don. E. Smucker will spend the next two weeks in California, serving on the faculty of the California Young People's Retreat to be held at Camp Gaines, Miramonte, California. He will also preach at the Upland, Los Angeles, Paso Robles, Schafter, Winton, and Reedley churches. During his appearance in Reedley on August 13 the Mennonite Central Committee is arranging a Peace Institute along the lines of those held in the mid-western and eastern states.

The Washington Scene

By Paul Goering

August 11. The public was the biggest loser in the recent session of Congress which ended August 7. Political motives overshadowed the real needs for legislation. The Republicans tried to avoid criticism by passing weak housing and inflation-control measures in answer to the President's 11-point legislative program. But major effort and interest was diverted to exposing Communist espionage activity in the government during the war which makes good publicity and embarrasses the Administration.

The Republican leaders refused to follow the advice of Gov. Dewey, their presidential candidate, to amend the recently-passed Displaced Persons bill which discriminates against Jews and Catholics. Dewey could not afford to alienate the large Jewish vote in New York. Sen. Revercomb (R-W. Va.), author of the bill, would not yield to Taft, Ferguson, and Wherry who favored changing the cut-off date which limits assistance to D.P.s entering Germany before December 22, 1945. Most of the Jewish D.P.s now in Germany came there after that date and are automatically excluded.

The recent session and its results is largely a consequence of the conflict between a Democratic Administration and Republican-controlled Congress which is accentuated in an election year. The Republicans did not want to come back to be tested by their new platform and said that they would not do anything. But in refusing to meet the real legislative needs they failed to rise above the political character of Truman. Some observers think they will lose votes for it, too.

Jottings

—**Meadow Church, Colby, Kansas:** Rev. Albert Jantzen and family missionaries to China, were here August 5. Mr. and Mrs. Henry Epp, our summer minister and wife, went to the world conference, as well as several others of our church. Our church of forty members, thirty-six resident, gave $13,824.73 in 1947. This is an average of $345.61 per member. The church bought a parsonage in the past year.—Mrs. Dan Epp, Corr.

—**Immanuel Mennonite, Los Angeles, California:** Many visitors from the East have been attending our worship services this summer. Our church had a farewell dinner recently for the Frank Manning family. An informal program followed. The Mannings will return to their field of services in Africa this fall. Rev. and Mrs. Harold Burkholder and family have returned from a two week vacation at Big Bear Lake. —Mrs. H. D. Burkholder, Corr.

—**Grace Church, Lansdale, Pa.:** Union lawn services are being held each Sunday evening during July and August with the Schwenkfelder and Evangelical United Brethren Churches. Services are held each Sunday evening at one of the three churches with Rev. Park E. Adams, Mr. Lester Kister and Rev. John J. Plenert bringing the messages.—Mrs. Ronald Phillips, Corr.

—**Second Mennonite Church, Paso Robles, California:** On July 4, Rev. Ernst Kuhlmann, Missionary from China, gave us a message in the German language, and Rev. Paul Kuhlmann from Grace Bible Institute also gave us a short message. July 18. Rev. Floyd C. Carrier, Field Director of the California Temperance Federation, spoke to us. On July 23, Randall Heinrichs, M.C.C. worker in Mexico, spoke to us of his work. On July 25 Rev. Harold Johnson from Cottonwood, California, gave us the message, and on July 30 and August 1, Rev. Frank Mannings from Africa showed some pictures and spoke to us.—Mrs. John W. Claassen, Corr.

—**Glendale Church, Lynden, Washington.** The Sunday school had its annual picnic with the Children's Day program in the morning, a bountiful picnic dinner, and a delightful afternoon spent playing horse shoe and soft ball, many of the ladies also participating. Our church, together with the Monroe Church, has undertaken the support of a missionary couple for a period of one year. On July 13 the Mennonite Biblical Seminary Quartet with Rev. Marvin Dirks in charge, brought us an hour of delightful music and testimony. Rev. Dan Toavs, our pastor, and his family left August 2 on their vacation trip to Wolf Point, Montana.

—**Johnnestal Church, Hillsboro, Kans.:** In this morning's message, Rev. Jacob Isaac of Paraguay challenged us with "Keep to God Whatever the Cost."—Corr., Mrs. Arnold A. Plenert

—**Beatrice Church, Beatrice, Nebraska:** Brother Elmer Friesen of Los Angeles, Calif., has accepted the call of our church to become our pastor and will take up the work September 1. He is to be ordained in Los Angeles before he comes here. Our present pastor, Elbert Koontz also will start his new charge, the Hebron Church of Buhler, Kansas, the beginning of September. Mr. and Mrs. Cornelius Lohrenz and baby daughter plan to leave here in late August for work under the M.C.C. in Paraguay.

—**Bethel Church, Hydro, Oklahoma:** A goodly number, attended the Young Peoples Retreat; nearly all General Conference churches were represented. All evening services were open to the public and were well attended. The approaching marriage of Harold Entz to Edith Pierce has been announced for August 17. Rev. and Mrs. Waldo Kaufman and Mr. and Mrs. Val Krehbiel attended the World Conference in Newton Saturday and Sunday.—Wilfred Ewy, Corr.

—**Bethel Church, Inman, Kansas:** A farewell service was held for Rev. F. J. Enns, Sunday evening, August 8. He is leaving for a fourth term of labor in Africa on the Congo Inland Mission field. Rev. Enns also brought the message at the church in the forenoon service. Mrs. Enns and their three children are remaining in America for the present.

—**Dr. and Mrs. Harold Gross,** Freeman, South Dakota, rejoice in the birth of twins. They were born on their father's birthday.

—**Mrs. Selma Sommers of Wayland,** Iowa, passed away to her heavenly reward on August 4.

Calendar of Coming Events

Aug. 16-22. Western District Young People's Retreat. Camp Wood, Elmdale, Kansas. Leaders: Albert Gaeddert, Jacob Enz, H. A. Fast, "Ozzie" Goering, Sam Goering, Menno Harder, Eva Harshbarger, Jim Hean, Walter Jost, Amelia Muller, Gerhard Neufeld, and Ronald von Riesen.

Aug. 22-29. Western District Intermediate Retreat. Place and leaders as above.

Aug. 28. The Camp Henry, Downey, and Harrisburg C. P. S. reunions, Lower Deer Creek Mennonite Church near Kalona, Iowa.

September 4, 5, 6, Eastern District Laymen's Bible Conference at Camp Men-O-Lan, Speakers: Rev. Samuel T. Moyer, Dr. Fritsch.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

—**Miss Emma Ruth** who teaches music at the Kodaikannal School, Kodaikannal, South India, writes as of June 6 that she is enjoying her work immensely. She relates how some Mennonite Brethren, Old Mennonite, and General Conference missionaries and she got together for an evening's sing and had a fine evening of fellowship.

—**Tabor Church, Newton, Kansas:** At a recent business meeting the church voted to receive a refugee family. The young people meet once a week to discuss the coming draft. Rev. B. H. Janzen, field worker of the Western District Conference, visited us last Sunday. Rev. Walter Dyck presented the needs of missions.—D. S. Thiesen, Corr.

—**Woodland Church, Warroad, Minnesota:** Rev. Hellmuth Ortmann brought us the morning and evening messages on August 1. Our sewing society has gotten together quite a few Good-will Bundles for the needy in Europe. Our pastor, Rev. Arthur Ortmann, and family left for Marion, South Dakota, to visit their aged father. Rev. A. Unruh and family of Alsen, North Dakota, are taking care of their place and serving us during Rev. Ortmann's absence.—Mrs. D. S. Heppner, Corr.

—**Rev. Howard Nyce** will be installed as pastor of the First Mennonite Church, Pretty Prairie, Kansas, on the afternoon of September 5, the program beginning at 3:00 P. M. Rev. Phil. A. Wedel will be in charge of the installation service.

Jantzens and Miss Kuyf Going to China Provided—

At a special session of the Board of Foreign Missions held in Newton, Kansas, August 6, 7, it was decided that the Jantzens and Miss Kuyf should go to China as soon after September 1 as possible. The Board is low in funds at present and their going is dependent on the conditions of the treasury by September.—Howard G. Nyce, Secretary.

—**The Greatest Story Ever Told,** will be back on the air again beginning Sunday, September 12, after a brief summer vacation. The program will come on at 6:30 P. M. Eastern Daylight Saving Time.

—According to **J. G. Rempel** of Rosthern, Saskatchewan, **112** visitors from Canada attended the World Conference, some coming from as far as British Columbia.

—**The Rosthern Mennonite Church** has been enlarged and will have dedication services on August 22. This is the home church of Elder J. G. Rempel, who also is in charge of twelve other churches. Rev. Rempel also is editor of a German children's paper, writes for **Der Bote**, etc. To all this he adds the principalship of the Rosthern Bible School.

—**Cachipay, Colombia:** Miss Erna Becker, sister of Mary, and Miss Evelyn Stucky, sister of Gerald, are spending their summer vacations with the missionaries in Cachipay. It was possible to buy round trip tickets from Miami to Bogotá for less than $200. The Colombian missionaries are hoping that this will be but the beginning of a movement that will bring to them many other short term missionaries.

—**Cachipay, Colombia:** Rev. and Mrs. Laverne Rutschman who have been living in Medellin studying the Spanish language have now moved to Cachipay where they will help in the mission school as well as do visitation work in Cachipay and vicinity. They are the happy parents of a little boy born on July 25. David Henry is the name of their first born child.

Land Agents and Children's Hymns

"Now what would a land agent have to do with a Hymn?" you say.

That is not surprising. We were surprised ourselves. We were going along, proof-reading the galleys for the new book, HANDBOOK FOR THE MENNONITE HYMNARY, when we came to No. 410. Yes, No. 410 in the HYMNARY. The write-up in the HANDBOOK always corresponds to the number in the HYMNARY itself.

We discovered that one verse which the author had written in the original, is omitted in our copy of the HYMNARY and could you guess why! Here is the verse that was omitted:

> The rich man in his castle
> The poor man at his gate,
> God made them high and lowly
> And ordered their estate.

If you had been writing that hymn, would you have omitted that verse?

It is only when you discover that the author of this hymn was the daughter of a very wealthy land agent living in Ireland, and in her day it was only natural that she should think that land agents were in one classification and the "poor man at his gate" must necessarily be in a separate category.

Well, Christian thought possibly has gone a long ways since those days, and it strikes us rather oddly that anyone should write a verse like that. In those days, however, it was perfectly normal. Today that verse would not sound right in a hymn of the Christian church, and it is wisely omitted. Such things are nice to know, because they give us all some sense of the progress that Christian thinking makes through the years. It helps us to "sing with the understanding."

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

A Peace Team in Saskatchewan

Three young men are spending their summer visiting churches in Saskatchewan presenting programs and discussing the Christian peace teaching of non-resistance. This is a new effort and a new method of raising the issues which deal with the peace position. The team consists of Bruno Epp, Mt. Lehman, British Columbia; Ramon Jantz, Drake, Saskatchewan; and Dave Schroeder, Winnipeg, Manitoba. The following is their report of their experiences. Ed.

As members of the Peace Team we are glad to say that we are happy in the ministry of the Gospel of peace. We are glad to be able to serve in this way, first of all because we have the peace of God in our own hearts, but then also because the teaching of nonresistance is a part of the whole gospel of Christ, and finally because it is a timely and a needed message.

The goal toward which we as a team are working is that we might in some way realize anew the Biblical basis of the teaching of peace as held by our Church, so that it might once again become a vital part of our faith and practice. This goal we are trying to accomplish by various means and methods. Of these we may list a few:

(1) By pointing to Christ as the Center of all peaceful living, and as the source of strength by which our forefathers remained true to the Word.
(2) By pointing out the Biblical basis of our faith.
(3) By showing how our non-resistance is related to our Christian witness.
(4) By encouraging young people to make their decisions on the basis of what is right in the eyes of God.
(5) By discussing some of our shortcomings in the last war and what we can do to improve our witness.
(6) By handing out tracts to stimulate thinking on the subject.
(7) By illustrating how non-resistance can be applied in our daily life.
(8) By pointing out how Christians fight and what weapons they use.

As a team we stand ready to plan with local help a week-end Conference on peace and non-resistance. We also take every opportunity to meet with the young people to discuss any problems that they may have. Wherever possible we conduct a study group with Sunday school teachers, young people's leaders, and ministers and Christian workers on how we can carry on a more continuous peace education. In our work we have had to do Sunday school teaching as well as serve the churches on Sunday mornings, in short — we must be ready for anything that may come along.

The itinerary is as follows:

(1)	Rosthern, Sask.	June 30 - July 7
	(a) Young People's Retreat	
	(b) Children's Retreat	July 5 - 7
	Eigenheim	July 5 (evening)
	Waldheim	July 6 (evening)
	Tiefengrund	July 7 (evening)
(2)	Osler, Sask,	July 9 - 11
(3)	Laird	July 12
(4)	Langham	July 14 - 16
(5)	Hershel, Fiske, Suberb, Glidden	July 17 - 20
(6)	Saskatoon	July 21
(7)	Drake, Watrous	July 23 - 27
(8)	Clavet	July 29
(9)	Dundurn	July 30
(10)	Hanely	July 31
(11)	Eyebrow	Aug. 1
(12)	Herbert	Aug. 3 - 4
(13)	Swift Current area	Aug. 5 - 10

A Day at Children's Retreat on the Youth Farm at Rosthern

For us, as peace team, the night ended at 7:30 a. m. After breakfast there was a period of recreation for the children. One of the members was in charge, dividing the 130 children present into groups, with other members helping. Automatically, we were in the play and therefore had our part of recreation. The time of play lasted approximately an hour. Time was then spent in preparing for a lesson on the "Sermon on the Mount," presented to two classes just half an hour before dinner. Emphasis was laid on the importance of love and a forgiving spirit towards our fellowmen. After dinner was a short period of rest followed by one and one-half hours of recreation. Here we also had the opportunity of stressing peaceful relations in play. Another two classes were given in Bible drill, half an hour each. The time between classes and recreation was spent in preparing for the evening's service to be held in one of the neighboring churches. Being in the particular church only one evening, we each spoke on one topic:

1. Christ, the Center of all peaceful living
2. Christians facing the world today
3. The Biblical basis for non-resistance

After the program, we returned to Rosthern to be ready for the next day's services at the retreat.

Another Day in One of the Churches

In the morning we had opportunity to prepare for following services, do secretarial work, etc. Since we stayed here several days, a meeting with ministers, Sunday school teachers and other Christian workers had been arranged for. The meeting was in form of discussion. Topics discussed were:

1. The Importance and Need of Teaching Non-resistance
2. What Can We Teach?
3. How Do we Teach Non-resistance?
4. Impressions in regard to peace team

For the evening, the young people of the church had planned a social. On the program was a talk on voluntary service, special musical numbers, testimonies and reports by two ex-servicemen and a discussion touching the following subjects:

1. Non-resistance in home
2. Our relation towards others in society
3. Non-resistance applied in work

After the successful program, a lunch was served in the basement of the church. A short period of fellowship was enjoyed.

We believe to have aroused convictions on the subject of non-resistance and hope to have helped young people take a stand in the right direction.

A Log of Events

Saturday, July 3 at 10:30 a. m., the peace team together with the voluntary service unit of the youth farm and one representative for each of the M.C.C. Hospital units of North Battleford and Brandon gave a program at the Young People's Retreat at Rosthern, Saskatchewan.

Monday evening, July 5, we visited the Eigenheim church near Rosthern which was the first on our itinerary. The program consisted of three short talks by the members of our peace team and a solo by a member of the youth farm unit.

The following Sunday morning was spent at Osler church teaching Sunday school and speaking at the morning worship service. In the afternoon we attended an outdoor song festival near Aberdeen and had a meeting in the church in Aberdeen in the evening. This Sunday was typical of the ones that followed. We took part in three services.

Through the week, we have been having one and often two services every day excepting for the one day a week which is spent in study, rest and travel. Especially have we been impressed with the active participation in the informal discussion periods at which time the possibility of a continuous program of peace education was discussed.

Why Go to Church?

Coming to church, like coming to meals, is a good habit to acquire. Spiritual nourishment is as necessary as is the physical. One could get food for the body without bothering about regular meals. Savages, I am told, do not set the table, or ring the dinner bell. They just eat when they are hungry and food is available. But as man rises in culture and civilization, regular meals become a social habit, almost an art. Physicians say that this is a good habit, that it is better to eat regularly in reasonable quantities than to gorge oneself at irregular intervals. Of course even civilized man could get along without regular meals. He could buy some fruit at a peddler's wagon, and later purchase a box of crackers and a pound of cheese at the grocery store, topping it off with a malted milk at the soda fountain! But what a way would that be to live! Civilized folks, I find, prefer table cloths, a balanced menu, good table manners and good fellowship.

Now there are various ways of getting spiritual nourishment. One can wait until tragedy overwhelms him and then reach blindly for some kind of religious help and comfort. One can browse around, take in all the queer religions, sample all the cults, and accept no responsibility anywhere. But that would be like a child trying to get a square meal by sampling everything in a candy store.

The best way to nourish one's soul is to come regularly to church. Join up, make a subscription, enter heartily into the worship service, sing the hymns, listen to the Old Book, bow in prayer, pay attention to the sermon, shake hands with somebody before you leave, talk it over around the dinner table and think about it before you go to sleep at night. Do that regularly, week after week, and you will not suffer from spiritual anemia or religious under-nourishment.—**Albert W. Palmer**

Quarterly and Annual Y. P. U.

Financial Report

Balance, May 31, 1948	$291.28
Receipts — June	375.10
Total	$666.38
Disbursements — June	61.92
Balance, June 30, 1948	**$604.46**

Total receipts for fiscal year

July 1, 1947 — June 30, 1948

General Fund	$1404.62
Lame Deer Church	207.95
Missionary Education Fund	809.00
Voluntary Service	146.02
Total	$2567.59

Serving in Paraguay

By Edmund Zehr,* Flanagan, Illinois

When the job of relief work is examined at close range, it takes on a much different aspect than can be imagined by someone who is farther away. It becomes stripped of its glamour and becomes an everyday job. One often wonders if what is being accomplished is worth the effort and money being spent. One must come to realize that the real worth of relief work can never be judged in dollars.

During my relief term here in Paraguay it was my privilege to spend most of my time with the Mennonite colony of Fernheim in the Chaco. My assignment would be classed as a service work rather than relief work. We usually think of relief work in terms of handing out food and clothing. In Paraguay these needs are not so great. However, we have found that there are other areas in which there is great need and that we as relief workers can help fill them.

The Mennonites here in Paraguay are a different people than the type of folk we know as Mennonites in our country. They have different backgrounds and attitudes. They have a different culture. Their methods of education are different. Sometimes some of these things seem queer to us, and we wonder why they have the attitudes that they do, but these things become clear when they tell of the pain and suffering which they have endured. One cannot help imagining our people at home in the same position and wondering what the outcome would be.

It is our feeling that the Mennonites of Paraguay have a great mission and that they must be made aware of this mission. So far most of their energy has been used in making their living. This will continue to be so, especially with the coming of the new immigrants. In a country which is Catholic in name but with a large percentage of the people making no profession at all, where almost every change of government means a revolution, where everywhere reigns bewilderment and confusion, the need of an example of a firm faith in the way of Love of Jesus is evident. It is this example that the Mennonites can afford, and it is the relief workers who can make them aware of this great mission. Already a mission work has been begun among the Indians of the Chaco, but the Mennonite witness needs to be extended until it reaches all of Paraguay, all of South America.

M.C.C. has had a number of projects aimed at helping the Mennonites in this area and plans for more in the future. So far no active mission work has resulted, but we hope that in the future a work will be started as a result of the hookworm and child-feeding projects. The rural areas are in need of medical service. The Hutterians have taken advantage of this avenue of approach and give medical aid to the Paraguayans in their medical center which was built from M.C.C. funds. They also definitely try to be a Christian witness along with their medical service. We hope that the Mennonite colonies will also be able to serve in this way.

It is also important that the beliefs of the Mennonites be correctly interpreted to the Paraguayans. It is seldom that one meets a Paraguayan who does not know something of the Mennonites. When one speaks to a Paraguayan who finds out that he is speaking to a Mennonite, he is always anxious to know more about the Mennonites. One of the first questions he asks is about the principle of nonresistance. They want to know what it is, why we believe so, and then of course this leads into discussion of other beliefs. It is important that these beliefs be interpreted correctly.

A majority of us have, however, worked directly with the Mennonites in our medical work, in school work, agriculture, and road and telephone construction. Many times it is hard to see that anything beyond the actual service is being accomplished. Once in a while we do get a hint that our efforts are not without results. In one of the colony homes an M.C.C. teacher in one of the schools was being severely criticized. It was said that she could not speak the language correctly, that her methods were inferior to those used by other teachers, and that she did not measure up to the colony standards. One of the pupils in the group, a little girl, then said, "Yes, but if Miss ——— were not here, there wouldn't be anybody to tell us about our heavenly Father."

Another example—an M.C.C. worker was making a trip in a wagon with a colony man. Both were quiet for some time. Finally the colony man turned and said, "Tell me, where do you M.C.C. workers get all of your love." The M.C.C. workers, not knowing exactly what was meant, asked that he explain. He answered, "Well, I have seen M.C.C. workers insulted, made fun of, criticized, rebuked, but it just doesn't seem to make any difference. You keep on working for us and loving us just the same. Tell me how do you do it." It is in these areas that constructive work of lasting value can be done.

With the coming of the new immigrants such witnessing will be needed more than ever. Most of them have departed pretty far from the Mennonite nonresistant principle. Most of the young men have seen army service. The demoralizing influences of the army and of years of lager life which most of them have gone through have made deep inroads on their moral standards. It will be difficult for many of them to get back to normal living again. For some of them the church services here in Paraguay are the

"Tell me, where do you get all your love?"

Rev. John T. Neufeld
4215 South Rockwell Str
Chicago, 32 Illinoi

NOTE: When writing specify both old and new address.

"Happy is the Man . . . "

Happy is the man that findeth wisdom,
And the man that getteth understanding.
For the gaining of it is better than the gaining of silver,
And the profit thereof than fine gold.
She is more precious than rubies:
And none of the things thou canst desire are to be compared unto her.
Length of days is in her right hand:
In her left hand are riches and honor.
Her ways are ways of pleasantness,
And all her paths are peace.

—Proverbs 3:13-17 (A.S.V.)

first they have ever attended. The only Bible that they have ever heard is what their mothers and grandmothers have repeated from memory. It is a joy to see how eager they are to hear and study the Bible. But nevertheless, Mennonite principles need teaching and interpretation. We can also serve these new immigrants in the areas of recreation, education, and agriculture. We can, moreover, be examples to them by living pure, whole-souled Christian. lives. —**The Christian Evangel.**

*M.C.C. Relief Worker in Paraguay. Member of the Flanagan Mennonite Church.

Hold Missionary Rally At Whitewater, Kansas

The following is the program of a missionary rally held at Emmaus Church, Whitewater, Kansas, August 11 to 15 at 8:00 p .m. each evening.

Wednesday, August 11 — India
  Song Service
  Speakers: Mrs. Ferdinand Isaac, Puran Banwar
Thursday, August 12 — South America
  Song Service
  Speaker: Rev. A. E. Kreider
  Special music: Ladies Quartet
Friday, August 13 — Go Ye Mission
  Speaker: Rev. Edward Wiebe
  Special Music: First Mennonite Church, Newton, Men's Quartet
Saturday, August 14 — China
  Speaker: Rev. Albert Jantzen
  Special Music; Thiessen Quartet
Sunday, August 15 —
  Missionary Challenge — Rev. A. E. Kreider

—Missionary committee of Emmaus C .E.

BEYOND LOCAL HORIZONS

Events of Interest to Youth

The first Assembly of the World Council of Churches will meet in Amsterdam, Holland, this August. The Assembly will bring together churches from many nations, speaking many tongues, and observing many practices in worship and organization. The World Council is being organized by Christians convinced that a divided Christendom does not represent the true spirit of Christ.

* * * *

An All-India Christian Youth Conference is to be held December 24-28. This conference is to be along the lines of the World Conference of Youth held at Oslo, Norway, last summer. There will be five hundred delegates in attendance. They "will attempt to carry forward the message of Oslo, and to provide guidance and direction to Christian youth in the new and free India."

Quo Vadis, a Novel

by Paul Fast, Waterloo, Ontario

The name of the book is "Quo Vadis" and the author is Henryk Sienkiewicz, a Polish author of great skill and versatility. He has a singular style which intrigues the reader and leads him deeper and deeper into the book. The author displays a wide and surprisingly complete knowledge of the Bible, the life of the Apostles, and of life at that time.

The story is of the time of Nero, and opens with a description of the life of the richer class, and the introduction of the two main characters—Petronius, foremost advisor and companion of Nero, and Vinicius, nephew of Petronius.

I will attempt to give you a brief synopsis of the story:

Vinicius, a soldier, was returning to Rome when he broke his arm and was nursed by a rich, kind family, in whose house he falls in love with a Lygian hostage called Lygia,—a Christian. Then in the usual rough and ready ways of that time he has Nero take her into Royal custody and then give her to him. She is forced to attend a feast at which Vinicius becomes drunk and behaves rudely towards her. After the feast she is spirited away by her Christian friends. In the following long and costly search, he hears the teachings of Peter the Apostle, and after a long, hard struggle becomes a Christian. When Rome is burnt it is blamed on the Christians. Nero ordered the conflagration. Then came the great and horrible Christian persecutions in which thousands of Christians died a martyr's death. It makes a person shudder to even read about them. Finally he describes the death of the Apostles, and later of Petronius.

This is frankly the greatest book I've ever read (excluding the greatest of all books, the Bible) and I sincerely hope you will find it is as interesting as I did.

The Mennonite

Volume 63 August 24, 1948 Number 33

LIBRARY

The Church Must Awake

THERE is inertia in Christendom. Somehow we have come to hold the position in the church that the maintenance of institutional Christianity is all that is necessary. We are content with our present form of nationalism, class and race distinction, our economic arrangement and our political and social organization.

The church must awake. The Great Commission, if it had been taken seriously, would never have permitted the church to let well enough alone. It would have been a marching church. In our time the plain people of the whole world are longing for ideas big enough to meet their everyday problems. These ideas and ideals must be big enough to justify the suffering it will cost to bring them into action. They must be practical enough to compete with all the goals of secular nationalism. People are dreaming about the kind of world in which they would like to live. In their best moments they may even be stirred by the ambition to create it. As our ideals become clearer we can begin to move toward them. And yet, we are fully aware that even now we do not live up to what we already know. Somehow there is needed a dynamic, a power to bring this about. The fact that we entered World War II when we did not want war is a good illustration of the lag between man's ability to manage his relationship with other people and the available scientific knowledge. Our post-war action is clear evidence that we are not using the knowledge which psychologists, sociologists and historians have accumulated.

We must become very serious about building a new world. This can be done only by reconditioning the minds of people with respect to the way they behave in their relations with one another. This includes the national, racial, economic and social aspects of man's culture. This is the task of education and religion in our time. This involves teaching and conversion; conversion and teaching. It is time that we need the words of the Great Commission again. We are to teach and to make disicples.

It is clear that by education we try to prepare youth to take their place in society. Education is the torch that lights the way that youth can take. In order to teach the oncoming generation how to live in peace and harmony, education must cover the whole gamut of human experience, including his religious life. This we have left out in our public education. As churches we have not yet taken this matter too seriously. We assume that somehow the children now growing up have as much understanding concerning religious matter as we have, who were reared in an atmosphere of religion in the home and many other educational opportunities where religion became a part of our life. We need to redouble our educational efforts if we are going to prepare youth for the future.

As vital as education is for the individual and for the rebuilding of a new social order, it is not enough. This is true because man always acts according to what he worships. If he worships that which is unworthy, he, and with him society, begins to degenerate. If he worships only technology and scientific developments, the dignity of man is

Christian Education Emphasis Period

August 29 through September 26 has again been set aside by the Board of Education in an effort to give special emphasis to the task of Christian Education both in the local church school and the task of higher education in our colleges and seminary. For many years the last Sunday in August has been known as Christian Education Sunday, consequently August 29 will this year be known as such. The Board earnestly requests and hopes that the cause of Christian Education will be presented in all our churches on that Sunday or a subsequent Sunday. Suggestions for observance and related materials have been mailed to all pastors in the hope that special services will be conducted in the churches for this cause.

It is hoped that one of the results of such a concentrated period of emphasis on Christian Education will instill in all of us a new appreciation and concern for the welfare of all who have a part in this great task, in our Sunday Schools, Vacation Bible Schools, Week Day Religious Schools, Colleges and Seminary.

ignored, and man finally becomes only a pawn in the hands of a few who are in power. It is impossible for society to endure without moral sanctions. A nation without God and morality finally ends in tyranny. It is only religion which can furnish the dynamic to bring into action the everlasting values of kindliness, integrity, community mindedness, love and concern for one's fellowman. Individuals can achieve only through religion an integration of body, mind, and spirit. This is what conversion must do for us. It brings us peace with God through Jesus Christ. It brings us peace with ourselves. As a man looks into the face of Jesus Christ as his Saviour and Lord, his motives are changed, his actions become new, he finds a great loyalty and a new spirit within. As the individual becomes changed, society is likewise changed. As the number of changed persons increases the effect upon society becomes greater.

Let the church awake and convert and teach. The Great Commission still bids us go.—D. C. Wedel

The Board of Education of the General Conference

THE Board of Education of the General Conference is composed of six members elected by the General Conference, for six-year terms. The function of the Board is general oversight of all educational activities of the church. These activities fall roughly into three categories, (1) Coordination of educational activities. (2) Initiation of activities and provision of materials where it seems imperative that such action be taken by some central group. (3) Promotional activities, keeping before the layman the importance of the educational activities of the church.

Under its coordinating functions, the Board attempts to relate the activities of educational committees of the various districts to the work of the General Conference and to each other. Much work still remains to be done along this line. Some efforts have been made to coordinate young people's retreat activities. A sub-committee, the Inter School Committee, is working in the field of coordinating the activities of the various schools, including academies, colleges, and the seminary. A beginning is being made in coordinating nursing education in the Mennonite institutions.

In the field of initiation of activities and furnishing materials, much work is being done through a sub-committee, the Curriculum Committee. More detail concerning its activities will be found in another article. It is sufficient at the point to mention that this committee is overseeing the production of Sunday school supplies and will soon have ready for publication an adapted edition of the (Old) Mennonite Daily Vacation Bible School material for our use. The committee also has before it the publication of a junior hymnal and a manual to go with the **Mennonite Hymnary.**

There are other areas too where a group larger than the individual church or district is needed to promote educational activities and in which the Board

(Continued on page 3.)

The Task of the Curriculum Committee

By Paul R. Shelly

THE curriculum committee is entrusted with the task, of providing materials for all of the divisions of the Church, so that our Christian faith may be taught in its fulness and purity to all age groups in each department of the Church.

What Has Been Accomplished

The curriculum committee has evaluated the existing quarterlies and has been attempting to improve them. They have introduced the Young People's quarterly. They have also suggested a curriculum for both the uniform and graded series for the year 1948. Topics have been sent out to all of the youth organizations with suggested materials for meetings.

Releases This Fall

Two publications will be made available this fall. The first is a pamphlet entitled: "What Wouldst Thou Have Me Do?" This deals with the call of God to all people, particularly to full-time work in the Church. The question of what constitutes a call is discussed as well as the need and challenge for Christian service. A somewhat detailed list of opportunities available in the General Conference is also included in this publication. A second publication will also be sent to each youth organization. This will give thirteen program suggestions for the booklet: "The Power of Love." These include worship material, topics for discussion, and suitable visual aids. Since the way of love is again being threatened today, some youth organizations may want to spent a quarter for this booklet.

(Continued on page 16)

The Mennonite Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.

Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Thou Shalt Write

The boards of Education and Publication of the General Conference have planned to employ someone on a full-time basis to write in the field of Junior materials. The person should have a college education, some teaching experience in the elementary field, and some Biblical training. All of these qualifications are not entirely essential for if a person has an interest, aptitude, and call for this kind of work, additional training could be secured.

Any one interested in this kind of work is asked to prepare a sample lesson for January 30, 1949. The theme for this Sunday is: "The Temptation of Jesus" with the special Junior topic "Jesus Makes a Great Choice." The Scripture is found in Luke 4:1-13 with the printed part in Luke 4:3-12. The memory selection is found in Hebrews 4:14-15. It will be well to follow the general pattern which has been used by Mrs. E. J. Miller and Mrs. Don Smucker. If you do not have past copies of the Junior quarterlies or if you have any other questions write to Ronald von Riesen, 4614 Woodlawn, Chicago, Illinois. This sample lesson should include the work for the pupils as well as suggestions for the teacher and should be sent to the above address not later than October 1. If you know of someone in your community that we should contact personally we would appreciate having you send in the name and address.

We have been commissioned by our Lord to "teach all things" and we need to get a new vision in the area of using the talent of writing for our Lord and Savior Jesus Christ. We need to realize that this too is one of the fields to which God calls people to full-time servise for Him. If God has given you a talent in this area we need you and urge you to respond.

BOARD OF EDUC., from p. 2

takes initiative. These areas include arrangements for the foreign student exchange program, the educational rehabilitation of former CPS men, minister's retreats, and a conference visual aids Library. Any work in the educational program of the church which needs to be done by a group larger than the local church or district would fall within the province of the Board.

It is also the function of the Board to keep the cause of Christian education before the people of the church. This is done through articles in **The Mennonite**, through special bulletins and information materials published from time to time, and through the special Christian Education Emphasis Period, which this year extends from August 29 to September 26.

The Young People's Union works under the general supervision of the Board of Education. The Executive Secretary of the Board attends all meetings of the Executive Committee of the Union and acts as its advisor.

As mentioned previously, two sub-committees work under the Board, the Inter-School committee being largely for the purpose of coordination and recommendation of activities related to the schools and the Curriculum Committee in charge of publication and selection of educational materials for the local church schools. Neither of these committees has any power to take independent action, but all recommendations must be approved by the Board itself.

This, in brief, is the work of the Board of Education. Meetings are held annually at the time of the meeting of the Council of Church Boards. An office is maintained at Newton in charge of the Executive Secretary, Rev. Ronald von Riesen. Members of the Board solicit your prayerful consideration of the work done, your suggestions, and your support in this very important task of Christian Education.

**BOARD OF EDUCATION
OF THE
GENERAL CONFERENCE**

Left to right: Ronald von Riesen, Secretary; Erland Waltner, L. L. Ramseyer, E. G. Kaufman, A. S. Rosenberger, I. I. Friesen, George G. Dick.

Mennonite Biblical Seminary

Trust in the Lord . . . and He will bring it to pass.
Ps. 37:3-5.

THE Seminary was established for the purpose of training men and women to serve the cause of of Christ through the Mennonite Church. Such training demands a spiritual preparation—the nourishing of a Christian spirit and attitude—and an academic preparation—the equipping with information and techniques for service. Young people consecrated and with a call to service in the Kingdom are invited to participate in the program of the Seminary.

Two educational levels are represented in the school. The graduate seminary trains men who have completed college for full time religious service—ministerial, missionary and educational. The Bible school provides a training for positions where graduate training is not necessary, such as lay workers assisting in church music, religious education, or part time pastoral duties in small churches. No differences between the two groups is recognized in fellowship or in ideals of consecration or service.

The location in Chicago has been found favorable to wide contacts and facility in reaching Mennonite congregations and welcoming Mennonite visitors. Cook County Hospital with its three thousand beds became a training ground for practical visitation work under the direction of the hospital chaplain. Sever churches within a radius of two hundred miles were served regularly by seminary students, while intermittent visits were made to many others. Visitors have come individually and in groups for retreats, committee meetings, conferences, including the Council of Boards, so that the Seminary location is becoming widely known.

Ministers and officers from the General Conference have assisted at chapel services, vespers, and other special occasions. Three special speakers who made notable contributions were Bishop George Lapp from the India mission of the (Old) Mennonites, Miss Muriel Lester, and Dr. Franklin H. Littell who spoke on the Anabaptist Conception of the Church. The last mentioned is also engaged to conduct a two-hour seminar in the spring quarter of 1949 in the same field.

The physical plant has been further expanded during the last school year through the addition of a ten-room house and a three-unit apartment house.

THE FACULTY

The former, purchased through assistance outside of Seminary funds is for the entertainment of Mennonite students not attending the Seminary; the latter provides additional student housing. In view of the growth of the Seminary family both of these moves were very fortunate. For the next year seventeen new students have indicated their intention of attending. This will bring the student body up to a total of between thirty-five and forty. Additional family members will mean the housing of eighty to ninety people.

Development in the lines suggested above has been accompanied by a growth in financial assets. The net worth of the Seminary as of June 1 was over $92,000 as compared with $66,000 a year previous. Progress is being made in liquidating liabilities incurred in the building expansion. At the end of June it was possible to celebrate the close of the first phase of the financial campaign in which $25,000 had been raised for debt liquidation and expansion. The raising of a similar amount in the succeeding months of the year will cover the latest purchase and needed remodeling.

Some success in meeting the aims of the Seminary is found in the men already in the field. Six graduates are now in service, one in the pastorate, two in missionary service, and three in church schools. Others in the graduating class of next year have already been called to pastorates where they will serve while completing their studies.

It is these men living the gospel and leading in its presentation in their communities for which the Seminary was founded. The world desperately needs the gospel of Jesus Christ. Let us unite in presenting it.

Bethel College

DURING the past school year 695 different students from twenty-two states and eight countries attended Bethel College. This figure includes 136 pre-college music students. A more rigid policy of selection is being carried out for the coming school year, so a definite decline in enrollment is expected. Bethel College is trying to provide housing facilities for a maximum of four hundred resident students. This number plus a maximum of one hundred commuting students should be large enough for the development of a stimulating Christian family spirit on the campus.

The 1947-48 Bethel College Memorial Hall Series of educational entertainment attracted families from a radius of one hundred miles. This year evening programs were given by Juvenile Judge Camille Kelley, Louis Utermeyer, the Chicago Little Philharmonic Orchestra, and the Westminster Choir. For the coming school year Cornelia Otis Skinner, Seumas McManus, The Guardsmen Quartet, and The One World Ensemble have been engaged. One or two additional programs may be added to the series later.

Bethel College is concerned about the current trend toward World War III. Only as we share in the task of teaching "all nations . . . . to observe all things" Christ has commanded, do we feel that the existence of a church college is important. Therefore we seek the prayerful concern of friends everywhere that we shall have the courage to remain true to our historic Christian faith.

Bethel Aims to offer promising youth a thorough college education **plus** the full Gospel of Jesus Christ as Savior and Lord as the ideal foundation for every worthy vocation. **This plus element is vital,** for education without Christ and a concern for welfare of all mankind results in imperialism. power politics, and war.

Bethel is Accredited by the State Board of Education and by the North Central Association.

Bethel Welcomes students whose character references, academic records and personal aims meet Bethel's requirements and whose applications for admission have been approved. Bethel College seeks to overcome barriers of race, class, and creed. There are no sororities and no fraternities at Bethel College.

How Much Does it Cost to Attend Bethel? The cost of tuition, fees, room, and board for three quarters (nine months) is approximately six hundred dollars. Private music lessons would increase this cost. For commuting students the cost of tuition and fees is $300.

Is Financial Aid Available? Grant-in-Aid, scholarships, loan funds, and part-time work contracts are available for a limited number of worthy and needy students. Application blanks are sent upon request to prospective students desiring special financial aid.

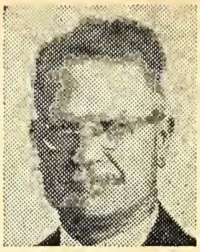
Why Attend a Church College? A Courgeous church college is a bulwark of Christian democracy, for it teaches all courses in harmony with basic Christian convictions. It trains youth for world reconstruction.

Would I Feel at Home at Bethel College? Yes if you want to get a well-balanced, Christian, college education. No, if your ambitions are purely selfish and you have no desire to let God's will influence the plans for your life. Yes, if you wish to become a vital member of the Bethel family. Yes, if you enjoy a combination of study, work, worship, and play.

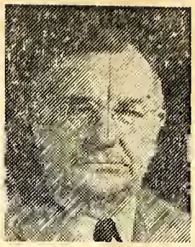
How May I Apply for Admission? Simply write to the Public Relations Department, Bethel College, North Newton, Kansas, and make known your desire to apply for admission to Bethel College. You will receive an application blank which you should fill in and return to the Office of the Dean.

Applications for grants-in-aid, scholarship, work, and room reservations may be sent in at the same time, but they are given consideration after the applacation for admission has been received and approved.

Ed. G. Kaufman,
President, Christian
Education



H. A. Fast,
Acting Dean



Jacob H. Doell,
Biology

Leonard C. Kreider,
Chemistry

David H. Richert,
Mathematics,
Astronomy

Walter H. Hohmann,
Music

Honora Becker,
English

William T. Wilkoff,
Speech, Dramatics

Lena Waltner, Art

Jessie Brown,
School Nurse,
Nursing Education

David H. Suderman,
Music

Leona Krehbiel,
Librarian

J. Winfield Fritz,
Sociology,
Dean of Men

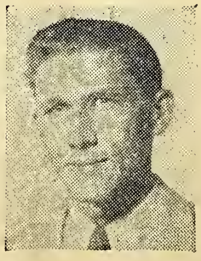
Irvin G. Neufeld,
Journalism,
Public Relations

J. Lloyd Spaudling,
Economics

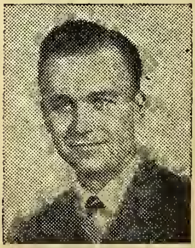
Marjorie Ruth,
Elementary Education

Peter R. Kaufman
Industrial Arts:
Farm Shop

Eva Harshbarger
Dean of Women,
Home Economics



Daniel J. Ewy,
Mathematics

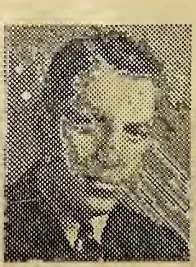


William L. Friesen,
Agriculture,
College Farm

Mildred Beecher,
Physical Education

N. Paul Stucky,
Physics

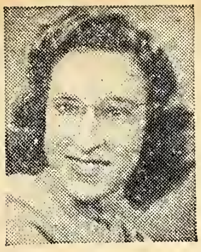
Menno S. Harder,
Education



Vilas G. Gerber
Music

Harry Martens,
Business Manager

Willis E. Rich,
Public Relations

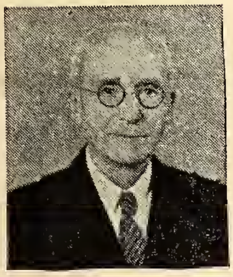


Ruth K. Baughman

Wilma Toews,
Home Economics

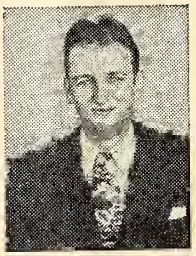
James W. Bixel,
Piano

John F. Moyer,
Treasurer,
Endowment Custodian



Peter J. Wedel,
Emeritus, Chemistry,
Registrar

Robert W. Tully,
Physical Ed,
Recreation



Harley J. Stucky
History and
Government

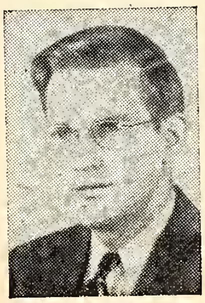
Frances Becker,
Commerce and
Business

Herbert R. Schmidt,
College Physician

Ralph C. Kauffman,
Psychology

Cornelius Krahn,
German,
Church History,
"Mennonite Life"

Gertrude Hohmann,
Voice



Jacob J. Enz,
Bible
Christian Education

Not shown: Delbert V. Preheim, Biology; David C. Wedel, Bible, Christian Education; Eldon W. Graber, Education; Erwin C. Goering, Extension, Student Secretary; Robert Lee Gering, Biological Science; John F. Schimdt, Historical Library and "Mennonite Life"; J. Andrew Douglass, Assistant Coach; Anna M. Baumgartner, Executve Secretary, Alumni Association.

ABOVE: Administration Building

LEFT: Students, *"ad lib."*

Bluffton College Faculty

Dr. L. L. Ramseyer, President

Left to right: Harry Yoder, Assistant to the President; W. G. Burbick, Speech; Evelyn Stauffer, Speech; Donna Harnish, Assistant Treasurer; M'Della Moon, Biology; Pearl Bogart Mann, Pianoforte; Edna Ramseyer, Home Economics, Dean of Women; Carl F. Smucker, Assistant Professor of Social Science; Ferne Ramseyer, Mathematics; S. T. Moyer, Bible; Howard D. Raid, Economics and Business; A. C. Burcky, Physical Education; Otto Holtkamp, Organ and Theory; J. P. Klassen, Art; W. Brooke Morgan Jr., Mathematics; Dwight A. Spayth, Engineering Drawing; Metta Dean, Supervisor of Dining Hall; Sidney Hauenstein, Orchestral Instruments; R. A. Lantz, Music; Theola Steiner, Physical Education; P. W. Stauffer, Speech; Dr. N. E. Beyers, Philosophy; Paul R. Shelly, Bible; Ernest J. Bohn, Philosophy; Elma L. Ater, Music; Justus Holsinger, History; Ray S. Hilty, Registrar; Naomi Brenneman, English; I. W. Bauman, Sociology; Carl Lehman, Treasurer and Business Manager; Freda Yoder, College Nurse; Frank J. Batterson, Spanish; Walter A. Zimmerman, Physical Education; Ed. Good, Engineer; Dora M. Soldner, German; Katherine Moyer, French; H. W. Berky, Chemistry; Lenora M. Myers, Librarian; Dr. J. S. Schultz, Dean and Professor of Education; Dr. C. Henry Simth, History.

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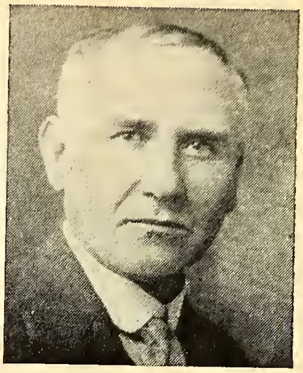
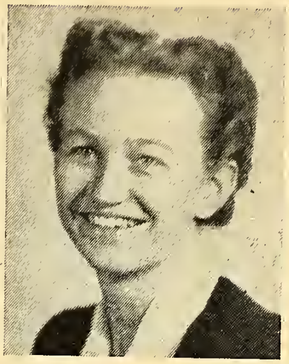
Canadian Mennonite Bible College

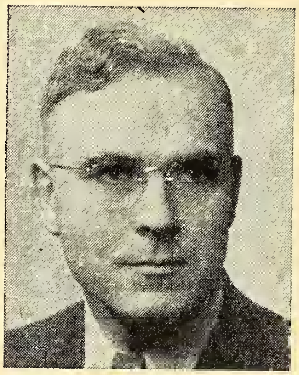


Rev. P. A. Rempel, Instructor of Christian Education, and Church History in German Language

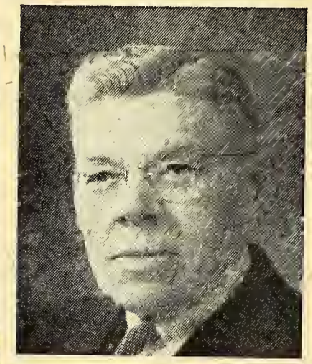


Pauline E. Jahnke, B.S. in H.Ec. Registrar and Dean of Women

Arnold J. Regier, A.B., B.D., Instructor of Old Testament, Christian Education and Church History



I. I. Friesen, B.A., M.Ed., B.Th., Instructor of Theology, Greek and Christian Education



Henry Wall, B.A., M.A., Instructor of German Language and Assistant Treasurer of the College

John Conrad, Instructor of Music and Director of College Choir

FRIENDS of Christian Education are interested in the developments which take place in our schools. The youngest child is glad to report on the progress that has been made within its halls and tell of the blessings which God has bestowed upon it.

It is our conviction that God has undertaken a work in our Canadian Conference that will be of great signifcance in the history and work of the Church. We have not accomplished everything that one would like to see in such an institution but have sought to take one step at a time. It has been a joy to pioneer in this field with the wholehearted cooperation of the students, fellow faculty members, and with the interest of many friends. Library study habits, student organization and activities, devotional life, Christian service projects, all are a part of this total program.

Field of Instruction

At the meeting of the College Board in January a Committee was appointed to study and work out further a plan of instruction. The courses of instruction can be divided into four departments. These are listed as Bible, Christian Education, Arts, and Social Sciences. An endeavor has been made to present a well-rounded curriculum in these fields of study.

Our College plans to offer work toward two degrees, Bachelor of Theology and Bachelor of Christian Education. The work toward a Bachelor of Theology is considered to be a more specialized course for ministerial students, while the work toward the latter is more general in scope. The Committee hopes that these

Student Body during Winter Term, 1948

two courses will meet the needs of many of our Canadian young people who are interested in further preparing themselves for active Christian service.

Scholastic Standards

A great effort has been made to build a good and workable library. Since we do not have a librarian, the organization of books and the carrying out of library rules has been done with the help of two student librarians. The students have learned to appreciate the value of good books and so spend most of their study hours in the library.

It has been our concern to keep a high scholastic standard to that our sister colleges can recognize the work by the students toward a Bachelor of Arts degree. The instructors have sought to acquaint the students with various sources of reference materials in the different fields of instruction. However, a conscious effort also has been to share with students a spiritual warmth throughout all classes. Personal counseling has been an integral part of school life. We, as instructors, hope that we can help the students find the deeper spiritual insights in God's Word, and understand the truths in the light of daily experiences and findings of our day.

Student Activities

A Student Council was elected at the beginning of the school year to plan various activities. The Council met regularly with the Principal of the College in an effort to deliberate and carry out a well-rounded program. Other student committees were then appointed to work with members of the Council in promoting these activities. The three main phases of student activities were centered in devotional life, social and recreational activities and Christian service.

A feeling of responsibility has always been manifested among the students during the past school year. All have been aware that the things which were done during the first year would influence the student's undertakings of future years. The fine Christian spirit and co-operative effort on the part of the students have made our school year a very enjoyable one. A family spirit has prevailed at all times.

During the school year we have had as our theme "We would see Jesus." It has inspired us in our studies, in our activities and in the deputation work. It has been our aim to see Jesus in every phase of college life.

Bluffton College

DURING the past year Bluffton College has served the largest number of students that it has had in any year of its history. It has continuously striven to help these students to become wide awake, active, working young people, deeply committed to Christ, intelligently integrating the whole of their lives about Christian Truth. An intense effort is made to create a sensitivity to the problems in their world and to help students to apply Christian principles to the solution of these problems.

Bluffton also strives to be a strong force in the support of the Church, both by providing a center of church leadership and through developing leaders among its students, both as future laymen and in full time church vocations. Deep personal commitment is necessary to achieve this goal, as well as a zeal for the extension of the church and the promulgation of its message.

Again this past year one of the highlights was the Bible Lecture week. The messages were brought by Dr. Charles T. Fritsch of Princeton Seminary, and were drawn from Old Testament texts. Rev. Andrew Shelly was the speaker for the spring Christian Life week.

There was active work throughout the year for peace through understanding and mutual helpfulness. In the name of the Administration Committee all alumni were circularized calling their attention to the dangers of conscription and Universal Military Training. Students organized to send one of their number to Washington, D. C., to help to work against such legislation. In many ways the college attempts to teach Christian way of love and consideration for others as the way to live at peace with one's fellowman. Relief activities were promoted through drives for CARE packages, clothing collection, and soap making.

The faculty has continued cooperation with the North Central study group, concentrating its efforts largely on general education. This is the term applied to the organization of the curriculum in such a way that every student is certain to secure a broad understanding of the various fields of learning in addition to his field of specialization. As a result of this study several new courses, required in the first two years of college work, are to be offered this fall.

Extensive work has been done during the year in building improvement. Science Hall has been redecorated and the entrance remodeled in such a way as to make room for two offices. In College Hall new administrative offices have been constructed on the first floor and arrangements made for additional classroom space on the second floor. A new floor is being laid in the dining hall. New concrete walks are being made to replace some that had cracked badly in the approach to Science Hall.

One of the primary needs of the college is additional staff members who are deeply committed to Christ and Christian education, know how to work with and inspire young people, and have secured their Ph.D. degree. Efforts are being made to solve this problem over a period of years. Several young men are now in graduate school getting ready for faculty posts at Bluffton. In some cases financial assistance is being given for this study on a loan basis, the loan to be cancelled by a period of service to the college.

The need for greater financial support is closely tied in with this need for additional staff members. It takes a remarkable spirit of sacrifice to be willing to spend time, effort, and money to get an advanced degree when the financial remuneration offered after having achieved the doctorate is less than is offered young people just out of college by some of our better high schools. The church is asking prospective faculty members to make sacrifices which few church members would be willing to make themselves. Many college faculty members are contributing the equivalent of one thousand dollars per year by working for that much less than they could secure in other educational institutions. The only answer is in terms of greater sacrifice on the part of all, so that a few will not have to bear so large a proportion of the burden.

There are also building needs. A campaign is now underway to raise funds for the erection of an auditorium-physical education building. Other Mennonite colleges either have rather recent buildings of this type or now have them under construction. Bluffton has slightly more than half of the funds raised to meet this need. Other buildings must follow in due time, such as a music hall, additional dormitory space, and better facilities for a health center.

We ask your prayers for the support and guidance of the college.

Freeman Junior College

THE aim of Freeman Junior College is to provide young people with an education under the influence of Christian instructors and surroundings and to supplement that general education with special courses devoted to a study of the Bible and of Christian precepts. Believing that the religious influence in education dare not be postponed until early adulthood every effort is made to encourage parents to enroll their children at Freeman upon completion of the grammar grades.

During the past year many things were planned and accomplished. Overshadowing all other events, however, was the work and planning that went into the present building program going on on the campus. This includes a Boys' Dormitory and a new Auditorium-Gymnasium. Much building material was secured through the purchase of War Surplus Materials, and much labor was donated by school friends in the complicated process of bringing this material to the campus as well as in the many other tasks in which donated labor could be used.

As the building program occupied a major position in the past year, so it will of necessity continue to do during the coming year. Finishing touches are being put on the Boys' Dormitory which provides housing for sixteen boys and has two apartments for faculty families. Work will be carried on to finish this building by installing a furnace and by making a recreation room in the basement. Work on the new auditorium, the foundation for which has just been completed, will be carried on as fast as possible. The building is 180 feet long and 76 feet wide and when completed will be of great use not only to the school but to the whole community. According to present plans the basement will house—besides the necessary heating unit and showers—a kitchen and a dining hall, as well as mens' and womens' rest rooms and lounges. The main floor of this building provides the auditorium, part of which will be used for the basketball court. Besides the stage and dressing rooms there will also be room for the Book Store and for several music practice rooms.

Work on decorating and painting rooms, halls, and offices in the Administration Building is in progress. The dwelling house on the school farm will also be renovated.

Among immediate and urgent needs of the school are the following: at least thirty thousand dollars in addition to present funds are needed to complete the new auditorium; an expanded library—both as to material and space available for that material is necessary; and contributions are needed for redecorating and for replacing obsolete and inadequate plumbing in the two girls' dormitories.

With the addition of Richard K. Berky, 1948 Bluffton College graduate, as instructor of Chemistry and Mathematics, the faculty staff for the coming year has been completed. Besides Rev. Edmund J. Miller, who was recently installed as president of Freeman Junior College the following will serve on the faculty: Dr. Harold H. Gross—Dean of College, Philosophy and Phychology; Benjamin P. Waltner—Registrar, Biology and Agriculture; Edwin P. Graber—Principal of Academy, Sociology, Economics; Richard K. Berky—Chemistry and Mathematics; Esther Bohn—English and Art; John H. Ewert—Dean of Men, Education; Mrs. Oscar Gering—Piano; Orlando J. Goering—Bible; Katherine Kaufman—English and Speech; Louis L. Linischeid—Manual Arts; Adeline H. Quiring—Commerce; Elva Ratzlaff—Dean of Women, Home Economics; Gerhard J. Toews—Mechanical Arts, Manager Bookstore and Museum; Dr. John D. Unruh—History (absent on leave); Elvera Voth—Music; Marie J. Waldner—History and German; Vernon R. Wiebe, Physical Education, Coach.

To these men and women will fall the major task of carrying on the great task of Christian Education in this community, but they urgently need the active help and co-operation of all Christian friends of the school. Above all, President Miller and his faculty plead for your prayers and for God's guiding spirit and blessing for the great work of training young people in Christian living and Christian service.

Rosthern Junior College

THE Rosthern Junior College has functioned last winter with six teachers in charge and 154 students enrolled.

The problems that our school faces are not by any means unique. They have been partly solved by brotherhoods across the borders, and they are occupying the keenest minds of our leaders in Canada.

In the beginning the problem was to prepare teachers for our district schools and to give a general education with some German and Bible to those young people who stood a chance of being elected to the ministry or of serving in some other capacity in their congregations. The people lived more or less in closed settlements, and language and social barriers seemed to safeguard the future of the brotherhood as such. At present the picture has changed considerably. Language barriers do hardly exist, and social barriers are disappearing more and more. The "salt" is scattered into the world. May it prove its worth!

We have many students whose parents are living in non-Mennonite communities. In their struggle for existence they have little time to devote to their children. When these grow up parents discover that their children are different from the time when they were young. They often wish that the school would change these young people into their own likeness of years ago. But this cannot be done.

We have to interpret our present life as it is in terms of Christian living. This is our biggest problem. We have to face the present such as it is. If we want our boys and girls to go out and make the fullest contribution to the life of their day we have to educate them accordingly.

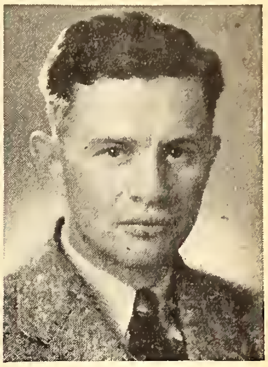
The high schools of this province are receiving a good deal of attention from our present Socialist government. A great deal of money is being invested to create the facilities to give the youth of Saskatchewan an education in keeping with the philosophy of life which has little room for the spiritual welfare of the child.

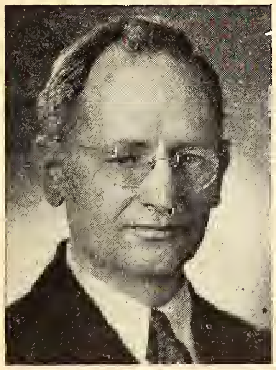
Our brotherhood feels that the principles of life which we have inherited from our forefathers should form an integral part of the education of our boys and girls. Many of high school age cannot be reached because of local patriotism which keeps them in their home town schools. Another year of school above grade twelve would open the door for many of this group to come and acquaint themselves with the heritage of their fathers. It is for this purpose as well as for many others that a full Junior College course is to be offered next term.

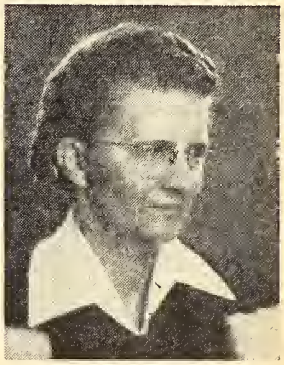
The problem of accommodation for the large enrollment of recent years is also rather pressing. The government is modernizing the high schools of the province. Our school building is hopelessly inadequate to meet these requirements. But where there is a will, there is a way, and this time the way seems to be pointed out by one of our board members who has offered to donate the bricks for a new school which shall stand as a monument to the great services rendered our people by the late Bishop David Toews. With the bricks waiting for delivery, it is only a matter of doors and windows and a few minor accessories to complete the project. This will only be a matter of time (and a short time, we hope).

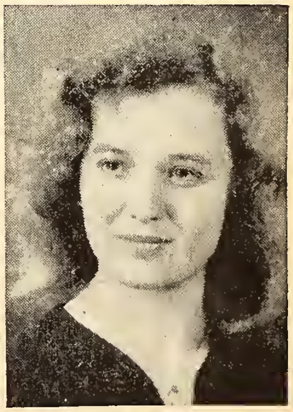
Rosthern Faculty

K. G. Toews M.Sc., B. Ed.


P. P. Rempel B. A., B. Ed.


David Paetkau


Elisabeth Elias
B.A., B.Ed.


Marie Klassen

In addition to those shown is George Thielmann, M.A.

Y.P.U. OFFICERS
President
Kenneth Bauman
Bluffton, Ohio
Vice President
Verney Unruh
Pulaski, Iowa
Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

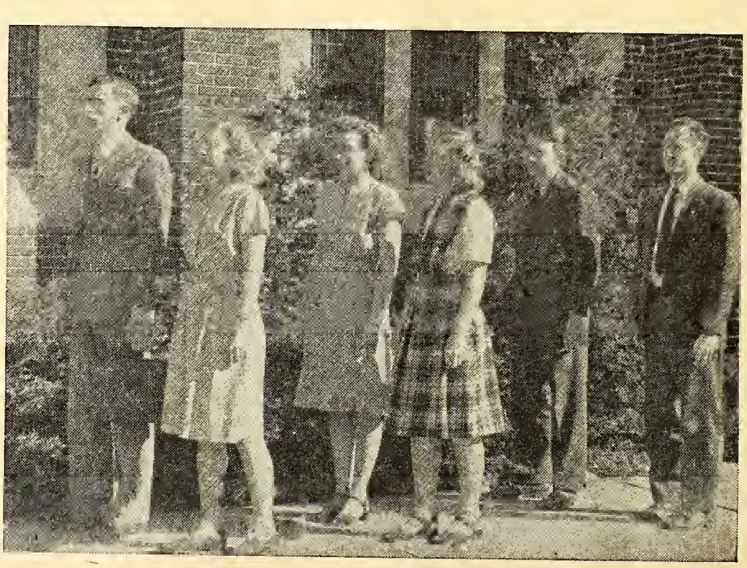
Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Why I Chose a Church College

by Joanna Bower, Topeka, Indiana

THE case of **Church College versus State College** has always been a case for college-age young people to decide, though in my "case," that wasn't the "case" at all (if such a play on words is pardonable.) You see, I knew what I wanted. I wanted not only an education with a diploma, a lot of fun, and a chance to see the world outside my own small town. I wanted an education **for living**: an education that would help me find the genuine things in life, and which would give me the vision of true happiness through service to others. That's why I wanted to attend a church college—my church college.



I admit a small church school is up against it when it comes to prestige, and the popularity and unmistakable glamour which surrounds a big university. My 4-H friends over the state of Indiana who go to Purdue University can't understand why I want to go to my little college. They ask, "How big is it?" and I answer, "Between three and four hundred." "Have any well-known instructors or heads of departments?" "Not in the sense of popular acclaim, or riches, no." "Music department?" "Small, but good." "Football team?" "Yes." "Win any games?" "Ahhhh-h-h, no." But the questions they don't ask me are the important and deciding ones.

"Who are the students there?" People like me; young people who grew up in Mennonite homes where love and kindness (and work) abounded, where prayer was offered before each meal, where the whole family went to church and sang the old hymns and chorales together. Those are the people with whom I work, laugh, study, worship at Bluffton College. I want to know my people, and to grow in the atmosphere which was begun in my home and should be carried through my early years of college training.

"What are the advantages of a church college?" The kind that doesn't attempt to balance a materialistic ledger. In fact, I don't suppose I'll be able to appreciate fully the contact and training I've had until I have spent a lifetime working with these people — my people — of whom I am a part.

The **living** religion on campus makes me aware of the vast possibilities for service, and of the wondrous ways in which the Master Teacher instructs us. God is not a swear word, but the name of our Father. Making money isn't our chief concern; finding our true selves in service to others is more important. Gross unconcern for the unhappiness and suffering of the world is not our general attitude; we are concerned and want to do our part in bettering conditions. "Natural" dislike for members of other races or religions is not overlooked. We believe it is unnatural and strive for peaceful unity. Science is not merely dissection of the earth to see what makes it tick. It brings us closer to the miraculous power who so magnificently engineers our complex universe. Success, in the popular sense of the word, is not our chief goal. We seek happiness, in the sense of lasting values, proven friendships, a love of beauty, and appreciation of the fine relationships between men and with God.

These are the questions my friends don't ask me, but they are real questions.

You and I both know that today's world doesn't need or want young people trained to do or be nothing but the center of their own little world. It needs us able and eager to accept responsibilities for rebuilding and recreating right and beauty out of chaos and hopelessness. And where shall we go to find this vision and inspiration? Nowhere, if not to the colleges which live and breathe the rich heritage which is ours as Mennonite youth—the faith of our fathers.

This case shouldn't be a hard one for you to decide, either. It's only natural for you to want to go to your church college, right?—See you there.

The Signs That Persuade Us

Jesse F. Perrin

WHEN a desert traveller was asked how he knew there was a God, he replied, "How do I know whether a camel or a man passed my tent last night? By their footprints on the sand." The psalmist of old declared: "The heavens declare the glory of God; and the firmament showeth his handiwork."

The evidence of God confronts all thoughtful people, the order of the universe, the beauty of nature, the inescapable inner moral law that will not let men rest or sleep until they have righted as far as is humanly possible wrongs they have done. These, and other observations, are his footprints on the sands of time.

The most convincing sign is the life of a saintly person who lives, moves and has his being in God. How boldly the true Christian spirit stands out in a multitude of petty, bickering, quarrelsome souls. I believe in God partly because my parents taught me to believe in him, partly because I see evidence all around me that points directly to the logical conclusion that God is, that he cares, and works in mysterious ways his wonders to perform. I believe in God because thoughts come into my mind and feelings into my heart which I can explain in no better way than to assume that God gave them to me for reasons he knows best.

The prophets saw the evidence of God in the reversals of history. Whenever the wicked prospered and used their profits for sin, waste and luxury they raised their voices in warning: "Only righteousness can endure." "God is not on the side of the strongest battalions. He is on the side of the oppressed." "In the long run, righteousness exalts and sin destroys." This is why, as Walter Horton says, "The prophets invariably in times of selfsatisfied prosperity raise their voices in warnings; but in time of unjust persecution their messages have been glad and hopeful. The hope of a coming Kingdom of God and a coming Messiah was the supreme expression of their assurance that sooner or later, in God's good time, his moral law would be vindicated in history."

God is not mocked. Slowly, painfully, roughly, and kicking and resisting every step of the way, our world is being driven toward the goal of world brotherhood and inter-group good will and understanding.

As we come to know a friend best when we suffer with him, pray with him and share his grief and misfortunes, so we come to know God best when we share troubles and anxieties with him. It is in the dark hours that he proves himself a saving, helping power, a refuge in the time of storm.

We look at the life of Christ, and it reflects as a mirror the love, truth, beauty courage and the infinite compassion, mercy and redemptive suffering of God our Father for us and our salvation. We love and believe because he first loved us.—**Onward**

Relief in Poland

Needy people in Poland continue to appeal to the relief workers, "We also are without clothing and shoes — can you not help?" It is impossible to give to all who ask, so those most needy must be selected. To send some away empty-handed, and yet give a clear witness to them that this is necessary as part of a relief work "In the Name of Christ," is very difficult.

Aid to Mennonites of British Columbia

The Mennonite Central Committee is taking an interest in the British Columbia, Canada, flood conditions which have inundated a considerable area in which Canadian Mennonites live. It was reported at the special MCC meeting on July 17 that two thousand of the seven thousand settlers in the area were affected, and the loss is estimated to be in excess of one million dollars. The Canadian government and the Canadian Red Cross will probably help in replacing houses and compensating for loss of crops. Other problems in which our people can be of assistance is in providing care for certain elderly families, and in caring for European refugees who had been scheduled to come to British Columbia, but must be received elsewhere now.

Peace Section to help in Draft Problems

The special MCC meeting on July 17 requested the Peace Section in view of the present draft law, (a) to inform our constituency on all the implications and details of the Act of its regulations, (b) to serve all our young men fully in all problems relating to the Act, (c) to stand ready to serve similarly any others needing and desiring such service. (d) to continue the relationship with the National Service Board, and to maintain friendly relations with other agencies concerned with the problems of the Conscientious Objector, (e) to stand ready to meet Selective Service administrators to inform and attempt to clarify our viewpoints and attitudes regarding this Act, its regulations and implications.

The section on counseling and guidance at the national conference on family life resolved that more professionally trained people are needed for family counselling and that counsellors need to help improve conditions which produce the problems that call for counselling.

MISSION SUNDAY, OCTOBER 10, 1948

The Board of Foreign Missions of the General Conference met in Newton, Kansas on August 6 and 7, Many important and urgent matters of business were considered. These matters will be reported in our church papers in due time. Among other items of business, it was decided to designate Sunday, October 10, as Missions Sunday.

A letter is being sent to all pastors and church leaders of congregations of the General Conference, requesting that they make special arrangements to observe this day with appropriate mission messages and special programs which will call attention to the scope, the opportunities, and the results of foreign mission work of the General Conference. Further announcements and information will appear from time to time, stating the present opportunities and the needs of the Board of Foreign Missions and of the mission fields under their supervision.

Pastors, deacons, and members of church committees, please note the day, Sunday, October 10. Plan and pray to make it a great Mission Day in your church. If this day conflicts with a previously arranged program in your church, then designate a Sunday near to October 10 and plan a Mission Day program for that day.

"The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest." Luke 10:2. "For a great door and effectual is opened unto me, and there are many adversaries." I Corinthians 16:9.

Daniel J. Unruh, Vice-President

(Written at the request of the Executive Secretary. After September 1, Rev. H. G. Nyce may be address at Pretty Prairie, Kansas.)

NOTE: When writing specify both old and new address.

The Sturdy Rock Rent in Twain

The sturdy rock, for all his strength,
By ragings as is rent in twain;
The marble stone is pierced at length,
With little drops of drizzling rain;
The ox doth yield unto the yoke,
The steel obeyeth the hammer stroke.

The stately stag, that seems so stout,
By yelping hounds at bay is set;
The swiftest bird that flies about,
Is caught at length in fowler's net;
The greatest fish, in deepest brook,
Is soon deceived by subtle hook.

Yea, man himself, unto whose will
All things are bounden to obey;
For all his wit and worthy skill,
Doth fade at length and fall away.
There is nothing but time doth waste;
The heavens, the earth, consume at last.

But virtue sits triumphing still,
Upon the throne of glorious fame;
Though spiteful death man's body kill,
Yet hurts he not his virtuous name.
By life or death what so betides,
The state of virtue never slides.

—Anonymous

THE TASK OF THE CURRICULUM COMMITTEE

(Continued from page 2)

Present Studies

Three studies are being made at the present time which will result in new material at some later date. A number of leaders have suggested that materials are needed to make the teaching of our catechism more effective. Henry Harder is heading a committee which is making this study. Questionnairies have been sent to the ministers and many of these were returned. A study is being made of the German quarterly in an attempt to discover ways of making it even more useful, particularly to our Canadian brethren. I. I. Friesen is heading this committee. A number of people have suggested the need for a teacher's quarterly. The committee is studying the need for this and the possibility of supplying this need.

Releases in 1949

The big task for 1949 is the publication of our own edition of the new Summer Bible School series of the Old Mennonites. There will be no changes made in the lower age group up to and including Grade 2. We will come out with our own edition of Grades 3, 5, and 7 in time for the school of 1949. This will include our own mission material and our own music. We then plan to come out with Grade 4, 6, and 8 in 1950. We feel that this will make available to our people material that is superior to any that has been used. Mrs. Joanna Andres is doing the editorial work on this and has secured many others to help her. Several units for our young people are being planned, and at least one of these will be ready during 1949. This will be a series of program suggestions for missions. A Junior Hymnal will also be published during the year of 1949.

Future Plans

The curriculum committee is looking forward to producing graded materials beginning in the Junior Age. We are also looking for someone who is trained in the area of children's work to write on a full-time basis for this age group. The committee has been keeping in touch with the curriculum committee and others among the Old Mennonites to discuss mutual issues. Future meetings are also being planned.

The Mennonite

Volume 63 — August 31, 1948 — Number 34

Index to The Mennonite for Year 1947

EXPLANATORY NOTE

This index is a single, composite index in which all authors, titles, and subjects of articles which appeared in THE MENNONITE during the year 1947 are arranged in one continuous, alphabetical series. Reference at the end of each item is to the issue number and the page in that issue. For example, the entry:

Addington, Marion H. "Incantation" (Poem), 27-9 indicates that this poem will be found in issue number 27, on page 9. The dates of the issues which appeared in THE MENNONITE during the year 1947 issues number herewith.

Issue No.	Dated		Issue No.	Dated	
1	January	7	26	July	8
2	January	14	27	July	15
3	January	21	28	July	22
4	January	28	29	July	29
5	February	4	30	August	5
6	February	11	31	August	12
7	February	18	32	August	19
8	February	25	33	August	26
9	March	4	34	September	2
10	March	11	35	September	9
11	March	18	36	September	16
12	March	25	37	September	23
13	April	1	38	September	30
14	April	8	39	October	7
15	April	15	40	October	14
16	April	22	41	October	21
17	April	29	42	October	28
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19	May	13	44	November	11
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22	June	3	47	December	2
23	June	10	48	December	9
24	June	17	49	December	16
25	June	24	50		

(No issues during the weeks of July 4 and Christmas)

Names of individuals are mentioned only, as a general rule, where such individuals were authors of some article. Each article was cross-indexed by approximately two subject references. The only items appearing in the section "Jottings" were the names of churches and the names of Conference institutions.

This is the second attempt of the General Conference Board of Publication to present to our readers and to research students in general a complete index of any previous year of the MENNONITE. Again we must say, as we said in the 1946 index, that there may be some oversights and some errors. For such we apologize. Despite that, we believe that this index will present to our people something which may lead to greater unity of understanding, to more joy of research, and more satisfaction in the preparation of printed or oral material presented to our churches from time to time. It is presented to our readers in the hope that all who get it will give it some special care and place it where it will be most readily available for reference and frequent use. Additional copies of this index are available at 50 cents a copy.

—MENNONITE PUBLICATION OFFICE
722 Main
Newton, Kansas

BACK ISSUES OF THE YEARBOOK

The Mennonite Historical Library, at North Newton, Kansas, would like very much to secure back issues of the Mennonite Yearbook for the following years: 1895, 1896, 1898, 1899, 1902, 1903, 1904, 1909, 1915, 1940, 1941.

These copies may be mailed either to the Mennonite Publication Office, 722 Main, Newton, Kansas, or directly to the Mennonite Historical Library, Cornelius Krahn, North Newton, Kansas.

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Zoar Church, Goltry, Oklahoma, 2-14. 10-15, 23-15, 38-15, 46-7.

Rev. John T. Neufeld
4215 South Rockwell Street
Chicago, 32 Illinois

NOTE: When writing specify both old and new address.

The Mennonite Acting Editor, Jacob J. Enz Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.

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Jottings

—**Tabor Church, Newton, Kansas:** World Conference guests that spoke at the Sunday morning services were Rev. Neufeld and Rev. Enns, both from Canada. Union meetings of Tabor, Goessel, and Alexanderwohl were held at the Tabor Park recently. The program consisted of two double numbers by the Men's and Ladies Choir, of Tabor. Prof. Eldon Graber, of Bethel College, showed the film, "No Greater Power." This film presented the story of Zacchaeus as found in Mark 19.—D. S. Thiesen, Corr.

—**Calvary Church, Barlow, Oregon:** The Mennonite Biblical Seminary Quartet gave a program of song and testimony in our church. On August 10, Randall A. Heinrichs, MCC worker from Mexico, was in our church and showed pictures on Mexico.—Corr.

—**Hereford Church, Bally, Pennsylvania:** Our Sunday school has made 16 Christmas bundles. The Ladies Aid made one quilt and three comforters for relief. Our congregation purchased the Patterson Home in town for a parsonage. Rev. Wilmer Shelly and family will be able to occupy it sometime prior to October 1. Rev. and Mrs. Vernon Sprunger and children, and Mrs. Sprunger's mother, Mrs. Bachman, stopped with Rev. Shelly and family while en route to New York City prior to their sailing for Africa—Mae Latshaw, Corr.

—**First Church, Paso Robles, California:** At a recent church service Rev. and Mrs. Ernst Kuhlmann, from China, related their recent experiences to our group. Rev. and Mrs. Frank Manning were with us and showed their slides, also giving a challenging message. The quartet from the Mennonite Biblical Seminary gave us an inspiring program.—Mrs. Edwin Schroeder, Corr.

—**First Mennonite Church, Aberdeen, Idaho:** Rev. and Mrs. Harder and family left on August 3 for Kansas for a several weeks vacation. They attended the World Conference of Mennonites in Newton. Arthur Isaak brought the morning message on August 8. In the evening the Men's Chorus presented a muscial program. The Mennonite Biblical Seminary quartet was with us on August 15. Rev. Marvin Dirks brought the morning message and the quartet furnished a musical program in the evening. The Young People's Bible Conference began August 22, with Rev. Lando Hiebert, of Omaha, Nebraska, as speaker.—Corr.

—**Emmanuel Mennonite Church, Pratum, Oregon:** The ladies of our church recently entertained seventy of the ladies of our Oregon churches. A decision was reached that they organize and become a part of the Oregon Fellowship. On August 1, a group from the Mennonite Biblical Seminary, of Chicago, conducted the morning service. That afternoon and evening Dan Gilbert, a correspondent from Washington, D. C., spoke to us on world conditions according to Bible prophecy. Rev. R. A. Heinrichs, of Mexico, spoke to us and showed pictures of his work among the Indians, on August 8,—Corr.

The Mennonite

Volume 63 ——— September 7, 1948 ——— Number 35

Mennonites are Challenged!

By Mrs. Selma Platt

MENNONITES make up a small percentage of the large number of individuals and groups who have been opposing the present peace time draft. Even in the congressional committee of the armed services there was a report which stated that the compulsory draft would "destroy the institutions on which America was founded," that the draft law was actually a "program for war" and would prove to be "one of the most tragic errors which could be committed by Congress."

Unafraid

by Elizabeth Thiessen

Thoughts from Psalm 46:

"The Lord Almighty is with us, Our shelter in distress."

Though the mountains be carried to the
midst of the sea,
We will not be afraid;
Though the volcanos erupt and the
ground disappear,
We will not be afraid.

The streams make glad the city of God,
For a river is flowing by;
Come, quench your thirst and so be
glad.
You can be satisfied.
The implement and tools of peace,
Are presently brought to birth;
And so, henceforth, He makes the war
To cease upon the earth.

Parents love their sons too much to make a decision for them as to how to face the present peacetime draft; neither should we fail them by *withholding* any of these pertinent facts or by a half-hearted concern in helping them think through the various positions. The radio, movie, and press scream military propaganda every day. It is not easy for our young boys to take a stand against the pressure of public opinion, especially if their position has an appearance of ease in dodging duty.

The way Mennonite youth has been volunteering for service projects shows that many of our young people are eager to *do* their duty, not to escape duty. If any young people are ready to heed the call of a service which is worth living and dying for, it should be those from Christian homes. Therefore, I can see no reason for withholding any facts and for failing to challenge our young people with the courageous stand which a significant group of Americans are taking today.

The new "Peacemakers" movement numbering approximately four hundred religious leaders, including such prominent ministers as Allen Knight Chalmers, Henry Hitt Crane, Bernard Clausen, and Frederick K. Stamm refuse to go along with the militarization of this country. Specifically, they have pledged support to the young men who are planning to refuse to register for the draft. Milton Mayer says that these ministers have decided " . . . that their Christ . . . . did not tell them to render unto Caesar the human lives that are God's. And so, obeying God rather than man, they have stopped talking about the cross and started carrying it." At this hour when the main current in the world affairs seems to be rushing us headlong toward catastrophe, such a courageous countermovement should be a real challenge to Mennonites, who have carried the torch through centuries of persecution.

The possibility exists, however, that some Mennonites have become so well wrapped in the garb of good custom and tradition that they cannot feel the impact of this challenge. Mennonites have historically separated themselves from the rest of the world. In the past this habit of quietly escaping military coercion has been a prudent policy because it is usually foolish to butt one's head against a stone wall when there is a gate around the corner. Although Mennonites have been escapists in one sense, we have not escaped our responsibility in feeding and clothing the world. Mennonite relief and migration projects have been and still are stupendous and are almost beyond the comprehension of those who live in a "dog-eat-dog" society. Let me state emphatically that we should let nothing interfere with the continuance of this great relief program.

Yet, is charity alone enough? Charity alone may have little more effect than that of a salve of the cancerous tissue of our society. If we try the escapist policy in this hour of crisis, the world can justly accuse us of refusing to dirty our hands in the great labor of removing militarism. Any spirit of self-righteous smugness can be fatal. Truly, "Whosoever will save his life shall lose it, and whoever will lose his life for my sake shall find it." I believe these words are especially true today.

The Peacemakers program seems radical to the Mennonite mind. Peacemakers are convinced that a surgical operation must be performed and that we are required as instruments in God's hands. When our baby was twenty-six days old, he was gasping for breath as the result of a congenital diaphragmatic hernia. We were told that no surgeon this side of the Mississippi had ever performed the type of operation re-

THE ATOMIC AGE

Dan West

Naval Aviation Training Creed From the New Testament

- To train young men to fight with minimum danger to themselves, and maximum deadliness to the enemy.

- To direct their might energies and enthusiasms into channels of clear and quick thinking, nerve-steady fitness, effortless accuracy, and the determination to return from every mission.

- To Conserve men, money and operational equipment by employing only the best and surest methods of training, devised especially for today's great airborne implements of war—the most powerful, most complex, most destructive implements ever created . . . .

- To inspire and guide these young men toward the ultimate of objectives: a well-earned "well-done."

- To imbue them with full knowledge of the affection with which they are held by their navy and their country.

- To harden their bodies and their fighting spirit, but never their hearts.

- "Love your enemies . . . ."

- "Whosoever would save his life shall lose it."

- "The Son of man came . . . to minister . . . and to give his life a ransom for many."

- "Thy will be done on earth . . ."

- "And (he) made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

- "Suffer hardship with me as a good soldier in Christ Jesus."

—Reprinted from the *Gospel Messenger*, August 3, 1946

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quired. Our surgeon was frank in telling us that the chances for our baby to live through such a radical operation were slight. The experienced child-specialist who had diagnosed our little Joe's trouble had seen only one other case of that kind, but no operation had been performed because the parents did not give consent to what seemed to them deliberate murder. They chose a "natural" death for their baby. Not for one instant did we hesitate to plead with the surgeon to operate, because we could see clearly that an operation was our only hope. We were thankful that we were given the courage and our surgeon was given the skill which was required, so that God had a chance to perform a miracle on our baby. To me it is just as clear that a revolutionary Christianity, such as that which Jesus brought into the world, is the hope in our present crisis.

Jesus, a Spiritual Revolutionist

Jesus dealt with evil directly. Without bitterness or convention he broke one sacred Jewish law after another. He made no attempt to negotiate with those in authority so as to win favor or to escape suffering at the hands of the authority. Men called Jesus a mad man and a winebibber. He was the revolutionist of his day. He seems not to have used weak pleadings or subtle diplomacy when he removed the money changers from the temple. The power of his spirit dealt simply, but courageously and effectively, with the entrenched evil practices of his day.

> "Woe unto you Scribes and Pharisees, for you devour widow's houses and for a pretence make long prayers.
>
> "Woe unto you Scribes and Pharisees, for you compass land and sea to make one convert, and when he is made you make him twofold more the child of hell than yourselves.
>
> "Woe unto you Scribes and Pharisees, for you are like whited sepulchres, which indeed appear beautiful outwardly but are within full of dead men's bones, and of all uncleanness."

Probably Jesus could have escaped the cross by being a little less radical, probably by staying away from Jerusalem at the hour of tension. Jesus was the reformer, the prophet, the saint who was considered more dangerous to the prevailing customs and institutions than was Barrabas, a criminal. In contrast to the easy-going, enlightened self-interest of the high priests, the road of courageous, even dangerous, living was the one which Jesus trod. In Jesus before Pilate there was the resigned patience which avoids the folly of retaliation, but his spirit was firm, even powerful, in the face of injustice. Tis spiritual courage bore witness to truth. No outer defeat can break that kind of inner integrity. The hands were tied but the spirit was still free. Walter Marshall Horton has commented:

> I confess that as I think upon the life of the supreme Lover and supreme Sufferer, "who for the joy that was set before him endured the cross, despising the shame," I am never for one moment tempted to pity him for the faith in God that led him to his death. Rather am I disturbed with an uneasy sense that we sophisticated modern folks, with our pitiful timidity and our persistent self-seeking, are living in darkness and misery when we might follow him through suffering into light and joy.

The power of Jesus, spiritual personality as he hung on the cross has come down through the ages and is now our great inspiration in facing our accursers in this hour when His Spirit is on trial before the world.

Non-Cooperation, Effective

To the shame of Western white Christians it has taken a Gandhi to demonstrate to the world the power of Jesus' Spirit in a difficult political situation. The western world has used strikes and boycotts in industrial situations, but these have usually lacked the spiritual dis-

(Turn to page 9.)

A Missionary Vision

By H. D. Burkholder

"WHERE there is no vision the people perish." According to the prophet Isaiah (6:1-9) the basic requirements of a missionary vision are: (1) A vision of God; (2) a vision of oneself; and, (3) a vision of others.

A Vission of God is necessary before one is able to see his own need as well as the need of others. Isaiah's vision of God followed the death of King Uzziah. It is impossible for one to see the King of Kings clearly until he has dethroned and buried other "kings" of life.

A vision of God will also reveal God's holiness, and will produce a sense of personal unholiness. In other words, a vision of God issues in a **vision of oneself.** The cry of the seraphims, "Holy, holy, holy is the Lord of hosts," brought forth the response, "Woe is me! for I am undone; because I am a man of unclean lips." The man who sees himself reflected in the mirror of God's holiness will be quick to confess his sin. The servant of the Lord must be cleansed and yielded instrument if he is to be used effectively.

A true missionary presupposes a vision of God and a vision of oneself. No one is qualified to witness for Christ until he sees God through Jesus Christ ("salvation") and sees himself in the light of God's holiness ("sanctification").

A missionary vision must also include **a vision of others.** After Isaiah had seen the Lord as well as himself, he said, "I dwell in the midst of a people with unclean lips." This admission issued in the Lord's commission, "Go, and tell this people." God had always seen the need of "this people" but was without a qualified servant. Unclean hands and unclean hearts must be cleansed through the blood of Christ before they can be entrusted with the gospel of Christ.

Are you qualified to obey His commission? Have you seen the Lord? Have you become burdened for you seen yourself in the light of His holiness? Have you become burdened for souls at home and abroad? If you have, then accept the challenge of Christ's commission, and look on the fields for they are NOW ready for harvest.

Thank God for the young people of our Conference who are responding to the call of Christ for service. Thank God for the farmers, teachers and factory workers who are obeying the call to give and to pray. Our mission board has appealed for recruits and for funds The recruits are responding. but what about the funds? Let it never be said that the Mennonite Church was unable to send forth her willing workers. Let us respond to the recent appeal of the Executive Secretary without delay: "the night cometh when no man can work." Let us "pray without ceasing," for "the effectual fervent prayer of righteousness man availeth much."

H. D. Burkholder is one of our contributing editors and the pastor of the Immanuel Mennonite Church at Los Angeles, California, a church which historically has had a strong missionary interest. He has been working on his Master's Degree while preparing this article.

Study to Show Thyself Approved

By Grace Noll Crowell

"Study to show thyself approved" to One
Who marks our daily living; study well,
That through our toil his dear will may be done
On earth as it is in heaven. Rise and tell
Each willing worker in his cause that he
Has sent his word abroad, that he has named
His workers and he pleads that we may be
Laborers that need not be ashamed.

Proud, indeed, we should be when we do
His instant bidding; proud each time we bring
The good fruits of our toil the summer through;
The sheaves we garner as our offering.
And proud will God himself be if we heed
His earnest word to labor long and late
In earth's wide fields and vineyards when the need
Of workers is so desperate and so great!
"Study to show thyself approved," and God
Will labor with you on the old earth's sod.

JOHN H. OBERHOLTZER

An early leader and founder of the General Conference John H. Oberholtzer was a pioneer in the publication work of our Conference. He maintained his own little print shop in which, as early as 1854, he prepared a little booklet containing sixteen songs for children.

Now, the Board of Publication, many years later, continuing the work which he began, is again considering the printing of a song book for children, in English. At the Berne Conference sessions in 1947, the Conference adopted as a part of its budget the project of putting out a songbook for children similar to the German song book which is proving so popular among the young folks in Canada, but which is printed in the German language.

Whether the children are in Paraguay, or whether the children are in Canada or in the United States, they love those beautiful songs of Christian faith which become the treasures stored in the storehouse of memory in the years to come.

The Best Place to Work for Christ

By Paul N. Roth

IN THE story of the maniac of Gadara we find the purpose of Christ's healing touch. Christ went through a storm to help one man, suggesting that human needs and not personal comfort is the determining factor in Christian evangelism. The healing of the maniac is suggestive to us.

First, who shall work for Christ? The maniac wore no clothes, lived in the tombs, and was kept bound with chains and fetters. Here is a scriptural picture of the spiritual condition of all men outside of Christ. The essential nature of sin is man's claim to his right to himself. Jesus says, "Give up your right to yourself to me and come follow me." The maniac's mental, physical, and spiritual state was the logical outcome of a life devoted to selfish pursuits. Sinners do not always descend into the depths of sin. They may be moral and often are self-righteous. This kind of sinner said of himself, "I count all loss and refuse that I might have the righteousness of God which is through faith in Christ and depends on faith." The ministry of reconciliation has been committed to cleansed sinners. Every born-again believer is to be a witness unto Christ.

Second, what is the message? "Go home and tell them how great things God hath done for you." The disciples were told to go to all nations with the cross central in their teaching and living and showing it to be God's supreme revelation of His love and concern of His erring children. They were to be living witnesses of the transforming Grace of God in changed lives.

Third, Where shall I work for Christ? "Go home and tell" reminded the maniac that before he could be an effective witness in regions beyond, his former neighbors and friends must be given an opportunity to witness the transformation wrought in his life by Christ. His reputation was not good in his home community. People observing his changed character would ask questions concerning the change. He would then have the opportunity to witness to what God had done for him through His Son.

In these days of vugarity, lust, and Hollywood conceptions of home and marriage, we have the opportunity of witnessing to the power of Christ in a homelife which manifests the Spirit of Christ. The Scriptures teach that love, respect, submission, and consideration for each other's need characterize the relationships of the Christian husband and wife. Fathers are told not to provoke their children to wrath and children are admonished to honor their parents.

In our church life we should follow peace and see to it that no root of bitterness springs up and causes trouble. As we imitate God and walk in love, we find that every difficulty in the field of human relations in our church life finds a harmonious solution. If the Christian Gospel does not bring such harmony into our church life, we cannot expect a response from our unsaved neighbors. In Colossians 3, the Christians are warned against three sins: sins of the flesh, sins of the disposition, and social sins. To be effective witnesses we must be as free of the latter two as of the first.

Paul tells in I Thess. 4:11, 12 that as Christians we should aspire to live quietly, mind our own affairs so that we may command the respect of outsiders, and be dependent on no one. The legality of certain courses of action is not the most important question Christians should ask. Rather it is the question: "Will my actions in community relations and business life meet the tests of Christian morality and the social implications of the Gospel?" Many Christians could well make improvement in these areas of life and thus become effective witnesses of Christ. Beginning at Jerusalem may we be His witnesses also in Judea, Samaria, and to the uttermost parts of our earth—**witnesses unto Him** in every situation, in every area of our total life, home and abroad.

How and When?

You asked me how I gave my heart to
Christ,
I do not know;
There came a yearning for Him in my
soul
So long ago:
I found earth's flowers would fade and
die,
I wept for something that would satisfy
and then, and then, somehow I seemed
to dare
To lift my broken heart to God in
prayer.
I do not know,
I cannot tell you how;
I only know He is my Savior now.

You ask me when I gave my heart to
Christ,
I cannot tell;
The day, or just the hour, I do not now
remember well.
It must have been when I was all alone
The light of His forgiving Spirit shone
Into my heart, now crowded o'er with
sin.
I think, I think 'twas then I let Him in.
I do not know,
I cannot tell you when;
I only know He is so dear since then.

Anon.

Paul N. Roth, the author of this article, is pastor of the Calvary Mennonite Church, Barlow, Oregon. His address is Route 2, Box 25, Canby, Oregon. He heads a small, but very active, group which has a lot of vitality and interest in General Conference affairs, whatever they may be.

WHEN WERE OUR GREAT HYMNS WRITTEN?

You ask, "When were our great hymns written?"

We don't know, not the exact time. We were surprised, during the process of editing the materials for the new HANDBOOK TO THE MENNONITE HYMNARY which is to appear soon, that they were written at "various and sundry times." For example, they were written:

"Before embarking on shipboard for the last earthly voyage"
"While lying sick, in mind and body, on the deck of a sailing vessel"
"While walking through the strand of London"
"By the sea, on the island of Arran"
"At the age of ten,"
"At the age of fifteen"
"At the age of seventeen"
"At the age of twenty"
"In times of sorrow"
"In the kitchen"
"Only three years after his conversion"
"At a child's funeral"
"On a barn floor where a mule was at work on a horsepower"
"While his wife was preparing the dinner"
"At the death of a friend"
"Before daybreak"
"During a period of revolution and the Reign of Terror"
"In imprisonment" (During the French Revolution)
"On the veranda in the deepening twilight"

The above suggests that one never knows when the Spirit of God is going to inspire someone to write a hymn. Perhaps He will inspire you, if you are listening! Great thoughts, or great music, may come to you at any time. As one who knows music has told us, "You have to catch them when they come to you, because they may never come again."

Relief Workers returning and departing

Paul and Ellen Peachy and Robert and Rachael Fisher returned Poland on August 4 . . . . Irvin and Ava Horst returned Holland August 10. Virgil and Helen Good Brenneman to return Germany on August 13.

Orvin Kauffman, of Middlebury, Indiana, left August 5 for Puerto Rico.
Released via Mennonite Central Committee
Akron, Pennsylvania
August 6, 1948

THOSE WHO HAVE DIED

Peter Ratzlaff, Avon, South Dakota, former, member of Friendensberg Mennonite Church, born January 9, 1884, and died August 9, 1948. Henry S. Moyer, Pennsburg, Pennsylvania, member of Hereford Mennonite Church, died August 10, 1948, at the age of 71. H. H. Hinz, Cordell, Oklahoma, member of the Herold Church, died on July 15, 1948, at the age of 75.

Calendar of Coming Events

Sept. 1-10, Opening of our Conference Schools.

September 25, Eastern District Conference Sunday School Con-Convention, at Eden Mennonite Church, Schwenksville, Pa. Afternoon session, 2:30: Conferences for Beginners and Primary, Junior, Young People, Adults, and Sunday School administration. Evening session, 7:30: Dr. Harry Jaeger, Executive Vice President, Sunday School Times, special message.

Oct. 10, Missions Sunday.

Western District Conference, October 13 and 14, at Bethel College, North Newton, Kansas. Minister's Conference on Friday, October 15.

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

—Grace Mennonite Church, Enid, Oklahoma: Our church is happy and thankful to again have a minister. Reverend Unruh and family recently moved into the renovated parsonage. Our annual Sunday school program and picnic was held in the latter part of August at Springs Park. At a recent evening service Levi Koehn brought us an inspiring message. Rev. Sam Goering, of North Newton, and Rev. Phil A. Wedel, of Goessel, who were on their way to the Indian Missions at Weatherford and Clinton, were with us at this meeting.

—Rev. H. Albert Claassen and family have moved from 140 Victor Avenue, Toronto, Ontario, Canada, to 1508 Elk Street, Beatrice, Nebraska. All mail for the Toronto United Mennonite Mission should now be sent to Rev. Frank P. Dyck, who took over Rev. Claassen's place on September 1st.

—Grace Church, Pandora, Ohio: Miss Mary Elizabeth Amstutz, who spent two years in India under the auspices of the MCC, returned home recently. Pulpit visitors the past few Sundays have been Rev. Vernon Sprunger, Dr. and Mrs. Merle Schwartz, representing the work in the African Congo, and Dr. Walter Schultz. The church has been redecorated. Twenty-one Good Will Christmas Bundles have been packed by our Sunday school and sent to Akron.—Susan Basinger, Corr.

—Bethel Mennonite Church, Fortuna, Missouri: Due to the lateness of the threshing season, our young people's retreat was cancelled, but in place of it a Youth Bible Conference was held in our church. "Truth for Youth" was the theme of the Conference, with Rev. Frank Fotoplos, of Milwaukee, as the guest speaker. August 20 we enjoyed a program given by the boy's quartet of the Oklahoma Bible Academy. Rev. Alvin Regier, superintendent of the school, also showed some slides of the school and told about the work they are doing in the field of Christian education and missions. —Corr.

The General Conference of the Mennonite Church of North America has a membership of 44,014. There are 576 ministers, 159 of which have no regular charge, an average of about 1 minister for every 75 members, figuring only those who have a regular church there are about 1 minister for every 105 members. The Conference is supporting 66 missionaries on the foriegn field and on furlough, 18 missionaries among the American Indians, and 7 in South America.

HOW WE MAY WIN OTHERS TO CHRIST

By J. W. Bergen, Goltry, Oklahoma, "Winning Souls for Christ."

1. We must have a personal, experimental knowledge of Jesus Christ as Saviour. We must have experienced the forgiveness of sin ourselves. We must have found a way of of sin if we are to show other The Way.

2. We must love Him with all our heart. We must be greatly in love with Christ that we do not try to live unto ourselves, but rather for Him and others.

3. The way of winning is the way of prayer. It is not eloquency of speech and fine culture that will lead souls to Christ, nor is it the letter of the word. It is the power that God gives to us as we commit the case into His hand.

4. To win others we must wait upon the guidance of the Holy Spirit. The very secrets of the hearts of man are unfolded by the Holy Spirit.

5. To witness we must know God's word. The Holy Spirit takes the Word and makes it a life-giving reality. It is the Spirit that "maketh alive."

6. To be a winning witness we must be surrendered. We cannot be winsome as long as we live for ourselves.

7. A love for the lost is necessary if we are to be winsome. It is one thing to love to preach, but it is another thing to love the sinners. All tongues, knowledge, gifts, faith, and sacrifice will be "as sounding brass and tinkling cymbal" and of no profit if there is no love. What we need in our church today when the world is in confusion is to have more love for God, more love one for another, and more love for the sinner. Jesus said. "By this shall all men know that ye are my disciples if ye love one another."

OUR GENERAL CONFERENCE BUDGET OF $950,000
AS SEEN ON JULY 37, 1948

With almost 60 per cent of 1948 passed, about $325,000, or 34 per cent, of our budget has been raised. The percentages of the individual budgets are as follows:

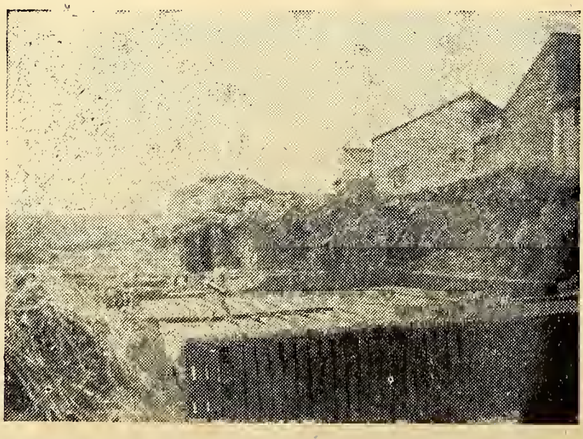
Boards	Per cents
Mutual Aid Board	69%
Doctrine and Conduct	57%
Mennonite Seminary	56%
Home Missions	42%
Foreign Missions	38%
Board of Education	33%
Emergency Relief	28%
General Conference Treasury	26%
Peace Committee	24%
Young People's Union	19%
Board of Publication	17%

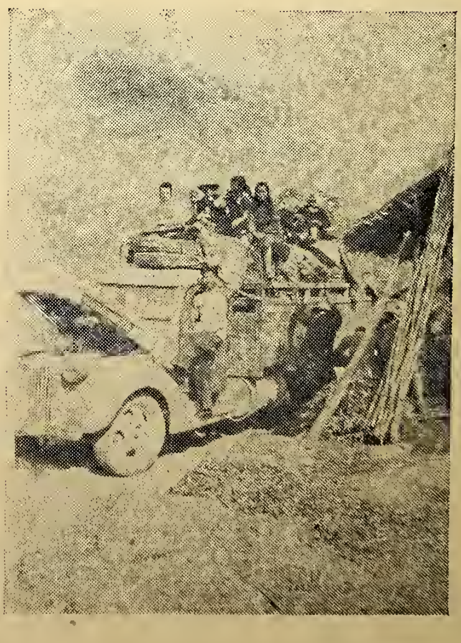
"Let everyone of you lay by him in store, as

FOREIGN MISSIONS

"Goings On" -- in China

(Reported by Aganetha Fast)





ABOVE: Pentalcost Bible School yard. We lived in this yard for two months while at Paoki-Shensi. Dirt bricks are piled up for drying. Brick kiln can be seen in the rear.

RIGHT: Our vehicle and seat over the mountains Paoki-Shensi. Folks had scattered so you do not see all the forty-three folks on the truck. Then also, one layer of baggage was taken off already at the taking of the picture. We sat two feet higher for over half of the trip.

Our
Colleges
and
Seminary

MENNONITE BIBLICAL SEMINARY NEWS

This is a month of travel and vacations for members of the Mennonite Seminary family. Rev. John T. Neufeld and family are spending several weeks in Kansas with relatives; the Mennonite World Conference in Newton was included in their trip. Miss Frieda Claassen, office secretary, is visiting at the home of her parents in Beatrice, Nebr. Mr. and Mrs. Orlando Waltner and sons, Bobbie and Buddy, left Friday for Mountain Lake, Minnesota and Marion, South Dakota, to visit at the home of their parents before the beginning of the fall school term. The Don Smucker family will vacation the last week of August at Little Eden Camp in Onekama, Mich. Mrs. Marvin Dirks and children, Carole, Anna, and Stanley are spending a week at the home of Mr. and Mrs. Lloyd Pannabecker in Peoria, Illinois. The oldest son, Marvin, Jr., is visiting his grandparents in Halstead, Kansas.

The large, green, Seminary lawn has been a real retreat for children of the neighborhood this summer. Located as it is in the midst of tall and crowded city apartments where children play on the sidewalks or in narrow cement courts, the green grass and tall shade trees of the Seminary property are a refuge of beauty and out-of-door joy. This week the children shouted with delight when a strong wooden slide was erected on the lawn. It came as a gift from the Junior Intermediate Department of the Women's Missionary Association of the General Conference of Mennonites. On the morning of its arrival, fifteen children were counted standing in line waiting their turn for a slide.

A neighborhood family, Mr. and Mrs. Ching Pong Pei, whose little sons enjoy the use of the lawn, expressed their appreciation this week by giving a contribution toward equipment for the yard.

The Seminary Women's organization met for the third time Tuesday evening in the large living room at the Seminary Home, at 4614 Woodlawn. Mrs. Irvin Richert read religious poetry during the devotional period, and Mrs. Orlando Waltner related in a interesting fashion the everyday experiences of a missionary's wife and family in India. The organization plans to continue with monthly meetings during the winter school term.

Visitors at the Seminary during the past week were: Albert Roland, of Turin, Italy a student last year at Bethel College who plans to continue another year of study in this country at Kansas University; and Paul D. Hertzler of Goshen, Indiana. He will sail in September for Beirut to teach in the American Community School.

The foreign delegation to the Mennonite World Conference accompanied by Mr. and Mrs. Orie Miller were guests for lunch at the Seminary Thursday en route from the Conference meeting in Newton. President S. F. Pannabecker traveled from Newton to Chicago with them.

The newest member of the Seminary family is infant John Pannabecker who arrived August 12 at Mercy Hospital in Chicago. His parents are Mr. and Mrs. Richard Pannabecker.

Mrs. David Habegger has recently been employed as assistant bookkeeper at the University of Chicago Press.

BETHEL COLLEGE

Dr. J. E. Hartzler Goes to Bethel

The President's Office announces the appointment of Dr. J. E. Hartzler, of Goshen, Indiana, as visiting professor of Bible at Bethel College for the fall quarter. Dr. Hartzler will also give the message at the opening ceremony on Sunday, September 5.

Dr. Hartzler, who is widely known throughout the middle west through his books and his lectures, holds the A. B. degree from Goshen College, the B. D. from Union Theological Seminary, a masters degree from University of Chicago, a law degree from Hamilton College, and the Ph. D. from Hartford Theological Seminary.

Dr. Hartzler has served in the capacity of president of both Goshen and Bethel Colleges, as well as that of Witmarsum Theological Seminary. He has also served on the faculties of the American University at Beirut, Palestine, and the Near East School of Theology, of the same address.

Since 1936, he has taught philosophy and religion at Hartford Theological Seminary.

School Opening Activities Announced

"The problems and the task of Christian Education" will be the subject of the address of Dr. J. E. Hartzler, of Goshen, Indiana, at the formal opening exercises of the new college year at Bethel in Memorial Hall, Sunday evening at 8:00, September 5.

Though classes do not start until Monday, September 6, campus activities began Wednesday, September 1, with a freshman assembly at 8:30 in the morning, followed by placement tests and physical examinations the rest of the week, with enrollment on Friday. Juniors and seniors will register on Thursday, while sophomores will enroll on Saturday.

Fellowship hours in the evening, in charge of the public relations department and the director of physical education, and late-in-the-afternoon teas, sponsored by the Women's Association of Bethel College, will give new students that "home away from home" feeling that they may already be in need of.

A reception Friday evening, sponsored by the Student Christian Association, will be in the Student Union Room and the annual Fall Mixer, on Saturday night, sponsored by the Student Council, are intended to help get the students acquainted before they start their year's academic work.

Faculty Retreat Held

A consecration service, directed by President Kaufman intended to prepare the faculty members for the new and added tasks of the year ahead was the climax for the Faculty Retreat, an annual event marking the beginning of the school year at Bethel. This retreat was held at the Salvation Army Camp near Wichita, Saturday, August 28. Earlier Dr. J. H. Langenwalter had given messages entitled "Preparing to Teach" and "The Church of Christ in a time like This." The day's program also included introduction of new faculty and staff members by President Kaufman, general singing, a discussion of the work and problems lying ahead, and a lunch on the camping grounds at noon.

North Newton, Kansas.—Application are still being accepted by Bethel College for Junior-Senior Mennonite Scholarships amounting to $25 per quarter for each of the last six quarters of the college years, by upper-level Mennonite students. A total of $150 will be awarded to those that qualify for the scholarship.

Students wishing to receive this financial aid must complete the entire four-year curriculum for a degree by uninterrupted attendance at a Mennonite college, the last two years of which must be at Bethel. They must also maintain an average grade of B for the four years and maintain a consistent record as an active member in good standing of his home Mennonite congregation and by supporting the ideals and standards of the school.

North Newton, Kans.—August 14—Pres. Ed. G. Kaufman, of the Bethel College, announced today that Prof. H. A. Fast, B.D., Ph.D., chairman of the division of Bible and Christian education at Bethel College, has been appointed acting dean of the college. He is to fill the vacancy left by the death of Dean P. S. Goertz on August 4.

A graduate of Bethel College, Dr. Fast continued his education at Witmarsum Theological Seminary, Garrett Biblical Institute, and Hartford Theological Seminary. He has taught in high schools in Minnesota and Kansas, and the Witmarsum Theological Seminary. After serving as field secretary of the General Conference of Mennonites in America from 1936-1940, he became general director, Civilian Public Service Camps, joining the Bethel College faculty in 1943.

Twice during the past few years has Dr. Fast been a relief commissioner for the Mennonite Central Committee of which he is the vice-chairman: in 1945, to South America, and in 1947 to Europe.

-- Peace Rally --

The Eastern District Conference is planning a Peace Rally to be held in Souderton on Wednesday evening, September 8, at 8:00 p. m. The speakers will be Andrew Shelly, who will speak on "What will you do about the draft?" and Paul Goering, who will discuss with us the technical aspects of the draft. All draft-age young men, with their pastors and with their local peace committees, together with all others whose concern this matter is, are urged to attend this Rally.

not "peace lovers

not "peace-hopers"

not "peace-talkers"

but

Peacemakers

AUGUSTA SCHMIDT SENDS APPRECIATION

June 28, 1948.—I have received many good letters, Christmas greetings, and birthday greetings that I have not answered or acknowledged. I thought I would get to do a lot of letter writing and catch up with my correspondence sometime. However, I see I have to send this little note to serve as first-aid at least and thank you each and all heartily for the much appreciated messages.

School has started again and our yard and schools and church are filled with children and older students. It is cool and sultry by turns since we have rainy season now. Nature is at her best—it looks like the Garden of Eden here, not a dry blade of grass anywhere. All the dust is gone, flowers appear again, and farmers plant grain and vegetables in hope of reaping.

We live in a new India. There are many changes, some are good, others are not good. But efforts are made to correct undesirable conditions. We pray that the Christians may be lights and salt that can be used to help the country in this difficult transition period. Never before have our Christians been so anxious for education. May they have visions of selfless service too in larger number and in a greater measure. Thank you for financial and prayer support. —Janjgir, C. P., India.

Christians Are Challenged . . . from p. 2

ciplines and the deeply spiritual quality of Ganhi's performances. Another example of the effectiveness of non-violent civil disobedience as a method in political reform can be found in Australian history after the passage of the Defense bill in December, 1909.

> The Act (conscription for military service) was so unpopular that in two and a half years . . . . there were no less than 27,749 prosecuttions, involving fines in most cases, but also 5,732 imprisonments of boys . . . By June 30, 1914, there were approximately one prosecution for every four and one-half boys at drill.

As a result of this non-violent civil disobedience "members of Parliment began to question and then to oppose universal military training." A bill calling for a referendum was finally passed, and the referendum defeated conscription in Austrialia in 1916.

Non-Cooperation, Expedient

Mennonite history too furnishes much evidence that when conscience was threatened, Mennonites have not hestitated to break civil law and to accept persecution. In the critical situation in which we find ourselves today, when all civilization is at stake, is there any reason, except that of self-protection, of not making our protest at the first point where we run up against the war system? Our military government is very anxious to make everyone think there is no opposition to the draft. The government learned during the first world war that one pacifist can break the morale of a military group; therefore, they want to keep pacifists, especially large groups such as the Mennonites, as isolated and as ineffective as possible. General Hershey remarked to Milton Mayer in 1941:

> I know about you conchies . . . My mother was a Mennonite. As long as I have anything to say about it, every conchie will be rejected for flat feet. There is no way that any government can contend with conscientious objection. There never will be. Our only hope is to pretend it isn't there.

The government is actually very anxious to give deferment to Mennonite youth. As in the last war, the decision as to whether a young man is classified as a conscientious objector is left in the hands of the local draft board. It is very certain that many conscientious objectors who do not have the backing of the historical peace churches will be persecuted under the present draft law, which does have a discriminatory clause favoring those from peace churches. Can we conscientiously take a place of relative freedom and safety when other pacifists are forced into prison? I know that I could not accept such preferment without a feeling of defeat even though I would offer myself for a year or two of Christian service. It seems to me this voluntary service should always be performed more as a conviction than as a substitute for military service. Should we not, young and old, volunteer for service in a disciplined peace army which will be ready for every emergency? When people care enough and are ready to sacrifice for peace as much as our soldiers have sacrificed to the war system, then I believe peace is inevitable.

If the hour of the extinction of our civilization does come, and we have not done all that was within our power to stem the tide of militarism, will we not be responsible before God for a share in that catastrophe? Before we reject the challenge of a revolutionary Christianity in this hour, before we fail to give support to those who exemplify Jesus in their devotion, commitment, and spiritual power, we should make sure that we like Peter are not merely afraid of being unpopular, or, worse yet, like Judas in that we would sell out for a few pieces of silver. The revolution which can precede a genuine spiritual regeneration is working. Indecision and inaction in this hour are impossible. Although we need to move carefully, thoughtfully, prayerfully, we must move. Let us not be caught slumbering in this hour of agony. Let's not let one young hero who carries the cross of Christ into this suffering world say to us as Jesus said to the three disciples in the garden, "Could ye not watch with me one hour?"

Mrs. Selma Platt, minister's wife, social worker, teacher in both high school and colleges, including Doane College, Crete, Nebraska, Washburn College, Topeka, Kansas, and Freeman College, Freeman, South Dakota, now homemaker and active worker for peace says, in this article, "Without bitterness or contention Jesus broke one sacred Jewish law after another." In this article she challenges what is probably the modal position of Mennonites on registration.

RELIEF NOTES

Help for Tuberculosis Patients

Food distribution to T.B. patients continues in Vienna, Austria . . . . tuberculosis most prevalent disease on account of damaged homes, improper clothing, high prices, unemployment, food shortage . . . . disruption of all institutions . . . . MCC been giving food packages for one year . . . . 900 persons with open tuberculosis and no income. . . . . and 2,600 packages to people with open cases. . . . . good Mennonites have definitely gained weight . . . . good Mennonite food . . . . only means of securing sufficient nourishment to recover . . . The MCC hopes assistance can be continued.

Supplement to Relief Work

The Summer unit at Ronneburg, Germany finds work "Challenging" . . . . need for spiritual fellowship between the German youth and young people from other countries great . . . . all hungry for something which they feel American young people can give them . . . . through work, devotions, and fellowship, real witness for Christ being given . . . . such service units provide channel for effectively supplementing relief testimony . . . workers desire prayer of people in homeland, that strong and clear testimony might be given.

AN INTERVIEW WITH BROTHER P. H. RICHERT

For over two and one-half years Brother P. H. Richert has been confined as a patient at the Bethesda Hospital, Goessel, Kansas. For many years he served as secretary of the Foreign Mission Board.

At the invitation of Brother H. B. Schmidt, pastor of the Tabor Mennonite Church, near Goessel, Kansas, it was recently my privilege on a Sunday morning to occupy the puplit of the congregation which was also served by Brother Richert during these many years.

During the Sunday school hour I spent an inspiring thirty minutes at Brother Richert's bedside. Receiving answers to four questions that I had prepared in preparation for this interview.

I had just greeted Brother Richert when he immediately asked two questions, "How is the mission treasury?" and "Do you suppose the harvest will help?"

"The treasury is low," I said, "but we certainly hope that the Lord will provide for our needs."

My questions to Brother Richert were the following:

"In view of the condition of our Foreign Mission treasury at the present time, would you suggest that our foreign mission work be made smaller?" His answer came quickly and decisively in three words, "*It should not.*"

My next question followed logically: "How will we be able to meet our budget of $330,000 for 1948?" Again he had a ready answer: "If each member would tithe ten per cent, then it would be possible."

I continued, "What is your great concern about General Conference missions?" After a period of quietness his answer came calmly, "I am praying for the leading of the Spirit, that the mission board may be led aright."

My interview closed with the question, "Have you a word to our constituency?" The answer: "With the bountiful harvest this year we should not decrease missions. I am happy that two new sisters are going to India." Brother Richert here referred to Miss Duerksen and Miss Kornelson.

Brother Richert continues an active ministry of intercession. At an earlier interview he greeted me with the words, "I have just been spending the morning in prayer for South America."

Mission friends will wish to continue remembering Brother Richert both before the Throne of Grace as well as with an occasional word of encouragement either in person or with a letter or card.

Yours in the interest of missionary advance,
Walter H. Dyck, Executive Secretary

More Refugees Sail for Canada

Word just received that 250 Russian Mennonite refugees sailed Europe on August 10, for Canada . . . . vessel KOTA INTEN. . . . . refugee migration staff continues work preparing refugees migration to new homeland.

DAILY VACATION BIBLE SCHOOL DIRECTORS

As many of you know, the Board of Education and the Board of Publication of the General Conference are jointly sponsoring the publication of the Daily Vacation Bible School materials to appear as follows:

In the spring of 1949: (For both pupil and teacher)
- Nursery
- Primary
- Grades I, II, III
- Grade V
- Grade VII
- Grades IX to XIII

In the spring of 1950 (for both pupil and teacher)
- Grades IV, VI, and VIII

In order to keep all of you informed as to the progress being made, and to give you instructions as to how these are to be ordered and how they will be distributed, it is very important that the Board of Publication at the Mennonite Publication Office have a mailing list of all people interested in Daily Vacation Bible School materials. Will you please take a post card and send it to us, saying, "interested in Daily Vacation Bible School materials"; and then give us the name and addresses of anyone you know who is interested in this line and would like to receive publicity.

Certainly, we want all those who were teachers or directors of Daily Vacation Bible Schools the summer of 1947 and anyone else who you think will become active in the Daily Vacation Bible School program next year. We are building a mailing list and we don't want to miss anyone.

—Mennonite Publication Office, 722 Main
Newton, Kansas

"BOSS" OR JUST "SECRETARY"?

If you are a boss, you can do as you please. That is a boss's privilege.

But, if you are a secretary—let us say a Sunday school secretary or a secretary of a church—then here is a suggestion to you:

Will you, always when corresponding with our General Conference Headquarters Office, specify the name of the Sunday school or the name of the church in whose behalf you are writing. Also, when doing any business for your Sunday school or your church with Sunday school dealers or supply houses, this is a good practice.

In connection, be sure also that you always give the name of the church in the same way. Do not, for example, in one letter call it Mennonite Sunday School of Greenwood and in the next letter call it the Greenwood Mennonite Sunday School and in a third letter call it Greenwood Sunday School and in a fourth, Greenwood Church.

"Behold, I have given you a name which is above every name." The right name of your church is above every other name for the office clerks who take care of the correspondence when we are trying to serve you "more perfectly."

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

The Challenges of Exemption

by Hugh Hostetler, North Newton, Kansas

Hugh Hostetler served during the war in the C.P.S. units of Grottoes, Virginia; Mulberry, Florida; and La Plata, Puerto Rico. He has had teaching and pastoral experience and is at present attending Union Theological Seminary, New York City.

One of the most frequently heard complaints during the tenure of Civilian Public Service was directed at the compulsion involved. Men sucked into the whirlpool of a wartime draft could hardly feel that they were "offering themselves" to the service of God and country when the only alternative presented was imprisonment.

On the surface it would appear as though the provisions in the new draft, in which C.O.'s are totally exempt, would be the answer to the older C.P.S.'ers prayers. A closer scrutiny of the total picture, however, reveals points of differences both background and content that are well worth examining.

For one thing, this is a peacetime draft with only one parallel before— the pre-World War II call. No amount of viperous name-calling on the part of the American press or of high Washington officials can convince the majority of American people that war is as imminent with Russia today as it was with the Axis back in 1940. As citizens in a country where democratic procedures still are pertinent to a surprising degree, we owe to all a peculiar responsibility to voice our protest against this peacetime usurpation of our individual liberties.

Again, the draft exemption was based not on the "good" record of C.P.S. but more principally on its "bad" record. It was a measure of expediency on the Congress to put aside the relatively few C.O.'s that would be called up, because by and large the previous experiments proved to be headaches rather than cures. It must be observed further that the "bad" or "troublesome" aspects of conscientious objection were furnished mostly by groups other than Mennonites. By and large we were content to go along with the government, including in many situations where real substractions from our already well-compromised position were threatened. As such, we cannot congratulate our own record as being contributive to the present exemptions. Rather, it was the strikes, slow-downs, walk-outs and refusals to register of others, notably among Friends and their affiliates, that led the Congressmen involved to take the action they did. (We realize, of course, another large, and possibly the most important, factor was the haste with which Congress disposed of the last few legislative acts before adjournment. Nevertheless, we feel the aspects mentioned above is also important, and particularly instructive for us Mennonites.)

A third point to consider is one closely related to the above two. During the war a fear psychosis was very prevelant among both the men most directly involved and their home communities, some feared the wrath of the community if they did not bear or support arms; others feared the wrath of God if they did! And between these two pressures our Mennonite "peace witness" oscillated like a tennis ball. With comparatively few exceptions, the new draft law will be carried out in a much calmer atmosphere. Communities will tend to overlook exemptions this time; and the watchful eye of God will be less apparent to us in a non-crisis situation. Work done under the types of pressures so strong during the war can scarcely evoke a love for service to either the church or the country. With these forces off, the natural reaction is assume that we are now scot-free to do as we please—provided no counter pressure from somewhere is exerted.

We must also view another facet. The demands of our faith have always been higher than our actions on any specific issue. If we have "left undone those things which we ought to have done, and have done those things we ought not to have done," that has simply been the meaure of our lack of faith and its propellent, love. We did not mean to be fearful in the presence of hosility; nor did we mean to be quite so seubseverient to a government bent on waging viciously a total war. Church men and women who supported both the war effort and C.P.S. (and sometimes both), felt deep within themselves that either cause was far from the "works" demanded by a truly Christian faith in love. And therein lies the seeds for more promising growth in the future.

What courses of action are open to Mennonites in the coming months under the impetus of the new draft exemptions?

1. **"We'll sit tight."** This will be the easiest, and the most profitable—financially. All sorts of excuses will be found: "Dad and Mother need me on the farm"; "I am just out high school and want to get started on my own"; "I can't get married on a service-to-church salary"; ad infinitum. A still more demoralizing attitude will be that of seeing in the exemption an escape clause from what should be normal acts of service to the Kingdom of God. "I don't have to give up anything, therefore why should I?" The Moravian Brethren of another century used to consider the "folks back home" as the suppliers of

the physical needs of the tremendous numbers of missionaries sent out to the ends of the world. If that were the reason for staying home in the present situation, it would be commendable. But, barring that, it is unnecessary to point out that these attitudes will play directly into the hands of Mennonite critics who deeply suspicioned that our conscientious objection to World War II was based not so much on a real love for the enemy as it was a love for mammon. Nor will it edify the lives of those whose intentions rise no higher than self.

2. **Refusal to register.** The pro's and con's of this issue have been discussed amply elsewhere. Let it suffice here to say that in previous discussion on this subject among Mennonite circles the rather supercillious viewpoint that we are above most demands of our citizenship is prevalent, resulting in a tendency to disregard our obligation to "let our light shine" in the total community. The moral consequences or refusal to register have been seen principally as effective of our own interpretations of certain Pauline passages of Scripture related to Christian-State relationships, rather than in the light of a total Christian witness for peace. The issue pro or con is not clear. Those who feel inwardly compelled to refuse registration should not hesitate to do so; for who can truly say they are not thereby fulfilling a higher and more noble demand?

3. **Fight for repeal of the draft law.** No matter what course of action we may take, this is an imperative laid upon all. We should rejoice that a group of over a hundred leading clergymen and theologians the country over have declared their intentions to do just this. Through the offices of the National Council Against Conscription many non-Church groups also have united their efforts to remove this stumbling block to real Christian freedom. We as members of a peace church should lend all the aid possible to this work. This is election year, and Congressmen should be let known in no uncertain terms what aspects of their voting records we disapprove, and approve of.

4. **Set up a Church Service Program.** There is practically no precedent for this on the voluntary level among Mennonites. Even in times of crises in the past we have tended to choose self-isolation rather than the more Christian path of activity seeking service to the "world" (See our buying of substitutes in American Civil War; agreements with Czarists Russia, etc.). One of the better examples of what might be done is our relief work after this war; but, as pointed out before, this has been under crisis, and is not strictly analogous to what must be undertaken now (though granted, this work must also continue; for the crisis still exists in altered form).

More concrete instance may be found in the Voluntary Service Program set up by the Young People's Union and M.C.C. It would be wise to broaden its base, now fundamentally that of evangelism, to also include striking at some of the grave social issues confronting us. For example, our inter-racial experiments such as at Gulfport, Miss., have pretty well conformed to Southern traditions regarding segregation, rather than attempting new approaches to this all-important problem.

Whether we like it or not, our traditional isolation, long since abrogated in Europe, is also a thing of the past here in America. We can choose to run from the dilemna through migrations, or we can choose to put sinew and flesh on our skelton of faith through its exercise. In this shrinking world, we cannot continue to survive by running away from it; nor can we hope to justify our present position with works, if justification be our purpose. For sooner or later God in His justice will strike us down for our self-centeredness. Let us try the better way of leavening the whole loaf with a living message of Christian love in action.

—Written for the Christian Evangel

When the King of Denmark Forgave

The Rev. Henry Carter, Chairman of the Refugee Commission of the World Council of Churches, has a good story to tell. The officers of this Commission were received by the late King Christian X of Denmark. Mr. Carter writes:

"One of our four representatives was Propst Gruber (of Germany), who was liberated from Dachau concentration camp by the Allies and is now a member of the Berlin Town Council. As we awaited the moment of reception Propst Gruber asked me, as Chairman of the Commission, whether he might have opportunity to thank the King for the care which Denmark had given to nearly two hundred thousand war fugitives from the Baltic ports, who reached Copenhagen in 1945 while Denmark was still under Nazi occupation. King Christian, despite manifest physical weakness, graciously assented to the request which I ventured to make. What followed is surely significant at this hour. Porpst Gruber, speaking in German, said:

" 'I am deeply moved by having the honour of being received today by your Majesty. Being the first German allowed to appear before your Majesty after the collapse, it is my heartfelt duty to ask forgiveness, on behalf of my nation, for all that my nation has inflicted on the Danish nation, and of which I know I bear my share of guilt. This guilt is indeed so great that men alone cannot bear, and men alone cannot forgive it. It was with a heavy heart that I came to Denmark but also with a confident heart, knowing that I was allowed to come as a Christian to fellow-Christians. I also beg to give expression to the grateful feelings all of us have for all that has been done by the Danish Government and the Danish nation for the homeless people. We well appreciate the difficulties involved in this war. I may humbly ask you to accept, with these thanks, the assurance that the men who are now bearing responsibility in nation and Church in Germany, are firmly resolved to repair the sufferings brought into the world, and we request you to have confidence in these men who are of good will. We need, all of us, individuals as well as nations, forgiveness, and we should like to remain united with the men to whom we have done wrong, in praying: Forgive us our trespasses, as we forgive them that trespass against us.'

"King Christian, who answered in German, said, 'I believe you are sincere, and that it is from your heart and not only from your lips.' Then, turning to us, he said in English, 'Are there many more Germans like him?' I replied 'There are many leaders of the German Evangelical Church, your Majesty, who would say and mean the same.' The King, with a smile, said, 'Then I must tell my Foreign Minister that they can come and see me.' " J. H.Arnup

Service at Skillman -- an Evaluation

by **Roland Krause**

When one looks back and tries to evaluate an experience, he should compare his beginning aims and purposes with his accomplishments. When these accomplishments are compared with our Perfect Standard, we can but realize the small way in which we have arrived at His perfect will for us.

One of our purposes in Summer Voluntary Service is to gain a vision of the needs of some people who are unfortunate and handicapped, often through no fault of their own. Each one of us must take inventory of our own experiences on the ward and see if we have made an advance in our appreciation of the needs of a suffering world. Have we always ministered to those needs when the opportunity arose to do so?

We have been made aware of the problems of the mentally ill. Our own Village has presented its own specific aspects of these problems, but they are basically at one with those met by all the various hospital units. These problems include patient-attendant relationships, relations with other attendants, and attitudes of the administration and the staff.

Another purpose of our being in Summer Service is to grow in Jesus' "Way of Love." This love should not be demonstrated only to those of our own fellowship, but to those for whom and with whom we work and live. We should have learned, if we were not aware of it before hand, that the "Way of Love" is not to be used only in isolated occasions or circumstances, but that is a way of life, to be lived throughout the entire day.

Another aim we had in coming was to deepen our own spiritual experience. This again can only be measured by introspection. Each one of us knows best what advances we have made. Our group devotions have been a constant reminder of our deeper mission here in the Village. Certainly we should have learned to trust more completely in God's guidance, as we realized the shortcomings we had time and again on the ward.

A source of genuine inspiration is the fact that during these short summer weeks we have worked together as a team. I have been happy to work with a group of Christian young people of various denominations, presenting a solid front and showing a united effort to be witnesses to the Lord and His goodness. Expecially have I appreciated being part of a program that is drawing the entire Mennonite family closer together, not with a minimizing of differences, but with the emphasis on the common fundamentals of faith which are ours.

The contacts we have made with persons in various phases of the total program of the Church have indeed been valuable. If through these weeks we have not come to a new appreciation of the work of the Church in its entirety, we have not made the fullest use of the privileges of this summer.

The personal contacts of the various members of the unit with each other have been, I think, of lasting significance. I shall long remember the summer for the fine friendships which have been established and the widening of our field of personal friends.

Finally, in conclusion, I think we may say with Peter that "it is good for us to be here." May we, as did Peter in that day, have gained a new vision of Christ and His purposes for us by our summer.

Roland Krause is a member of the Summer Service Unit which served at Skillman Village, New Jersey. This institution cares for epileptic patients who have a mental deficiency as well. This is Roland's evaluation of his experiences.

News About Youth . . .

Youth Conferences are being held again in Germany. One of the first of such Conferences among German Mennonite youth was held at Hamburg, May 18-21 of this year. About 75 young people were in attendance. Others, held at Krefeld and Neustadt earlier were sponsored by the M.C.C. This one was organized and sponsored by Germans themselves. Such leaders as Rev. O. Schowalter of the Hamburg church, Rev. Christian Schnebele, head of a Bibelheim in South Germany, Miss Erna Fast and the late Dr. P. S. Goertz both M.C.C. workers. The central emphasis of the conference was the study of the Bible and a consideration of its application and significance to the present situation and time. This indicates again as has been indicated repeatedly before that the common ground of inspiration for the church is the Bible. It was one that common ground that the youth conference at Oslo, Norway found each other.

* * * *

Twelve college students have been sponsored this summer in a mission to Hawaii by the Southern Baptist Convention. Their mission consists of preaching and teaching and is planned as practical mission experience for the students as well as an aid to churches on the Island. A similar expedition has taken place on the An Andres Island off the coast of Colombia, South America. To this island four young men and a married couple went. A third group is in California working with Southern Baptist groups there. And three hundred other college students have been enlisted by the Baptist Mission Board of Atlanta, Ga. for summer mission work in the twenty-state area of the Southern Baptist Convention. These students work primarily among rural, frontier and foreign-speaking groups.

* * * *

The average American doesn't feel there is any relation between his religious beliefs and his conduct during business hours. That was the decision reached at a conference attended by 100 foreign and American students. The meeting was sponsored by the Metropolitan Student Christian Council and the Committee on Friendly Relations With Foreign Students.

A number of foreign students asserted that one of the "most disturbing" impressions they had received since their arrival here was the frequent contradiction between accepted moral principles and actual behavior. The students were agreed that America, while it was contributed to the material improvement of the world through relief aid, was not exercising "urgently needed" spiritual power. They said "one world" could be realized only through increased knowledge and understanding of "the other fellow's ways of living," and called on students to promote such understanding.

* * * *

A program of Summer Bible School work has been undertaken in Vermont the last two years by the Franconia Conference of the (Old) Mennonite church. This Eastern Pennsylvania conference has sent eight workers to Vermont in 1947 where they taught Bible School in abandoned churches or in cooperation with functioning churches. They worked at five different locations and have returned to this same work again this summer.

OUR CHILDREN

We will not fail them if we trust in God,
Relying on His strength for all we need
In guiding these young lives with humbleness,
Planting within their hearts the fruitful seed
Of honesty and courage, teaching them
To be devoted to the good and true.
If we ask help from God in earnest prayer,
We gain His power, we guard our children, too.

—Louise Darcy

"If It's No Trouble"

PEOPLE HAVE a maddening way of saying, "I'd be glad to have you do this or that for me, if it's no trouble." The sting is in the last four words. What kind of things are they which we can do for others without trouble?

If it is only the dropping of a letter into a mailbox, even that to an already overburdened person may prove to be like the last straw which broke the camel's back.

A minister was about to take a trip home to England. He had saved for it for years, had only a month for it all, and had to travel third class. A parishioner came to him and said ,"When you are in London won't you look up my brother, and tell him all about me and our family? I've written his address on this paper."

The minister promised. In London, on learning that the parishioner's brother lived far from even the metropolitan borders, he was tempted to give up the task as too expensive of time. The search would take the best part of a day. He had to choose between visiting one of his own kin—very dear to him—or keeping his promise. He kept his promise. It cost him the whole day and a half-pound note.

On his return he was able to bring news to his parishioner about her brother. She seemed gratified and said, "Well, that's fine, and I hope it was no trouble for you to do it."

The minister said, "On the contrary, it was a great deal of trouble. I promised to do it. I wanted to do it for you; I was glad to do it, but I had to sacrifice to do it."

The parishioner was highly offended. She mistook her minister's words as insulting. Instead, he was scotching a shallow phrase and telling the dispassionate truth.

No trouble! The phrase is a sign of how lightly we take so much that is done for us! Under the surface is lack of appreciation— ingratitude—no sense of what things cost.

Imagine some of the church at Rome saying to Paul: "It's fine to have heard the testimony of Christ from an apostle's lips. We hope you took no trouble." Perhaps Paul was often incensed at such shallowness. What wonder that he breaks out with, "For ye are bought with a price."

No trouble! How lightly we cast aside something that cost blood— our faith, the Gospel, the Church, and what the Church offers freely. Let's turn the saying around and make it: "With how much trouble all this was done for me." —The Living Church.

—Joint Reunion of CPS Units: A joint reunion of the members of the ex-CPS Units No. 69, Cleveland State Hospital, and No. 72, Hawthornden State Hospital, together with the members of the MCC Cleveland Summer Units of 1945 and 1946, is planned for Sunday, September 12, on the ground of the Hawthornden State Hospital, Macedonia, Ohio. Persons coming are asked to bring their own food and table service for the noon meal at 12:30.

—First Mennonite Church, Burns, Kansas: On August 22, our C. E. program included reports by the delegates to the C. E. Convention. The young people of our church have been invited for a one-day retreat by the Walton C. E., on September 5. —Corr.

Jottings

—Salem Church, Freeman, South Dakota: We are glad to welcome our pastor back after his vacation. During his absence, the pulpit was filled by guest ministers. The Sunday school has gathered sixty-seven Christmas bundles for overseas shipment. Mr. and Mrs. Gerhard Buhr have returned from service in Paraguay. We are glad to have these friends in our midst again and are looking forward to the report of their work and the pictures which they have.—Corr.

—Bergtal Church, Pawnee Rock, Kansas: Rev. and Mrs. Albert Jantzen were guest speakers on the evening of August 6. On August 8, Rev. John H. Epp, of Hutchinson, Kansas, brought the morning message. At a recent, all-day meeting of the mission workers, comforters were made and relief clothing packed.—Daisy Rudiger, Corr.

—Herold Church, Bessie, Oklahoma: The marriage of Lora Mae Horn, daughter of Mr. and Mrs. Henry Horn, to Robert A. Friesen, son of Rev. and Mrs. John R. Friesen, of Laird, Saskatchewan, took place in this church on Sunday evening, July 18. Rev. Paul Dahlenburg officiated at the ceremony.—Rev. Herman Horn, Corr.

—Butterfield Mennonite Church, Butterfield, Minn.: On August 1, we enjoyed a young people's rally, with Rev. E. W. Crockett, director of Christian Youth Center, of Sioux Falls, S. D., as the speaker for the day. A men's quartet brought out by Reverend Crockett, furnished music. Our Sunday school sent five Christmas bundles for relief.— Mrs. Ted Linscheid, Corr.

—Immanuel Church, Los Angeles, California: Speakers at our church during the past few weeks have been Rev. Don Smucker, of Chicago; Dr. Leendertz, of Holland; Rev. Henry Kliewer, of Oraibi, Arizona, who brought us an illustrated message concerning the work among the Hopi Indians. The Mennonite Seminary Quartet and Rev. Marvin Dirks were with us for an evening and presented a program. A recent wedding was that of Norma Schroeder, daughter of Mr. and Mrs. Dan Schroeder, to Norman Hayes.

—Bethel College Church, North Newton, Kansas: The church was privileged to have as guest ministers on August 8 and 14 two of the outstanding leaders of the Dutch Mennonite churches, Ds. W. F. Golterman and Ds. H. W. Meihuizen Ds. Meihuizen, speaking on the subject of prayer, said that to him the most important experience of the recent World Conference was the feeling that "we could pray together." —Richard Blosser, Corr.

—Alexanderwohl Church, Goessel, Kansas: On August 8, Rev. Harold S. Bender, of Goshen, Indiana, spoke to us on, "What is True Spirituality?" Rev. Sylvan Lehman, of Lima, Ohio, and Rev. Walter Goossen brought messages on August 15. The ordination service for Rev. and Mrs. Walter Goossen as construction workers and missionaries in American Indian fields was held on August 15 at 2:30 p. m. in this church. Rev. P. A. Wedel officiated, and Rev. D. J. Unruh, of Newton, delivered the sermon. Special music was rendered by the choir and a ladies quartet. Rev. and Mrs. Goossen expect to enter upon their work in the near future, beginning in Arizona.—Katie Wedel, Corr.

—Cachipay, Colombia: Miss Alice Bachert, a member of the Mennonite Church, Kitchener, Ontario, Canada, and a former member of the Latin American Mission, has joined our Colombian staff of missionaries, and is opening a new work in Anolaima, a near-by town. Miss Bachert is a veteran pioneer missionary and is a most welcome addition to our missionary family. The new work is already experiencing much hostile opposition and we ask for the prayers of mission friends.

—Rev. Elmer Basinger, former pastor of the First Mennonite Church at Summerfield, Illinois, will take up the pastorate at the Zion Mennonite Church, Donnellson, Iowa, around the middle of September. All correspondence for the Summerfield Church should be addressed to Mr. Orville Baer, Trenton, Illinois.

—Deep Run, Mennonite Church, Bedminister, Pa.: Rev. J. Herbert Fretz preached the sermon at the ordination service at West Swamp for Arthur and Helen Keiser, missionaries to South America. Our pastor and his wife spent several days recently visiting and speaking at the Washington, D. C., voluntary service unit. We have received letters from Brother Kemper, and M. deBoer, the lady minister of the Vlissingen, Holland, congregation, thanking us for the Baptismal bowl which was our love-token to them. The Women's Missionary Society observed family night at their August meeting.—Mae Gross, Corr.

—Hoffnungsau Church, Inman, Kansas: Our congregation has sent seventy Christmas bundles to the MCC. On August 8, Rev. Dirk Cattepoel, of Krefeld, Germany, was our guest speaker. The church building is progressing, but the rainy season has hampered the work very much.—Mrs. Wilbur Schmidt, Corr.

—Resuming its broadcasts for the third year the radio program, **"The Greatest Story Ever Told,"** will be heard again, beginning Sunday, September 12, at 6:30 p. m., EDT, over the American Broadcasting Company network, with the Biblical drama, "Of Such Is the Kingdom." The dramatic impact of these programs will be based on an important teaching of Christ, illustrated for the radio audience.

—Zion Mennonite Church, Souderton, Pa.: In September Rev. and Mrs. Samuel T. Moyer, who have been on furlough, expect to sail for India from New York to continue their work as missionaries. Mr. and Mrs. Elvin R. Souder and family will sail in September for South America to work among the Mennonite refugees who are trying to establish themselves in their homes.

—Menno Church, Lind, Washington: Arthur Jost, West Coast Representative of the Home for Mentally Ill, presented the work of the MCC in a challenging message, August 15. A fellowship meal at the church was given in honor of Mr. and Mrs. John C. Jantz, who recently moved to Portland. A farewell gift was presented to them by the church and a short program was given in appreciation for their many years of service in church work. Last week the Junior School packed and shipped twenty-two Goodwill Christmas Bundles to Akron.—Mrs. Williard Wiebe, Corr.

—**Goessel Church, Goessel, Kansas:** Our assistant pastor, Rev. E. R. Stucky, was married to Miss Doris Zerger at the Eden Church, August 8. A reception was given for them in our church on August 22. This was also a farewell since Rev. Stucky left the first part of September to continue his education at the Seminary in Chicago. Ulrich Hege was a guest speaker in our church on August 8. Dr. Winfield Fretz spoke to us on August 1. Recent C. E. programs included a musical program by the Hesson A Cappella Choir, and a talk by Rev. Edwin R. Stucky concerning his trip to Cuba.—Mrs. R. Dirksen, Corr.

—**West Swamp Mennonite Church, Quakertown, Pa.:** On August 3, the Young Women's Missionary Society sponsored a kitchen shower to furnish the church kitchen. On Sunday morning, August 15, Helen and Arthur Keiser brought messages on "The Challenge of Missions" and "The Motive of Missions." The Live Wire (Young Men's) Class is raising $500 toward the first year's missionary salary of Arthur Keisers. —Idella Boyer, Corr.

—**Bethesda Mennonite Church, Marion, South Dakota:** On August 22, Rev. Gerhard Rosenfeld, from Brazil, brought us an interesting German message in our morning services. In the evening, Dr. S. F. Pannabecker, president of the Mennonite Biblical Seminary, gave us an inspiring message. On Monday evening, August 23, Dr. Dirk Cattepoel, of Krefeld, Germany, spoke to us.—Corr.

—**Garden Church, Halstead, Kansas:** Dr. and Mrs. H. R. Schmidt were guests of our Christian Endeavor on August 22, and showed pictures of their recent trip to Paraguay. Virgil Dirks, son of Rev. A. J. Dirks, brought the message and used the words, "Follow Me," as his subject. His points of emphasis were: The call came, was heard, and was obeyed; one leaves, one moves, one pursues an aim. Three of our young members spent the summer in voluntary service work: Velma Kruse was at Gallup, New Mexico, among the Navajo Indians; Verna Vogt was at Chicago; and Helen Vogt worked with the "Go Ye Missions."—Corr.

—**Bethel Church, Hydro, Oklahoma:** Rev. Ulrich Hege, of Germany, spoke in our church August 22, reporting on conditions as they exist at the present time. He spoke in the German language, and his brother, Rev. Henry Hege, of Corn, intrepreted for the benefit of those who could not understand.—Wilfred Ewy, Corr.

—**First Church, Hutchinson, Kansas:** Seventeen Christmas Bundles have been sent from our Sunday school. Instead of discontinuing our Bible Study and Prayer Meetings for the summer months as formerly, the group has continued meetings with interest this year. The floors in our church have been refinished.—Mrs. Victor Sawatzky, Corr.

—**Salem Mennonite Church, Dalton, Ohio:** Recent events of interest were: The belling given to the newlyweds, Mr. and Mrs. Robert Arney, by the Christian Endeavors; the housewarming given to Mr. and Mrs. Ward Hofstetter by the Willing Worker's Class and the Sunday evening outdoor vesper service, planned by Mr. and Mrs. Vernon Gerber, which was held outdoors and closed with an hour of social fellowship. The evening of August 22, the Girls' Chorus, directed by Mr. Victor Gerber, gave an uplifting worship program in song. Rev. J. E. Amstutz, from Trenton, Ohio, closed the evening by giving a short talk and pronouncing the benediction.—Corr.

NOTE: When writing specify both old and new address. PLEASE!

The Mennonite Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.

Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz. Erland Waltner.

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—**The annual Bethel Deaconess Hospital and Bethel Home for Aged Gift and Fellowship Day** will be held on Friday, September 10, on the lawn of the Home for the Aged. Rev. Loris Habegger, pastor of the First Mennonite Church of Halstead, will be the guest speaker at the afternoon program at four o'clock. The evening program at eight o'clock will feature the Newton Community Chorus under the direction of Lester Weatherwax of Wichita. During the intermission of the concert by the chorus, Rev. Forest E. Rohl, pastor of the First Methodist Church of Newton, will speak. The usual bazaar and sale of home-baked foods and greeting card sale will be conducted by the two hospital ladies auxiliaries. They will also serve the supper on the lawn and in the basement of the home between five and seven o'clock. A cordial invitation is extended to all friends of these institutions to attend these programs and visit the institutions on that day.

—**Johannestal Church, Hillsboro, Kansas:** Alfred Bartel, aged 15 years, son of Mr. and Mrs. H. H. Bartel, passed away while attending the Mennonite Retreat at Camp Wood on August 17. Rev. George H. DeBoer, from the Presbyterian Church at Marion, spoke to us at our union services on "The World's Needs."—Mrs. Arnold A. Plenert, Corr.

—**First Mennonite Church, Burns, Kansas:** At our C.E. meeting on August 22, the delegates of the recent Western District C. E. Convention gave their reports. Twenty-one Christmas Bundles for relief were sent from this church. The marriage of Edna Guhr, daughter of Mr. and Mrs. Birk Guhr, to Silas Stucky, son of Mr. and Mrs. Pete Stucky, took place on August 26.—Mrs. A. M. Hiebert, Corr.

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The Mennonite

Volume 63 ——— September 14, 1948 ——— Number 36

Central District Conference Sessions Family Centered

To the Conference motto, "For Christ and the Church," theme of the 49th annual session of the Central District Conference of Mennonites, held at Danvers, Illinois, August 20 to 22, the phrase "and the family" may well have been added, for side by side with the business sessions and the inspirational part of the Conference program there was a carefully worked out Conference children's program which included children's devotionals, object lessons, stories, handwork, recreation, and other features especially geared to children's interest.

Hollander Is Special Guest

A special guest of the Conference was Dr. Felix van der Wissel, of Leeuwarden, Holland, who spoke at the 11 o'clock worship service on Sunday morning. One of the delegates of the Conference of Mennonite Churches in Holland to the Mennonite World Conference recently held in this country, Dr. van der Wissel told of the life and work of the Dutch Mennonites before the war, experiences during the Nazi occupation, and state of the church in this post-war era. He was himself a prisoner in a concentration camp, thrice threatened with execution, but he turned the experience into an opportunity to bear an effective Christian witness.

Leading Conference Addresses

Rev. A. E. Kreider, as devotional leader of the Conference, gave expository messages from I Corinthians, showing how Paul dealt wisely and effectively with the problems of the church of Corinth by lifting them from the human to the spiritual plane. Other leading addresses given during the Conference were as follows: Friday morning, "My Version for the Central Conference," by Rev. Harry Yoder, President of the Conference; Friday evening, "The Bible and Our Day," by Dr. S. F. Pannabecker, President of Mennonite Biblical Seminary, Chicago; Saturday morning: "Teaching the Way of Peace," Rev. Russell Mast, Pastor of First Mennonite Church, Wadsworth, Ohio; Saturday afternoon: "Experiences in Home Visitation Work," by Rev. Samuel Ummel, Superintendent of Mennonite Gospel Mission, Peoria; "Work of the Christian Nurse in Congo," was given by Miss Kornelia Unrau, R.N., missionary on furlough from Belgian Congo; Saturday evening: "The Growing Christian," by Rev. Herbert Roszhart, pastor of the Pleasant View Mennonite Church, Aurora, Nebraska. Sunday's topics were: "The Country Church and the Future of Rural America," delivered by Rev. H. E. Nunemaker, pastor of the Silver Street Mennonite Church, Goshen,. Indiana. Rev. R. L. Hartzler delivered an address on, "A New Day Breaks in Congo." The closing address on Sunday was delivered by Dr. J. E. Hartzler, well-known Bible lecturer, on the subject of, "The Church and the World."

Lantz Directs Massed Conference Choir

Prof. Russell A. Lantz, head of the music department of Bluffton College, directed a massed choir from constituent churches in Central Illinois, which was featured in the Sunday morning and evening sessions of the conference. Professor Lantz was also in charge of the conference music, assisted by the conference music committee.

Conference Statistics

The secretary's statistical report for the conference year ending June 30, 1948, showed a membership of 3324 with 19 of the 20 churches of the conference reporting. Eleven members of churches entered into some phase of special religious service during the year, viz: Ministry, 2; Home Missions, 1; Foreign Mission, 3; other, 5. Total contributions for various purposes were as follows: Church Running Expenses (pastors' salaries, special meetings, repairs, maintenance, and conference assessment), $61,945.39; Home and Foreign Missions, $37,144.14; Institutions (Mennonite Hospital, Bluffton College, Mennonite Seminary, Old People's Home), $16,197.51; Relief and Resettlement, $21,138.07; other benevolences, $8090.13; total for all purposes, $144,515.24.

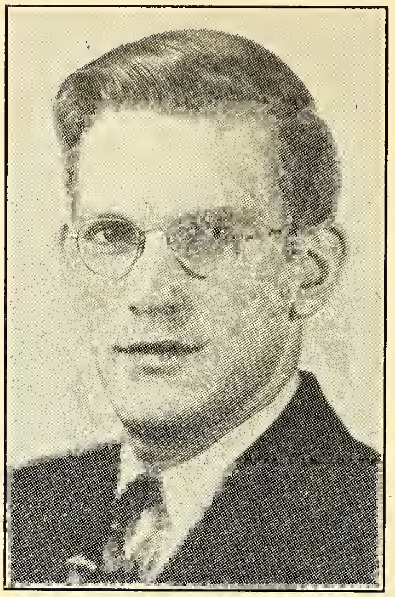
Conference Budget

In the delegate business session on Monday following the general sessions, the following appropriations were voted: Evangel publication, $1,480; MCC overhead, $250; Peace Committee, $100; conference officers' travel, $200; conference portion of field secretary's allowance, $720. These items, with any other conference expenses, made up the budget for the coming year which was allocated to the churches on the basis of 80 cents per member.

New Conference Officers

In the reorganization, Rev. Harry Yoder was granted his request to be relieved of the duties of president and was given a vote of thanks for his seven years of service in that capacity. Rev. W. B. Weaver, pastor of North Danvers Mennonite Church, was elected to serve as president for the current year. Other officers are: vice-president, Rev. Lotus Troyer, Carlock; secretary, Rev. Robert Hartzler, Goshen; Treasurer, Mr. O. J. Sommer, Pekin; and field secretary, Rev. R. L. Hartzler, Bloomington, chosen for a three year term beginning September 1, 1948.

A Message from the New Acting Editor



When the hand of successful experience places into the hand of youthful inexperience a major responsibility, the words of Elisha as he accepted the task of Elijah are the almost inevitable response: "I pray thee, let a double portion of thy spirit be upon me."

That expresses the deep desire of new acting editor of THE MENNONITE as he in the present issue, takes over the responsibility from Rev. Reynold Weinbrenner who has successfully and helpfully guided the paper in recent years.

The new acting editor will need the sustained prayer of the people. For if THE MENNONITE is to continue to keep before the forty-four thousand or more members of the General Conference their responsibility for sharing the full Gospel—the Gospel that speaks with thundering power against every human sin from the most private personal sin to the huge, ghastly social sins—if THE MENNONITE is to continue to do that, it will need mighty men of prayer behind it.

Let the editor count on you to breathe a prayer for THE MENNONITE at least every time you receive an issue.

A Message from the Publication Board

by H. J. Andres, chairman

The Board of Publication is responsible, among other things, for the publication of **The Mennonite,** our official Conference publication.

This paper, going out weekly to the members of our constituency bringing the story of the various Conference activities as well as appeals for support and inspirational messages, is a vital and uniting influence—the importance of which cannot be overestimated. It is, therefore, also important that the editor of this paper be fully aware of the magnitude of his task in order that our paper fulfill its full purpose.

For the past seven years, Reverend Reynold Weinbrenner has served conscientiously, efficiently, and unselfishly in this capacity, giving his time and strength to this important work.

We are now happy to announce that the Reverend Jacob J. Enz has consented to serve as acting editor of **The Mennonite.** Reverend Enz is not entirely new in this work, having served as associate editor of this paper for some time. He is well qualified by experience and training for this important task. Above all, he has the love of Christ in his heart.

The editorship of **The Mennonite** is not unlike many other positions of responsibility. It is not a one man's task. In order that the editor may do his best, it is necessary that we as members of the Conference also give our best in that service which has been entrusted to us and in our support of our conference activities.

It is our hope and prayer that we may all work together for the glory of God and His Kingdom, and that our Conference paper may be a vital and compelling influence to keep our hearts united in Christ Jesus whose we are and whom we serve.

For the Board of Publication
H. J. Andres, Chairman

"No One Believes As You Do"

(CO's in France)

by Marvin Wasser

HOW MANY CO's are there in France now? How many CO's were there during the war? These are difficult questions and almost impossible to answer because of the French Government's attitude toward CO's and the CO position. During the war and even now the French Government has steadfastly refused to recognize the position of an individual who is conscientiously opposed to war for any reason. If an individual is called for induction and refuses to appear at the appointed time he is sentenced for failure to appear for induction. Or if the CO appears for induction, but stops at the point of putting on a uniform, or if he puts on a uniform and refuses to shoulder a gun, he is sentenced for refusal to obey orders. Philippe Vernier, the most outstanding pacifist of France, says that during the war the government tried to make the individual CO feel that he was entirely alone in his position. "No one believes as you do" was their continual retort. This unyielding refusal to recognize the right of individual conscience by a democratic government has made the position extremely difficult. Only those who are willing to go to prison for their conviction can register their objection. Unfortunately the number is few who are in that category. But what may be lacking in number is balanced by the steadfastness of conviction of the individual. In world War II there was one French Mennonite CO, Jean Paul Kramer of Colmar, who spent 2 years in the Nazi concentration camp of Buchenwald for his refusal to fight during the occupation of France. And with the inspiring story of Philippe Vernier almost all Christian Pacifists are acquainted. Perhaps with this small, consecrated beginning the CO movement may develop into a strong moral force in the country of France.

Through Our Windshield

Part I. How Do You Explain This?

by Missionary S. T. Moyer

SINCE we have returned from India on furlough, we have traveled at least the distance around the globe. Some has been behind smoky windows of railroad coaches, some behind the bright new large windows of famous express trains. And considerable of this travel has been from behind the windshield.

As I go about, I hear some complaints about the weakness of the Mennonite Church. I have heard a few who see very little good in it, and stay with it only because they were brought up in it. I find some who have wandered off to seek grass pastures elsewhere. I find those who see so little in it which is different from other churches that they would be willing to disband at once and merge with non-Mennonite groups.

That, according to the teachings of Christ, gaps and weaknesses exist in the Mennonite Church I freely admit. That other non-Mennonite churches have much good in them, this too I am happy to admit. But amidst the clap trap of certain other religious groups, the weaknesses of others, and the sterility of still others, everywhere I go I find Mennonites following the full message and program of Christ doing marvellous things. How do you explain this?

(1) Near Vineland, Ontario, we drove into the yard of acting Pastor Franzen, perfect strangers. The dog almost prevented us from getting off the car.

Our brother told us a story that amazed us. Fourteen years ago he came here with his wife and five little children, the oldest being five years of age. For seven years previously he had been a laborer with a fruit grower. He started with nothing. He dug three cisterns, two wells, and with a little help, not too much, he built his own house, barn, and three chicken houses. He owns these and six and a half acres of land. He planted these acres and the Lord blessed mightily.

He and his good wife are rearing a family of five boys and two girls. Last year they earned sufficient from these six and a half acres, with the income from about two hundred and fifty hens, to spend $1,600 for the education of five children away from home attending Mennonite schools and to meet all obligations at home. He is getting ready to build a new house. Canadian neighbors could not explain this in any other way but by believing that he must be subsidized by Hitler. Now that Hitler is dead, they cannot explain how this family gets ahead.

How do you explain this?

(2) The churches in one of the Western states had a young people's retreat in a certain city. This was the first Mennonite Young People's retreat for the entire state. The people of that city had had young people's groups meet, representing other churches, and were more or less disgusted with their presence in the town.

But the Young People of the Mennonite Churches made such an excellent record for themselves by their clean habits and exemplary behaviour that the business men of that city declared that they had never seen such a fine group of Young People. They heartily invited the Mennonite Young People back for the next year, but would not be too happy to see other groups return.

How do you explain this?

(3) There is a little rural Mennonite Church in Nebraska. It has only fifty members. It is located in a small rolling prairie town, in which is another church, non-Mennonite, which boasts of two hundred members. On any Sunday morning this Mennonite Church of only fifty members has more in attendance than the church of two hundred members. On Sunday night, the Mennonites carry on, have their "meeting" to hear the Word of God. If the pastor of the non-Mennonite Church of two hundred members wishes to meet his members on Sunday night, he will find them at the movies. It is impossible for him to have Sunday night worship; his members just will not come.

How do you explain this?

(4) Go with me to South Dakota to the Salem Church, near Freeman. Here these Mennonites are mostly Swiss.

During the 1930's, an epic of courage and perseverance was enacted as drought and grasshoppers did their best to try to drive out those whose forebears had settled here some sixty years previously. For almost a full decade they hung on. Since 1930 or 1939, the years have been better. And during the years, especially the recent years, this rural church has spread and fanned out almost like the spread of lowland flood—a flood of Mennonites. Other farmers, of good Protestant stock, sold their farms discouraged. Mennonites bought them up. The settlement expanded. In 1925 this church had 374 members. In twenty years time the membership has almost doubled, while the offerings for the work of the Lord Jesus have multiplied at least five times.

These Swiss came not directly from Switzerland as those in Ohio, but came via Poland and Russia. How explain this sturdy congregational growth, with Sunday congregations packed by row after row, section after section, of men, as well as with women worshippers, with hearty singing and liberal giving?

(5). Seventy years ago there was only one Mennonite Church in the counties of Allen-Putnam, Ohio. This was surrounded by churches of four other denominations, non-Mennonite. These Mennonites were Swiss directly from Switzerland.

What have the seventy years brought forth? Not counting the Lima Mennonite Church, this one church has grown to four. Each church has a church-owned parsonage, and each church has its own pastor. In these years, the membership grew from 500 to 1,727, more than trebled. There is hearty congregational singing, and just about as many men worshippers as women. A score or more young people have gone out into the Christian ministry, and hundreds as Christian teachers. Not one of the other four non-Mennonite churches has a record which can anywhere equal this record—in growth, in attendance of men, in giving, in young peo-

Will They Ever Go Back?

(OBSERVATIONS OF A MENNONITE RELIEF WORKER IN CHINA)

The Mennonite
722 Main Street
Newton, Kansas

If I recall correctly, your first letter said this thing was to be quarterly, which would make the attached offering somewhat tardy. I hope you won't be inconvenienced in any way by its being late.

Dr. Henry, the director of American Advisory Committee, flew to United States this week to confer with Church World Service heads and leaders of constituent denominations. Contributions from CWS for the China program have fallen off so drastically that we have had to curtail our activities rather sharply. There are a number of reasons, I suppose. For one thing, the term "Operation Rathole" seems to have taken hold in the American public's thinking on China relief, and the civil war and soaring inflation help to bolster the idea. The U. S. government ECA program has also caused a reduction in voluntary contributions. Adding to this is fatigue after so many years of giving for relief, and of course the stronger cultural ties with Europe where the needs are also great. According to the ECA treaty with China, the only welfare work to be done by that organization was indirectly, through grants of transportation funds to voluntary relief agencies. It now seems that a refugee feeding program will also be undertaken by them. It is the feeling of Dr. Henry J. Leighton Stuart, and the other Christian leaders in China today that now, more than ever before, the Chinese people need the help, support and confidence of the Church people in America. The Westerners who have been out here for a long time, who know the Chinese people and Chinese history, have unshaken faith in the integrity, the strength and the quality of the Chinese people. It is the newcomers who throw up their hands in hopeless resignation; at least that is my observation.

Night before last the new currency regulations were announced. Banks are closed yesterday and today. Everyone is adopting a wait-and-see attitude, and most people are frankly skeptical, they don't think the Gold Yuan will stop the inflation. This lack of confidence will of course contribute greatly to the instability.

With kind personal regards,

Sincerely yours,

Dallas Voran

Shanghai, China
21 August 1948

It is increasingly clear that a clear-cut military victory in the struggle between the Nationalist government and the Chinese communists is impossible, and that some sort of a coalition government will be formed. Voluntary relief agency and mission leaders are recognizing the necessity of re-thinking their policies in regard to this political tempest, policies which have ranged from neutrality to an outspoken anti-communist or pro-nationalist stand. There are large areas in Northern and Northeastern China from which nearly all Christian missionaries have fled from communist occupation. These areas are being extended further and further into Central China and the Northwest. Many are now questioning the wisdom of abandoning their stations in places taken over by the communists. They are asking if it would not be better to remain even if some of their activities are curtailed, and try to establish working relations with the new regime. The people, and the needs of the people which the missionaries came to minister to, remain no matter what political party is in ascendency.

So the question is, if they abandon these areas now, will it be possible ever for them to go back. Those who decide to stay must be willing to accept the possibility of living under unsettled, even dangerous, conditions, and being cut off from foreign contacts for long periods. They must be adaptable, tactful, resourceful, courageous and strong.

* * * *

In recent years the Church in America has awakened to its responsibility in the field of labor relations. This interest is reflected in the appointment to China of a new kind of missionary by the Northern Presbyterian mission board. His work is in Shanghai, where it is his job to become acquainted with industrial and labor leaders, discussing their problems with them and introducing into their negotiations the Christian message for industry. The industrialization of China is still in its infancy. This is a good example of a Christian organization's being alert to its opportunities.

—submitted by Dallas Voran

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ple going into Christian service, in singing.

How do you explain this?

(6). There is a great overseas Christian mission with work in Africa. It is known as a faith mission, and has under its jurisdiction hundreds of missionaries and stations. The candidate secretary of this large and growing mission has declared that if any Mennonite young people come applying for acceptance as missionaries, if they have had Bible school training, and if their folks have been Mennonites for three or four generations, they will surely be accepted. Why? Because experience has shown that all Mennonites now in service in that mission are doing a superior piece of work.

How do you explain this?

Occasionally I get into non-Mennonite churches: offerings are just about half what Mennonites give, women worshippers far exceed the men, singing is weak. I have met all the people referred to, and have been to all Mennonite churches referred to.

How do I explain these things? If we have eyes to perceive that behind the physical manifestations there are spiritual factors, then we must conclude that "faith is the victory." What kind of a faith? Will that kind of a faith be operative in the future as it has in the past?

(To be continued)

Native Chinese Pastors

by Mrs. W. C. Voth

GENERAL Conference mission friends were happy and enthused last winter over the prospects for mission work at Paoki, Shensi. The missionaries had arrived safely, property had been acquired, meetings were being held in Mo Tien Yuan (translated, "Touch Heaven Yard"!), the Gospel was being preached in street and home.

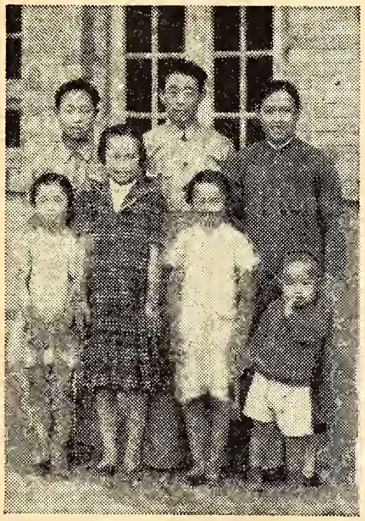
Then suddenly invasion threatened and the missionaries had to leave. How much they yearned to stay and develop the work so promisingly begun!

Already in March they had decided as a mission to invite additional Chinese help. Workers called were the Rev. and Mrs. Li Kuang Ming (Life sketch in *Mennonite* of August 10,p.8). With the five youngest of their family of eight living children the Li's were refugees from our South Hopei field.

Not Without a Witness

Although the missionaries and the Chinese workers too, temporarily had left Paoki, the Lord did not leave Himself without a witness at Paoki. Even while the fighting was going on this family was on the way.

Brother P. J. Boehr writes: "Our brother (Pastor) Li Kwang Ming and family started from Chengchow, Honan, on a perilous journey of 15 days through "occupied" territory to Tungkwan, 300 miles west of Chengchow. They were in a caravan of 21 mulecarts, with about 100 people. There were many dangers from robbers, and twice the inns in which the carts "overnighted" were robbed; but, as brother Li puts it, the Lord had so willed it that they should not be in those inns on those nights, but in Christian homes. Even though this long journey was, as it were, behind the "iron curtain" the Lord brought this family through safely; and not only so, but gave them opportunity for testimony. At Tungkwan they got the train to Sian, and on west to Paoki, arriving on the first "through" train, after damaged rail-bridges had been repaired temporarily."



So Rev. Boehr found Pastor Li and his wife happily located in "Touch Heaven Yard" when he made a trip back to Paoki in June to look the situation over. Regular meetings were being held on Sunday and during the week Mr. and Mrs. Li did street deputation work. With their eldest son back in the Kaichow, Hopei area and two sons in school at Kaifeng they were greatly concerned when that city (Kaifeng) had a severe battle and was occupied for a time. They were anxiously awaiting news from their boys and others of their close relatives there.

Mr. Boehr continues: "The Li family is a singing family, and have already won their way into hearts young and old. He and wife (Bright Light and Flourishing Flower) are products of our missionary work in South Hopei, but mostly of the work of the Holy Spirit. Under God we could be of some help to them, materially and spiritually, when, as orphan lad, this "Mee Loo" (meaning "lost the road, or way") came to our attention as a boy of about 10. He soon was given a new name, "Kwang Ming" (Bright Light). By the grace of God he and family, have been such a light for Christ for a number of years, and through varied and trying circumstances. Pray for them!"

* * *

MOTHER

Your love is like a flowing well
With waters cool and free,
I never can be glad enough
For all you have done for me.

—Amanda Friesen

* * *

J. A. Dyck, Route 2, Niagara-on-the-Lake, Ontario, Canada, March 18, 1948.—"From time to time I have received sample copies of THE MENNONITE, and each time after having read the paper I felt the urge of becoming a subscriber of it. This time I am definite about it and I am enclosing $2.00 here for the subscription of THE MENNONITE . . . . THE MENNONITE brings us into a larger family of readers and what is more important it keeps us in touch with the churches of the General Conference."

Calendar of Coming Events

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

Sept. 1-10, Opening of our Conference Schools.

September 25, Eastern District Conference Sunday School Con-Convention, at Eden Mennonite Church, Schwenksville, Pa. Afternoon session, 2:30: Conferences for Beginners and Primary, Junior, Young People, Adults, and Sunday School administration. Evening session, 7:30: Dr. Harry Jaeger, Executive Vice President, Sunday School Times, special message.

Sept. 26, Observed widely as Rally Day.

Oct. 3, World-Wide Communion Sunday.

Oct. 10, Missions Sunday.

Oct. 10-12, Bethel College 60th Anniversary Observance.

Oct. 13, 14, Western District Conference Sessions, Bethel College, North Newton, Kansas. Minister's Conference on Friday, Oct. 15.

Oct. 31, Reformation Day.

MINISTRY TO MENTALLY ILL TO BEGIN

To the Churches of the General Conference of the United States

For years the members of our churches have urged that our General Conference take energetic steps to establish a home for the mentally ill where people so afflicted might receive loving Christian care.

At the 1945 session of the General Conference this question was again discussed and the following resolution was adopted:

> That our General Conference cooperate with the MCC to establish a Mental Institution and that if this is impossible, that our own General Conference go ahead as a Relief Board to establish a mental institution.

This resolution was subsequently submitted to the Mennonite Central Committee. In response to this request that MCC contacted other Mennonite groups with the result that all of them urged MCC to take active steps to establish such a service for all of us.

Careful study involving many months of work has since been carried on by MCC in order to discover how best to proceed and meet the desires of our people. This study covered such matters as the following: 1. How large is the number of the mentally ill or the mentally deficient among Mennonites. 2. Do our people generally desire the establishment of our own institution to serve the mentally ill. 3. Should we think of one large centrally located institution or several institutions suitably located in larger areas of Mennonitism. 4. How much would this program of service cost and how would it be financed. 5. What type of patients should we provide for, the chronically ill or the hopeful cases. 6. What experience have other church groups had with institutions for the mentally ill. 7. What counsel do men in government service in the field of public health have to offer to our program. 8. Will we be able to find qualified personnel to give adequate care to such institutions.

In all this study and in the formulation of plans of action, the guidance of the Spirit has been clearly evident. We are thankful that we can now report that the institution in the East near Leitersburg, Maryland is about to open. On the West Coast we have been very fortunate in securing a very favorable site near Reedley, California, to serve our needs in the West. Appropriate folders discussing this project are about ready for distribution. In the Middle West in the Newton, Kansas area, there is promising possibility that MCC may be able to secure a farm desirably located and with suitable buildings which, if purchased, might be available almost immediately to receive patients. We are thankful for these doors which the Lord has opened.

Great interest in this project has been manifested in our Mennonite circles and a considerable number have strongly urged that this service to the mentally ill be pushed so as to receive patients as soon as possible. We hope that our people will therefore respond generously and freely by contributing as the Spirit moves them so that this work may be placed into operation with promptness and vigor. Please inform others about the progress of this program so that they also may know that the long-hoped-for Mennonite institution for the care of the mentally ill is becoming a reality. We hope that many will now respond by prayerfully, sacrifically and wholeheartedly supporting this venture with their gifts.

Please send your contributions promptly to our General Conference treasurer at 722 Main Street, Newton, Kansas, indicating that they are to be used for the support of the work of the hospitals of the mentally ill.

Sincerely yours,
H. A. Fast, Chairman
Emergency Relief Board of
the General Conference

INFORMATION ON REGISTRATION AND CLASSIFICATION

Registration dates have been set as follows: On August 30, all men born between August 30 and Dec. 31, 1922; on Aug. 31—Sept. 1, men born in 1923; on Sept. 2-3, men born in 1924; on Sept. 4-7, men born in 1925; on Sept. 8-9, men born in 1926; on Sept. 10-11, men born in 1927; on Sept. 13-14, men born in 1928; on Sept. 15-16, men born in 1929; on Sept. 17-18, men born between Jan. 1 and Sept. 19, 1930. Young men becoming 18 are to register within 5 days of their 18th birthday.

After registration, those who may be eligible for induction will receive a classification questionairre (SSS Form 100) from the local board, which asks for detailed information on family status, occupation, physical condition, conscientious objection to war, and other factors. Special care should be given in signing the statement (Series XIV of the questionairre) in which claim as a conscientious objector is made. The questionairre is then to be returned to the local board within ten days, at which time a special supplementary questionairre (SSS Form 150) is to be secured. This is to be carefully completed giving in detail the reasons for the claim as a conscientious objector and returned to the local board.

Classification designations will be similar to those used during World War II. Class I for those eligible for induction; Class 2, those deferred for occupational reasons; Class 3, those deferred for dependency reasons; Class 4, those disqualified for service because of physical disability, ministerial status, conscientious objection to war, etc. The local board considers each case individually on the basis of facts, guided by the law and regulations. The decision of the local board is subject to appeal if it is not satisfactory to the registrant.

Additional information and counsel may be secured from the National Service Board for Religious Objectors, 941 Massachuetts Avenue, N. W., Washington 1, D. C., or from the Peace Section, MCC, Akron, Pennsylvania.—from *MCC Weekly News Notes*.

THOSE WHO HAVE DIED

Miss Katharina Krehbiel, Moundridge, Kansas, member First Mennonite Church of Christian, Moundridge, born August 24, 1867, and died August 26, 1948. **Samuel Reusser**, Moundridge, Kansas, farmer and business man, member First Mennonite Church of Christian, Moundridge, born April 25, 1873, and died July 12, 1948. **Susan Heitzman**, Philadelphia, Pennsylvania member First Mennonite Church of Philadelphia, born March 18, 1884, and died July 31, 1948. **Elsie Schroeder**, Walla Walla, Oregon, member First Emanuel Mennonite Church of Pratum, funeral held August 30, 1948. **Mrs. J. S. Slabaugh**, Nappanee, Indiana, housewife, member of First Mennonite Church of Nappanee, born February 1, 1879, and died August 22, 1948. **Nelson Basinger**, Bluffton, Ohio, farmer member First Mennonite Church of Bluffton, born August 10, 1911, and died August 30, 1948.

Relief Notes

Volendam to Sail Again

This vessel which has become well known among Mennonites, for transporting the first group of Russian Mennonite Refugees to Paraguay over a year ago, and more recently caried 279 more Mennonite refugees from Europe to Canada, is again scheduled for a sailing from Europe to South America on about October 8. The passenger group will be made up of Mennonite refugees, part of them being formerly from the Russian Ukraine, while others are formerly from the Danzig area of Germany. Most of these will probably settle in Paraguay.

Refugee Immigration to the U. S.

The Akron office has received some response to the recent announcement to the effect that any available housing and employment opportunities in Mennonite communities should be made known for possible use by Mennonite refugee immigrants. The office is eager to receive descriptions of any additional housing and employment openings into which refugees might be placed. It is not possible now to state when the refugees will arrive, but recent discussions with the newly appointed displaced persons commission indicate a favorable attitude toward Russian Mennonite immigration to the United States. (Those not eligible for the IRO assistance must apply under the regular preference quota, in which case applicants are subject to the usual political screening and other requirements.) The regulations of this displaced persons commission will be announced later, probably in September. Immigration teams will be sent abroad to select the immigrants. Plans are made for the IRO to provide transportation to the United States, with ships making regular calls at Bremerhaven and New York to keep the flow of immigrants moving.

Relief Shipments

The following MCC relief materials with an evaluation total of $161,622.23 were shipped from the United States and Canada during June, July, and August:

Food: 30 tons flour to China; 30 tons flour to Austria; 33 tons mixed foods to British Zone of Germany; 30 tons minute oats to British Zone of Germany.

Clothing, shoes, bedding: 36½ tons to the British Zone of Germany, 8 tons to the French Zone of Germany.

Books: 4 tons, mostly to Paraguay, with a small amount also to Belgium and the British Zone of Germany.

Tools and equipment: a total of 108 tons, including 4 saw mills and 4 traction steam engines, two ¾ ton International trucks, aluminum sheeting, and other tools and materials, all to Paraguay.

Relief Workers Departing and Returning

Edmund Zehr returned from Paraguay on August 23; Truman Diener from Ethiopia on August 25.

David and Hilda Schrag of McPherson, Kansas left for Paraguay on August 20. Arlene Shoup of Orrville, Ohio left on August 20 for Puerto Rico. Sailing for Europe on August 21 were: William and Ruth Dick of Newton, Kansas; Louis and Bertha Britsch of Archbold, Ohio; and Ruth Frey of Abilene, Kansas.

Service Opportunities and Needs

There is immediate need for four construction workers, both skilled and unskilled, for assisting in housing development, under the supervision of a construction foreman. The work will continue from about September 15 to December 1, and may be on a volunteer basis or at prevailing wages.

A dietician is needed at Brook Lane Farm. The work will include planning and also assisting in the preparation of meals.

Additional men and women can be used in the Voluntary Service Unit at Skillman, New Jersey, for the fall term of three months beginning September 1. Applications should be made before September 15.

For further information on any of these types of service, write to the Mennonite Central Committee, Akron, Pennsylvania.

Needs Increase in China

Dale Nebel, MCC Relief Director in China, writes that "The need has increased during the summer and this winter will be the most critical of all." In spite of the fact that usually in summer the relief needs are less acute, there is already starvation in evidence now. These critical conditions are brought about by the continued and intensified warfare in China. Many thousands of refugees are being helped by MCC workers through feeding programs, medical care and other ways.

Bro. Nebel appeals urgently for supplies of food, clothing, bedding and soap. One carload of flour has already been sent, and more supplies will be sent to China, along with other countries, during the coming months as such supplies and the necessary funds are available.

Serving New Areas in Ethiopia

On several occasions the Ethiopian relief unit has received calls from surrounding districts for medical help. On one recent occasion, an urgent call was received and Dr. Conrad together with Truman Diener and Daniel Sensenig made the journey, in spite of nearly impassable roads. Several cases of malaria were treated and 31 persons were given anti-typhus injections. While the need for medical assistance was not as acute as expected, it is felt that such occasions provide good opportunity for extending the service and witness.

Service Opportunities

Young people may wish to give a period of voluntary service, as a contribution to the work of the church, and as a special witness at this time in view of the draft. Various Mennonite conference groups offer service opportunities for their young people. The MCC operates service units in a number of locations, both in the United States and abroad, all of which are of an experimental nature or offer opportunities for persons not otherwise thus provided for. These projects are further developed and enlarged as individuals volunteer to serve. Persons interested in such service should make application to their conference headquarters, or to the MCC office at Akron, Pennsylvania.

Released August 20, 1948.
via Mennonite Central Committee
Akron, Pennsylvania

Y.P.U. OFFICERS
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Bluffton, Ohio
Vice President
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Pulaski, Iowa
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

The wanderings of two *Migrant Workers* *in Michigan and Wisconsin*

By Leonore Friesen and Ruth Bixel, Omaha, Nebraska

At our next meal, when you thank God for the abundant and delicious food, remember in your prayers the migrants whose hands plucked those beans or tomatoes or peas or corn.

There were more than fifty at the migrant workers orientation camp at Camp Warren located near Benton, Harbor ,Mich. Was it ever cold. No heat! We appreciated the well-planned program, its flexi- morning ATTIRED by reversing the order of apparel. We appreciated the well-planned program, its flexibility, and the contagious enthusiasm of staff and workers. Obviously, Mr. Marshburn had done plenty of planning.

The other Mennonites at the camp were: Mildred Brenneman from Peoria, Ill., Frieda Yoder R. N. just graduated from Bluffton College, Charlene Unruh from Newton, Kansas, and Franklin Wig graduate of Pepperdine College in Los Angeles.

We Begin at Marshall, Michigan

We had been informed earlier in the summer that we were to do pioneer work among the migrants in Battle Creek, Mich., but alas, the migrants were not to arrive until August. We were sent to Marshall temporarily until something else opened. Here we found the work well developed. It had become a community project. Camp Wilder is located five miles from town. Mothers, fathers, and children of school age weeded onions all day and later would be working in the pickles. A man in Marshall had given the workers his pickup truck for the summer. So each day three or four of us trucked out to Wilder Creek. When it did not rain (which happens occasionally in Michigan) two of us would sit in the back part of the truck on boxes or ash bucket turned upside down.

Five churches supplied three and four workers each day to help in the nursery provided for the Mexican babies and young ones. Money had been provided through the community chest and by the churches. Milk was supplied by local dairies. All of the gas and oil and servicing for the truck was given free-of-charge by various companies.

How Migrants are Transported and Employed

One truck carried over forty Mexicans from Texas. Imagine over forty people of varying ages riding for 48 hours in none too comfortable positions in the back of a truck — plus their baggage. The trucks have canvass covers to shield them from the sun and rain and in some cases from the highway patrol and interstate commerce . . . . We do not know much about their independence in Texas but we are reminded of the early American Indians with their chiefs. Upon leaving Texas the migrant families are at the complete mercy of the truck owners. A trucker owns two or more trucks. earns his livelihood "hauling" people like so many cattle. Sometimes they make repeated trips to Texas for more "loads." The trucker arranges for their living and employment in mass.

Here were the fields ready for the planting of the Word, and our services were confined to tending babies. We did not mind taking care of children. They are precious, and we loved them. Samuel — pronounced Sam-Well' — became Ruth's charge. Samuel's smile of appreciation after the changing of flannel flags will not soon be forgotten. Little Mary Francis went everywhere that Leonore went. We fell in love with three year old Cruz. In his small pants pocket, Cruz carried a huge man's size handkerchief which at frequent intervals was pulled out with a sweeping flourish and transported to his nose as the Star-Spangled Banner in the breeze "fitfully blows, half conceals, half discloses."

We Go to Rosendale, Wisconsin

The first morning on the field we visited all of the Mexican homes and procured the names of the children, their ages, and their grade level in school. We discovered that the average grade level was about two but after having them in school for several days we wondered if the teachers had not just pushed them along. Their ability did not come up to that. There were about 15 Texas Mexican families and 159 Jamaican men.

The 30 or 35 houses are arranged in four rows. Of course some of these houses were partitioned and housed two families. On the whole, we felt that the Mexicans were cleaner than some others we had seen this summer. There was a nice-looking building just erected, with washroom facilities for men and women and a laundry room.

Daily Bible School Begins at Rosendale

Monday morning we started the day at six and committed it to the Lord. We unlocked the hall wondering . . . . . "Will any come?" "How many will come?" "Will we need to go after them?" At nine o'clock Leonore crossed the street and to our surprise found them on the school playground. Leonore lined them up by two and two, and marched them across the street to school. One, two, three — ten — fifteen, sixteen, seventeen. "Could it be? We couldn't believe it!"

We had asked for Bible pictures and Bibles in town. None could be found. On this Monday morning a whole box of supplies came from Mrs. J. Neufeld in Chicago. PICTURES! That noon a roll of large pictures came from Topeka, Indiana, Mennonite Sunday School.

Tuesday — "Will they all be back?" All of them but one small child who could not speak English! Truly the Lord was helping us.

> **"When we saw you, we thanked God."**

Wednesday — Same seventeen there. How we feel the language barrier! We used the visual method almost exclusively - - - flannelgraph aids to tell the story and learn scripture — pictures for everything!!! Ruth wrote in her diary, "Finally recognized the tune of Jesus Loves Me."

We took a tour through the cannery in the evening, and also visited Mexican homes. Mrs. Villalobos, one of the young mothers, in expressing her appreciation said, "Children play together so nice since they go to school — less fighting." This mother is Protestant. Here we might add that in our school we found that at least one third of the children had had some Sunday school or V.B.S. experience, although most of them were born Catholics.

Sidney Stacey, a Jamaican working at the "pea pack" told us that when he saw the Mexican children he so much wished they could have a Sunday school for them and then added, "When we saw you, we thanked God."

Thursday — We had so much desired to have scissors but neither school nor churches had any in their possession except the four from the Congregational church. This morning in particular we had wished for scissors. The Lord again met our needs. That morning before school started the second box sent by Mrs. Neufeld of Chicago arrived. It contained pictures leaflets, tablets, pencils, crayons, and **six scissors**. Now we had ten — the very number of boys and girls in our larger group. (We always divided the group for the activity period.) The children joined us in thanking the Lord for the scissors.

One of the Jamaican deacons — there were four in the camp — visited the school. We placed before him a stack of Sunday school quarterlies which had been sent to us. Our children were poor readers and we had no use for the printed material. We suggested to the deacon (preacher) that he might pick out a few for himself and for his friends. He said, "I'll take all of them if you can't use them. I'll give them to the others."

The Migrants Move on to Sturgeon Bay, Wisconsin

Saturday — "Salinas came with his truck this morning." This from the children on the playground at 8:30. We called the office to have the news verified and made an appointment with Frank Salinas for one p. m.

"Yes, they're leaving in the morning."

We were encouraged to follow the group to Sturgeon Bay.

"I appreciate what you are doing for my people."

Daily Bible School Continues

Our children, the Rosendale group, greeted us warmly and thus our school was in full swing again. This time our headquarters were in a beautiful hall. The carpet was green and the trees and shrubbery furnished the right setting for our alcove. Thirty, all sizes, were there.

The housing was excellent for five families who lived in a new building. The rest lived in a dilapidated chicken house and a huge barn which accommodated families on the ground floor, first floor, and in what was formerly the hay mow which now was reached by stairways and small balcony-like platforms. The floor had such large cracks that some children got down on their hands and knees and observed the family below. The rooms on the first floor were partitioned by old and new apple crates (Ruth's intelligence recognized the boxes; Leonore had never seen the like before) with their own blankets for doors. One young mother remarked, "Horses lived there before we moved in."

Why Migrants Become Discouraged

Now we know how the migrants feel and why they at times become discouraged. Our hands were tried at the art of picking cheeries in the morning. We averaged only two pails (six quarts in one pail) an hour. At 20 cents a pail we wouldn't much more than make our board for the day. At Reynolds Bros. they only get 15c a pail unless they stay through the entire harvest—then they get the extra nickel. Some small growers pay 25 cents. The large concerns attract migratory labor and we feel that it is almost a case of exploitation. Of course the average Mexican and Jamaican, we are told, averages 40 pails a day. But they work from early until late.

Voluntary Service Among

Cheyenne Indians of Montana

Along the Tongue River

CAMPING AT BIRNEY OR LONG FOOT CITY

Birney—a big house, water from a pump, coal oil lamps, eight miles from the store, no mail service every day, out in the sticks. "Oh," it is just like camping, they told us. We were looking forward to camping in that big unfurnished house, especially after we began to gather together all our food, clothes, bedding (even a mattress) tables, buckets, pots, pans, Bible School material and a dozen other things. And then one Saturday we packed the car with the first load and went down to look things over.

Birnev is one of our four Mission stations on the Tongue River Réservation. At the present time there are no workers stationed there, hence the uninhabited house to camp in. The station has not been neglected however, for during the winter months the Habeggers drove the forty miles from Busby to hold services every Thursday.

On Monday, we, the Habeggers, Ella Heppner and Christine Duerksen, made our second trip over the "divide." This time to stay for two weeks. Our life here at Long Foot City as the Cheyennes call Birney Camp was all they had said it would be and more. The house was big so we had plenty of room to spread out. A neighbor lady's refrigerator supplied us with nice ice water on those hot days. We entertained guests twice and learned to know some interesting people in this out of the way place. Our visits to camp gave us a chance to see the homes from which some of our Bible School students came. We saw a Montana ranch and attended an Episcopal church service Sunday afternoon at Birney.

Most of our time was spent in Bible School. The group of children who came on Tuesday morning were divided into two classes. Ella Heppner took the younger class in the front of the church while Christine Duerksen had the older class in the opposite corner. The attendance was comparatively regular, at least until it was time for the rodeo in Sheridan, Wyoming, seventy miles away.

Mrs. Habegger had a class with the women from the camp. By the end of the ten days some of the women were able to read a passage of Scripture in the Cheyenne. They all had some sewing to show, pillowcases, towels and one old lady even had a quilt.

Mr. Habegger was again a great help in the classes. Birney children still use and understand the Cheyenne better than English. In fact Mr. Habegger's stories told in Cheyenne helped to keep order in the class of older children. We will never forget the very worthwhile lessons learned there. We will never forget "camping" at Birney. We trust that the Lord will bless the work done in Birney Bible School this summer.

RETREAT AT ASHLAND

Several weeks ago an invitation was extended us to spend a week-end at Ashland. This week-end was looked forward to with much anticipation and we could hardly wait for someone to come and get us.

We arrived Friday evening and before we could talk over the many little things one always has to talk over, it was bedtime. Here as usual and as has often been the case in our work here unusual things happen, so going to bed was not as simple as it might seem. The sky was ablaze with fire and we all stampeded out of the house and into the car to see the fire. At the farm station a low frame building was burning. The building contained several irrigation pumps and several tanks of gas and oil.

At ten-thirty Saturday morning three cars from the Glendive and Bloomfield, Montana churches arrived to retreat with us for the week-end. Tables to seat thirty were set out of doors under the trees. Some slept three in a bed and some out on the porches.

Sunday services were in charge of the Glendive and Bloomfield young people. Morning services at Ashland and evening services at Lame Deer were a great inspiration to us.

We had a wonderful time of relaxation and fellowship—singing songs around the tables and times of testimony. The time passed altogether too quickly.

Although we as unit workers were utter strangers when we began our work together this summer, we did not remain strangers long. Having the same interests, being of one mind and purpose soon knit us together as workers striving to win the boys and girls to a love and knowledge of the Saviour.

We count it a rare privilege to have been chosen of God and to have been brought into a mission field for these few short summer weeks. To live with the missionaries and to see mission work first hand is an interesting experience. Every sacrifice is being made to bring these people to a saving knowledge of Christ. The people are welcome to come for help at any time, night or day, and you find them coming.

Service in Puerto Rico

Total of 36 native workers assist the regular staff in the Unit at La Plata, Puerto Rico . . . . These employed in hospital, laundry, farm, or in general maintenance work. . . . . hospital has largest number working . . . . perform many routine but essential tasks . . . . special training given in home nursing and dietetics.

During July 871 patients treated through the outpatient clinic, 83 hospitalized . . . . outlying clinics serve 303 additional patients.

Our Non-Resistance Witness In India

by Martin H. Schrag

A few days ago, I discussed with an Indian Christian professor the attitude non-Christian Indians have toward Christianity. Both of us were concerned about prevailing indifference and irreceptivity among the educated and higher castes to the message of the Gospel. He stated that one of the greatest inconsistencies seen by the educated non-Christian Indian is the church's proclaiming of peace, love and goodwill and at the same time endorsing modern warfare. To Indians who have seen Gandhi and his numerous followers renounce military force in upholding and toward the fruition of non-violence this appears as a glaring contradiction and a flinching in the crisis.

Here in India where there is a closer relationship between religion and the State than in America, and where the large mass of the people are born into their religion (Hinduism), the actions of other nations are looked upon as the outgrowth of the prevailing religious philosophy. Therefore, when the Christian nations (so considered) go to war and destroy civilization, it is difficult for the non-Christian Indian to reconcile such actions with the gospel of love for which Jesus stood.

In the land of Gandhi I had thought there might be a strong pacifist or nonresistance movement in the Christian church. Although Gandhi's nonviolence and Christian nonresistance are two things, Gandhi has crystalized the thinking of the Indian nation in the realm of nonmilitary methods and one hoped that this would have been the needed motivation to the Christians to develop their genius. But one finds very little carryover. One is rather surprised that, percentage wise, a larger number of Christians are in the army than among some of the other religions in India.

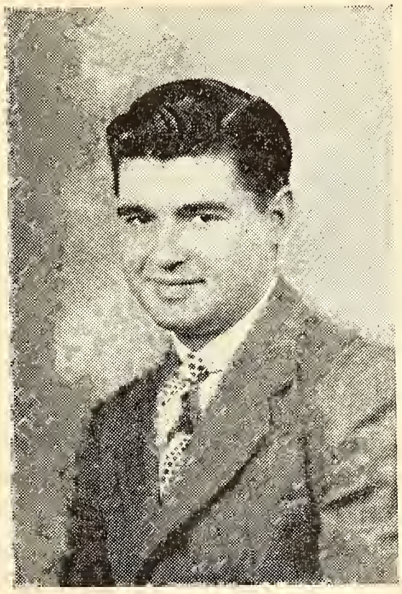
It is, therefore, not surprising to note interest and receptivity to the Mennonite nonresistance concept. We, who feel that Christ's teachings on love mean nonparticipation in war and a positive expression in our concern for fellowmen, can be of great help in moulding the thinking of those who see the conflict. (Mr. Schrag, who is a member of the Eden Church of Moundridge, Kansas and member of the M.C.C. unit in India, wrote this article for the "India-Java News.")

LESSER MOMENTS

The special moment blazes, then
Its splendor dies away again,
While lesser moments calm and slow
Burn steadily with constant glow.
So when we seek our happiness
In daily, common things that bless
Not transient brightness, briefly found,
We see God's glory all around.

—Louise Darcy

Alvin Moyer, Jr., President of State FFA



Alvin Moyer, Jr., of Chalfont, Penna. was recently elected president of the Keystone Association of the Future Farmers of America. This is the Pennsylvania organization of the FFA. Alvin, son of Alvin and Ethel Moll Moyer and grandson of Abraham and Susan Fretz Moyer lives with his parents and grandparents on a beautiful farm with fine buildings which has been in the family for at least 100 years. The Moyers are active members of the Deep Run Congregation of the Mennonite Church of which Herbert Fretz is pastor.

Alvin graduated from Quakertown High School this last Spring. He was selected leader of the 8200 FFA members in over 250 local FFA chapters because of his interest and activity in local, state and national FFA work. Many young people of the church are active in 4-H and FFA. Alvin's leadership in this work is significant.

FOR FAMILY REUNIONS

These are the days when family reunions are being held. This is the time for commemorating the coming of the pioneers. It is the season of so-called "Founder's Days" for which occasion no better music could be found than the special number by Heinrich Krehbiel, "Wo Du Hingehst."

This song, specially dedicated to the American Mennonites in gratitude for what they have for their suffering brethren in Europe, is prepared both in German and in English, carries a message which our people, particularly, can understand and appreciate. Written by a Mennonite for Mennonites it speaks a language, direct to the heart!

You can get copies of this song through your Conference book stores or write directly to the Publication Office at Newton, Kansas. It is especially designed for smaller groups and choirs which are in the habit of practicing together and it promises to become one of the truly loved songs of our people.

Our Colleges and Seminary

MENNONITE BIBLICAL SEMINARY

For the first time in three months the Seminary is beginning to resume its normal situation. New and old students are coming to the campus for the start of our 1948-49 school year. Among those that have already arrived are Ronald von Riesen, Executive Secretary of the General Conference Board of Education, who will finish his degree this year transferring from Central Baptist in Kansas City, and Erwin Goering, Extension and Alumni Secretary of Bethel College, who expects to take a Master's Degree.

Last Thursday the Seminary Quartet returned after its outstanding 14,000 mile tour which took it coast-to-coast through the United States and Canada. This very long journey of three months served to acquaint many people with the Mennonite Biblical Seminary and to glorify God through song and testimony. The school is deeply grateful to these men for the sacrifices they made in this trip and also to their families. This quartet will not resume its personnel during the school year since several of the men will be taking a church assignment.

The life of the Seminary continues to be greatly enriched by the visitation of foreign delegation of the World Conference of Mennonites. Dr. Dirk Cattepoel, of Krefeld, Germany, has been here this week; also Mr. and Mrs. Hendrik W. Meihuizen, of the Mennonite Church at the Hague, Holland; and then from Switzerland has come Samuel Gerber, teacher for a number of years at the Taeuferfschule in La Paturatte, Switzerland. Many of us are finding that these informal visits with delegates to the World Conference are actually the most valuable experiences we have had in inter-Mennonite relationships thus far. We commend the Mennonite Central Committee once again for bringing these men to us and for the privilege of sharing Christian convictions and experiences. Dr. Meihuizen addressed our prayer meeting on Wednesday and then spoke to the Mennonite Bible Mission on Friday night, while Dr. Cattepoel is expected to preach at the same church Sunday evening. He will speak at the First Mennonite Church on Sunday morning.

President S. F. Pannabecker has announced the following schedule for the opening events of school. The first chapel service will be held at 9:00 a.m. on Tuesday, September 7, and on that same day will be registration for the Mennonite Bible students. On Wednesday students will register for Mennonite Biblical Seminary. At 8:00 p.m. on Wednesday will be the Autumn convocation in which Professor David Wieand will speak on the topic, "The Bible Today." Class work then starts at 8:00 a.m., on Thursday, September 9, and later in that day all Mennonite students will have a mixer and reception here at the Mennonite Headquarters, 4614 Woodlawn. We look forward to an outstanding school year and praise God for the privilege of study and fellowship together.

BETHEL COLLEGE

Among those who have applied for admission to Bethel College this fall, the men outnumber the women considerably. A total of 333 applications have been accepted thus far, of which 183 are boys and 150 are girls. Twenty-eight married couples have been assigned housing. Both the dean of men and the dean of women report that housing will be at a premium this year because of the heavy outside enrollment. Old students outnumber new ones 2½ to 1, with a total of 137 new students enrolled up to the time of this writing.

BETHEL COLLEGE 60th ANNIVERSARY CELEBRATION

October 10, 11, and 12, 1948.

Tentative Program

Sunday, October 10

MORNING—It is suggested that the ministers in the Mennonite Churches in the Northern, Pacific, and Western Districts preach sermons on "The Mission of Bethel College: 'Go ye therefore and teach all nations.'" Special offerings for the Bethel College current budget would be appreciated. $35,000 is needed.

3 p.m.—Parent-Student Program

8 p.m.—"The Relationship between Bethel College and Home Missions"
"The Ties that bind Bethel College to Foreign Missions"

Monday, October 11

8 p.m.—"The Place of Bethel College in the World-Wide Relief activities of the M.C.C."
"Bethel's Peace Testimony and Her Witness for Christ in Voluntary Christian Service"

Tuesday, October 12

10 a.m.—"The urgent Need for well-trained Christian Leaders for a united Christian Testimony."

11:30 a.m.—Laying of the cornerstone of the Bethel College Library.

2:30 p.m.—"The Origin, Growth, and Mission of Bethel College."

5:30 p.m.—60th Anniversary Loyalty Dinner.

8 p.m.—Mennonite Historical Pageant.

The Adventures on a Missionary's Vacation

by Janet Soldner, Missionary in Colombia

IT IS A rewarding, though seemingly risky, undertaking to make the trip to the department of the Chocó which lies along the western coast of Colombia. In the heart of the Chocó the Mennonite Brethren have their mission station in a small town populated by people who appear to have come from the heart of Africa.

Miss Annie Dyck and I together with three national workers who serve as colporteurs and evangelists made the four-day trip starting from La Cumbre where the Mennonite Brethren have their rest home. (After a five-month period of labor in the hot malarial climate of the Chocó the missionary needs one month of rest at La Cumbre.) Traveling through the Cauca valley we saw numerous rice fields which were dotted here and there with white cranes. In Palmira it was a strange sight to see the two-horse buggies in the plaza which take one anywhere around the city for fifty cents. At the end of our first day's journey we enjoyed a typical Colombian meal in the hotel. It was served to us in the patio of the hotel which served as a dining room enclosed by tropical lattice work.

The second day we traveled by train along the Cauca River. The last lapse of the trip that day was by bus. For a while we thought that perhaps we would be obligated to lodge in the bus that night as it seemed that the driver just couldn't coax the car to go any further. Everytime the bus stopped, some one would blow into the gasoline tank. This was repeated about eight times. After each "Blowing" the bus would go for another mile or two. The poor vehicle was loaded down with cases of whisky and about thirty-five passengers; it did its best under the circumstances. Its chauffeur hadn't even taken a single tool along in case of emergency. The men were able to do enough "Blowing" until we arrived at a store where we could borrow some tools. Eventually we arrived at our destination and were still able to get a good night's rest. The hotel keeper couldn't understand why we didn't want to be wakened for the early mass for the celebration of Corpus Christi.

The following morning our bus supposedly was to have left at six o'clock; but since the same chauffeur which we had the afternoon before first wanted to do some celebrating for the religious festival, we didn't start until eleven o'clock. We felt very lucky that he decided to go at all that day. Unfortunately there was no other bus to the same place. It made our hearts ache to see how the people in that town were carrying the images out of the church, and putting them on platforms for a big celebration—worshipping only His statue.

Finally we were off for Quibdo, the capitol of the Chocó. The bus wound its way through dense forest or jungle-like territory. The road was treacherous to say the least. One might say that the road was like a ribbon flung around the mountains. My sympathies were with the driver of the bus, who kept the steering wheel constantly twirling. Looking over the fender to nowhere one would see that the wheel had a little less than a foot of mother earth to spare.

Upon arriving at Quibdo, the capitol city of the Chocó, there were about fifty little black boys ready to grab our baggage, eager for a tip. They seemed so insistent. The surroundings made me feel as though I had arrived in a different world.

As we were walking toward the pastor's home, I suddenly felt a stone hit my back. It was a woman who thought she did her duty by throwing a stone at an evangelical.

The pastor's wife gave us the best beds she had — she made us comfortable on church benches, giving us all the pillows she possessed.

The last day of our trip I believe was the most interesting. A man who looked more like a slave than anything else kept us from falling into the mire as we stepped into the launch. The first five hours consisted of a launch ride up the Atrato River. There were no special seats for the passengers — we sat on the baggage or on the freight that consisted of lumber. We were glad that not the entire launch was full of dried fish. After getting off the launch we had a forty-five minute trip by truck. Miss Dyck and I were able to sit in the cab. The rest of the passengers either stood or sat on the baggage back of the truck. After this the freight and baggage had to be unloaded and put on canoes. We passengers also had to cross the river on canoes. After crossing this river we had another trip of about three hours before actually arriving at the mission station in Istmina.

All the houses in Istmina, are built on stilts over the river, including the missionary home.

The missionaries here are doing a noble piece of work. Very few people attend their Sunday services At first large crowds attended as they were attracted by the music. On Sunday afternoons quite a large number of people are reached during the open-air service on the streets. They are able to reach the largest number of people during the days that they have the clinic for treatment. Here they are always given a gospel message.

The prevailing sins that make the missionaries' heart ache in this community are stealing and immorality. One night robbers broke into their house and stole articles from their bed-side.

It is only because of the love which constrains them that the missionaries are able to continue their work in Istmina. Awareness of such widespread want brings the responsibility of Christian outreach to rest much more heavily upon every believer. It was this same attitude of self-forgetfulness and self-abandonment that Paul urged upon the Philippians when he wrote, "Look not every man on his own things, but every man also on the things of others."

One of the outstanding events which I cherish is the Communion service which I attended on my return trip at the evangelical church in Quibdo. I was the only English-speaking person in the congregation. Although I felt like a stranger as far as race and language were concerned, I felt a common bond — that we were brothers and sisters in Christ and could partake of the same communion. There were only about ten other people participating in this communion service. I was happy to see how the Word of God is penetrating in a very difficult part of Colombia, and that in these sections there are some who are acquainted with the truth of the Divine Message. We need to pray that the Seed already sown may grow and that there may be lights that will shine in the dense spiritual darkness of these regions.

Behind the 100% Plan

Inman Mennonite Church
Rev. Aaron J. Epp, Pastor
Inman, Kansas
(Serving 88 homes)

OUR church adopted the HUNDRED PER CENT PLAN several years ago. As all other ventures, it was not received with too great an enthusiasm, but now the plan is received wholeheartedly. A misunderstanding, thinking that the plan was to permit church members to receive it cheaper, caused only those members to receive THE MENNONITE who contributed the subscription rate into the treasury. This has been corrected and as far as we know every home is a receiver of THE MENNONITE. The one in charge of the HUNDRED PER CENT PLAN needs to be alert so that subscriptions are either added or canceled as the situation might arise.

We want THE MENNONITE in every home because our people need to be informed what others are doing in church work. Every home needs to be enlightened in doctrine, theology, and current thought found in THE MENNONITE. Thus I fully endorse this plan for three reasons: (1) This is one way of getting *our* church paper into every home, for every church has members who will not subscribe to the church paper either through neglect or indifference; (2) a young married couple is very apt to overlook this great essential in the home and the PLAN makes subscription certain; (3) and to those non-resident members who otherwise would not subscribe to THE MENNONITE, this PLAN serves as a way of keeping our people united in the faith.

Out of the Soul of a Leper

This hymn was originally written in Bengali by one Masidham (to use his Christian name), a simple peasant who contracted the disease of leprosy, suffered its ravages, and found himself, like so many other lepers in India, increasingly cut off from his fellows as the effects of the disease become more and more manifest. In his distress of body, mind and spirit, he at last found sanctuary at the Home of the Mission to Lepers at Purulia in Bihar. There he found much more than ever he had dared to hope. Above all, he found a faith to redeem him from the slough of despond in to which he had sunk, and from which the religion of his fathers was unable to rescue him.

JESUS THE SEEKING SHEPHERD

"For the Son of Man came to seek and to save that which was lost."

To the tune of "Just As I Am"

To us thou cam'st, O Christ our King,
Thy love and saving help to bring;
Thy mercy of Thy name we'll sing,
To Thee, O Lord, be praise!

O goodly Shepherd, we were lost,
Of all mankind despised most;
Thou cam'st to save us, Heavenly Host,
To Thee, O Lord, be praise!

Thou found'st Thy lost ones 'neath a tree
Loathed, dying lepers then were we;
Thou gavest us fair shelter free
To Thee, O Lord, be praise!

Sweet are the homes where now we stay,
Sweet is the food Thou giv'st each day;
Sweetest Thy voice to hear alway,
To Thee, O Lord, be praise!

We sought Thee not, O loving Lord,
Thou didst seek us, by men abhorred;
Freed us from error by Thy Word,
To Thee, O Lord, be praise!

Still dost Thou call men by Thy voice,
In Thy full freedom to rejoice;
May they all make their wisest choice!
To Thee, O Lord, be praise!

Masidham prays that at Thy feet
All men may find salvation sweet,
And all at last in heaven may meet.
To Thee, O Lord, be praise!

THESE WORDS UPON THY HEART

by Howard Tillman Kuist

This book comes from one of the greatest living Bible teachers in America. Dr. Kuist is especially noted for his unique approach to the study of the Holy Scriptures. In 1946 Dr. Kuist gave a series of lectures at the Union Theological Seminary in Virginia for the "Sprunt Lectures." These lectures are found in this book. In these messages Dr. Kuist presents his philosophy of Bible study. He holds that men must re-create the Bible message for their own hearts. There must be a practical response, a "behaving" of the Word, for "the Scriptures come alive for the reader with real urgency as the word of the living God only as they function in him." Exact observation and comparison in the study of the Bible the author considers essential for an understanding of the Holy Scriptures. The process of inquiry he advocates includes a discovering of compositional units, identifying relations between the units, and recognizing characteristic features which reveal underlying designs. The laws of composition as given in Ruskin's Essay on Composition are to be applied in the study of this divine Composition, the Bible. No haphazard methods are tolerated. Original powers of observation are to be developed. The student must concentrate on matter, form, and content in a scholarly approach to re-create the message of the Word.

The study of the Bible is ever to be a spiritual adventure; and therefore, spiritual laws must be closely adhered to if the Sacred Scriptures are to be re-created into the art of Christian living. For this reason the author dwells at length upon the loyalties of heart and its importance in the study of the Bible. The Bible may be studied without commitments, but that is a matter very different from a study with commitments of heart. Ideas that influence people most are those to which they give their loyalty. Response to the Scriptures is the paramount requirement for a full grasp of its meaning. "In Jesus we see the perfect response, and because of that, also the perfect revelation."

Dr. Kuist presents a method of Bible study which has as its goal a re-creation of its message in life. The book comes from the heart of a great teacher whose insight and grasp of the Scriptures has often astonished his students. Those of us who have been his students know how rewarding this method of Bible study can become.

—W. F. Unruh

"For our young folks, the MENNONITE is not only . . . . helpful, but becomes more and more necessary."—Rudolph Baer, Atascadero, California

Jottings

—First Mennonite Church, Newton, Kansas: Impressive farewell services were held for Puran Banwar on August 18. Puran is leaving for his home in India this fall. Rev. Jacob Isaac, of Paraguay, South America, spoke to a large audience on August 29, and told of the experiences of the Mennonites coming to South America. Rev. and Mrs. D. J. Unruh, and family, are enjoying their annual vacation visiting their parents in the east.—Mrs. Menno Sperling, Corr.

—Hebron Church, Buhler, Kansas: Rev. Elbert Koontz and family have moved to Buhler, Kansas, this week to take over the pastorate of our church. A reception was held for them on September 2. Rev. J. F. Schmidt has served our church on a number of Sundays recently.

—Grocery Store for Sale: Active grocery business with annual volume of business of $80,000 for sale. In addition to stop-in visitors, and between five and six thousand inventory, there is an I. G. A. franchise. Present building available on rental basis. Interested parties may write to D. P. Ratzlaff, Henderson, Nebraska, or to the Board of Mutual Aid, North Newton, Kansas.

—Esther Neufeld, former bookkeeper in the General Conference Headquarters Office, left on August 30, for Barranquitas, Puerto Rico. Miss Neufeld will teach commercial subjects in the high school at Barranquites.

—World Conference Souvenir Booklet: Persons not able to attend the Fourth Mennonite World Conference at Goshen and Newton will be interested in securing one of the Conference souvenir booklets. This attractive 24-page booklet includes descriptions of the three previous World Conferences, lists and photographs of the foreign guests and speakers, the Conference program, summaries of Mennonite populations by countries, and other interesting information. Copies may be secured at 25 cents each by ordering from the Mennonite Central Committee, Akron, Pennsylvania.

—First Mennonite Church, McPherson, Kansas: Recent guest speakers in our church services have included Mr. and Mrs. Henry Buller, of North Newton; Rev. Reynold Weinbrenner, North Newton; Rev. Peter W. Goering, Lehigh; and Rev. Wm Stauffer, Sugarcreek, Ohio. The church has decided to continue with the building program this fall.—Mrs. John W. Goering, Corr.

Eldon W. Graber, head of the department of education at Bethel College, North Newton, during the past year, and director of the summer session, has been granted a research fellowship at the graduate School. Northwestern University, Chicago. He plans to do research toward the Ph.D. degree in the field of teacher education and administration and guidance.

On leave of absence from Bethel, Mr. and Mrs. Graber and their two sons have left the campus to take up residence at one of the Mennonite Biblical Seminary dormitories, at Chicago.

—**As a result** of the publicity that the Mennonite migration schemes received in the daily press during the Mennonite World Conference held recently at Bethel College, Dr. J. Winfield Fretz was invited to address the joint women's organization of Methodist, Congregational, and Christian Churches, at Sedgwick, Kansas, on August 18. His subject was, "The Christian's Responsibility toward Displaced People." After the meeting Dr. Fretz was approached by these organizations as to how they could help in placing European refugees in this country.

—**During "Farmers Week,"** held at Little Eden Camp (a camp of the Old Mennonite group), Onekama, Michigan, August 21 to 28, Dr. Fretz gave five talks on the problems of a farm community and the relationship of the farmer to society. In the evening, he gave illustrated lectures on the "Mennonites in Mexico," and "Beauty and the Farm Home."

—**First Mennonite Church, Aberdeen, Idaho:** The second annual Young People's Bible Conference was held August 22 to 27, with Dr. Lando Hiebert, instructor at the Grace Bible Institute, as leader. On the evening of August 29, Rev. Ulrich Hege, of Germany, told us of conditions in Germany and also of the work of the MCC in that country. Many of our young people have now gone to school.—Arnold E. Bartel, Corr.

—**Cachipay, Colombia:** As a result of the recent approval of the Five Year Plan by our Foreign Mission Board and the American Mission to Lepers, our missionaries are launching a building program to include a school, shop, dining hall, clinic, chapel, and missionary residences, as well as dormitories for children. It is planned the unit will accommodate one hundred children, of which eighty per cent are to be children from leper parents.

—**Rev. Arnold Nickel** has accepted the pastorate of the Bethesda Mennonite Church at Henderson, Nebraska. Reverend Nickel assumed his new responsibility on September 1.

—**Bethesda Mennonite Church, Marion, South Dakota:** Puran Banwar, of Champa, India, brought the Sunday morning message on August 29.—Corr.

—**Johannestal Church, Hillsboro, Kansas:** A very large audience gathered at our last union service of the year to hear a concert by the Men's Chorus of the Eden Church.—Mrs. Arnold A. Plenert, Corr.

—**Calvary Church, Barlow, Oregon:** On August 15, the guest speaker in our church was Rev. George Kopper, Monroe, Washington, one of the instructors at the Oregon Young People's Retreat. Reverend Roth, our pastor, was an instructor at the California Retreat during this same time. Rev. John Friesen, of Dallas, was the guest speaker on August 22. The Women's Missionary Society prepared twenty-five Christmas bundles for Europe, which were donated by our church and Sunday school.

Mennonite Biblical Seminary 1-49
Bulletin Editor
4614 Woodlawn Avenue R-49
Chicago Illinois

NOTE: When writing specify both old and new address. PLEASE!

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—**Sunday, August 22,** in the First Mennonite Church of Bluffton, Miss Elizabeth Marie Brand, daughter of Mrs. D. J. Brand, and J. Roger Howe, son of Prof. and Mrs. Wilbur A. Howe, were united in marriage. Rev. J. N. Smucker officiated.

—**Farm for Sale:** Eighty acre farm, four room house, two chicken houses, good water, good schools, mile from gravel road, price—$5,000. Write to E. P. Krehbiel, Newport, Washington, or Board of Mutual Aid, North Newton, Kansas.

—**Eden Church, Moundridge, Kansas:** The Eden Retreat, held at the camping grounds near Murdock, Kansas, was attended by quite a number of young people. Rev. Walter Dyck was the guest speaker. During the Sunday school hour on August 29, Rev. Koop, from Brazil, gave a most interesting message, in the German language, about the Mennonite life in his country. During our church services that morning a special dedication service for Education was held, with our pastor bringing out challenges for students, teachers, and parents in their responsibilities for using educational facilities for the building of the Kingdom.—Corr.

—**First Mennonite Church, Beatrice, Nebraska:** Rev. Paul Boschman, who has been our assistant pastor for the summer months, left recently to enter the Chicago Seminary for further study. The Fellowship Choir rendered a program of sacred music at our local park on Monday, August 20. The Ladies Mission Society has packed clothing for relief and also forty Good Will Christmas bundles—Mrs. John J. Wiebe, Corr.

—**Rev. Lester Hostetler,** on his return from Sugarcreek, Ohio, stopped at the Brethren Publishing House, at Elgin, Illinois, for a final check-up on the publication of the new book, HANDBOOK TO THE MENNONITE HYMNARY, of which he is author and editor, and which is scheduled to be off the press sometime this fall.

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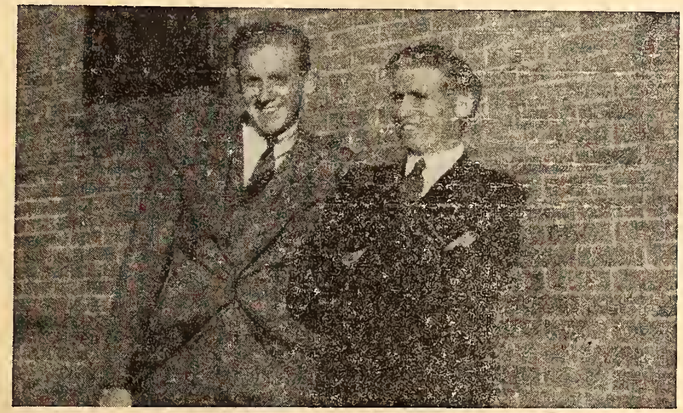
The Mennonite

Volume 63 September 21, 1948 Number 37

The Student Exchange Program

by Lloyd L. Ramseyer

One of the most interesting developments in the American Mennonite colleges in recent years has been the student-exchange program. This program has been an important factor in helping Mennonites in different countries to learn to know each other better. If the church is to be a united church, it is important that the youth of today who will be the church leaders of tomorrow should secure a world-vision of the Mennonite cause. The student exchange program is an important factor in bringing about that understanding.



Foreign College Students at Freeman College

During the war the Mennonites in America were drawn closer together through support of camps for those who chose the non-resistant alternative to war and through work of relief and rehabilitation. These activities were handled through the Mennonite Central Committee. Early in the war, Mennonite colleges also saw the need for closer cooperation. At a meeting held at Winona Lake, Indiana, on August 8, 1942, the Council of Mennonite and Affiliated Colleges was formed. This organization included nine schools. During the war the Council worked in close cooperation with the Mennonite Central Committee, particularly with relation to educational programs for men in Civilian Public Service Camps. Through the cooperation of the colleges courses were outlined, instructors were provided, and standards were established by means of which college credit could be given either upon completion of courses given in the camps or by appropriate examinations at the college itself.

The various colleges felt that they had benefited greatly by this working together. Through these joint efforts the administrative staffs and faculties of the different schools had become better acquainted and had learned from each other. With the close of the war educational leaders had a vision of a larger cooperative effort in education among Mennonites which would cross international frontiers. They were convinced that such cooperation would increase the bond of fellowship between Mennonites throughout the world, and that all groups would be strengthened in the faith through this closer tie. The most logical step in this plan for closer fellowship seemed to be to bring some of the European young people to America to attend our schools and eventually to encourage our own students to visit Mennonite groups in Europe.

With this in mind the Council of Mennonite and Affiliated Colleges authorized two representatives to go to Europe during the summer of 1946 to start this exchange movement. Dr. E. G. Kaufman, Bethel College, and Dr. E. E. Miller, Goshen College, were selected as the representatives to undertake this work. As a result of their efforts twenty-six European young people came to the United States to attend Mennonite and Affiliated colleges. These young people were either Mennonites or had become closely associated with Mennonites through

(Turn to page 8)

As we learn to know each other better we become increasingly convinced that the important thing is not the earthly allegiance which we give to any government nor the language which we speak, but the fact that we have a common God and a common Christ who died for all of us without respect to man-made differences. We are all under Christ as we clasp hands beneath His cross. May God grant that this exchange of students may strengthen our faith and our evangelical zeal, and make the church of tomorrow a better representative of Christ on earth.

I Am a Conscientious Objector to Comics

an editorial

It is 4:00 p. m. My Chevrolet has just climbed a long hill with a few extra "pings," and come to a stop in the peaceful farm yard of a parishioner. The dogs bark. I am not sure whether they are anti-religious or not. I trustingly get out and make my way past the largest which has all the markings of a German police dog. I reach the door. With my eyes on the dogs, I knock modestly. A woman answers the door. She looks inquiringly at me. I announce that I am the minister. I am invited into the house. This is to be my first contact with the family. The family is composed of father, mother, three daughters, and a son.

This could have been an ordinary pastoral call except for one thing. I encounter a great obstacle. There is a stack of comic books which seem to possess the seventeen-year-old-high school senior. She looks up briefly when I am introduced. Now her attention is again focused upon her comic books. Wildly her eyes run across page after page. I note the expression on her face. It changes constantly. There is mirth, excitement, anxiety, anger. There are some expressions which puzzle me. I cannot read them. I almost forget to visit. My thoughts are always running to this girl and her comic books. I wonder what she is reading. Do the pictures show her how they kill animals or are they killing people. Are they using a super machine gun or a gun which shoots out a ray which instantly kills many people. Are somebody's eyes being gouged out with blood running all over the face, or is it some woman shooting it out with the police.

The mother notices that my attention is repeatedly drawn to this girl. She explains that these books are given to her daughter by some relative. She wonders whether my children have become interested in comics.

My pastoral technique is not equal to the situation. Shall I leave this girl to her comic books? Will it be possible to establish any kind of personal relationship with her? Shall I simply denounce her comic books and leave?

I discover that she is interested in 4-H work and is a club member. She is especially interested in raising steers. I begin to ask questions. She lays aside her comic book. I ask every question of which I can think, which is related to raising steers. (Thank God I was raised on a farm.) She becomes enthusiastic. Now the family and I are out in the lot looking at prize steers, noting the good points of each.

My car coasts down the hill along the road that leads away from the farm. I ponder the experience of the afternoon. Will the girl go back to her comic books, or is the spell broken?

I am a conscientious objector to comic books. I know that comics fill young people's and children's minds with poison. That poison is so powerful that my preaching is to no avail. Comics nullify the teachings of the Gospel. Through them the children are taught to cheat, steal, kill, and practice all kinds of brutality. Always the crook is the hero. The killer gets praise. The most brutal person comes to be admired. Through these pictures unhealthy sex attitudes are stimulated. The excitement always comes from action against the law or accepted customs of the community. Children easily become anti-social and anti-Christian. I am a conscientious objector to comics because they are the husks which we give to children when we could give them nourishing food. I object to comics because they poison the wells of childhood by filling the mind with gruesome pictures that crowd out the lovely and beautiful. I object because they exaggerate the beastly. They put before the mind the most devilish designs and plans which the human mind can conceive.

Let every lover of children protest the sale of this literature in our towns and cities. Some cities have already banished the sale of comic books deemed harmful. We cannot let our youth absorb these dreadful pictures and then expect them to become acceptable citizens or even Christians. "Whatsoever a man soweth that shall he also reap."

The Holy Spirit and Rally Day

an editorial

Is Rally Day a whipping up of enthusiasm for the Church School through human instrumentality alone or is it an infilling of the total program of the church with the Spirit of God so that human instrumentality becomes God's means of arousing the people to the opportunities and responsibilities of the church of our Lord and Saviour? Rally Day can be another Pentecost if the conditions of Pentecost are again fulfilled. The spiritual equation that has Pentecost as its outcome is much time spent as a disciple or learner (study) with Jesus plus experiencing (experience) the resurrection power of Jesus plus the great commission (strategy) plus the unity of believers (fellowship) in prayer (Personal resources). When the Church of our Lord Jesus Christ again fulfills these conditions, it will again speak the common language of the Gospel that will rally all men to the blood-red standard of the Cross. And rally days will become Pentecost.

No Alternative Service

an editorial

It takes only one honest look at the Christ on Calvary's cross where the blood of the son of God was poured out for the sins of mankind to become convinced that there is but one way to deal with evil in the world. That way is the way of redeeming love pouring out its life blood for those who are evil. There is no other way. This is the glorious service of the man of God; let us not cheapen it by calling it alternative service.

Too long has there been confusion as to what constitutes service for the man of God. Now as never before that question must have a forthright answer, and the church of our Lord Jesus Christ must give that single answer! Young men again are in the process of deciding for themselves what service means for the Christian young man. Does it mean conversion, following Christ, working redemptively in the church, living a clean-cut life, witnessing for Christ and then suddenly adopting another 'master' who orders the performance of a service that destroys life—the very lives God has commissioned him to win to Christ? In the past, many sincere Christians said yes. Many will probably say it again. The life, death, and resurrection of Christ say an unconditional NO to that question. Such a service does not make sense. It is as if Simon of Cyrene had dropped the cross back on Jesus and had run away. Will the Church, will sincere Christians join in the answer that Christ is giving?

I cannot take part in war program because I have pledged allegiance to Jesus Christ, the Prince of Peace, but as a citizen of the United States and the Kingdom of God, I deem it my duty to do the best I can for God and my country. Therefore I want to support a constructive program that will help to further the cause of peace and missions and bring about better understanding among individuals and nations.

I therefore pledge to lay aside of my income each week as the Lord has prospered me (I Cor. 16:2) to be used for redemptive activities toward peace and good will and if God calls give my time for service for peace and missions.

________________________________Sig.

Sample of a Pledge card of Tabor Church, Newton, Kansas

For the Christian young man who refuses to join the armed forces there is technically no alternative service in connection with the present draft. Actually, however, there is an ever-growing responsibility for him with the backing of the Church to witness to the only kind of meaningful service. The time is here for courageous, pioneering, Spirit-filled young men to give a witness to our pagan world concerning a kind of service that will reveal the world's kind of service for what it really is—the work of antichrist!

If this is to happen, there will be need for a much more genuine kind of Christian witness.

In a recent young people's meeting a question was asked as follows, "How much time should I give to the service of the church and how much to my work?" The answer might have been put in another question, "How much time does a young man give to his work at home when he is in the armed services?" One reason for the poor understanding by the world of the Christian way of service is that the world has not seen the Church serious enough in its enlisting of men for missions, for healing, for Christian teaching for the ministry, for relief, and other areas of vital need today.

It is time that the world saw a militant, marching Church that really means business. Only when the world sees men all along the line attacking the citadels of sin in the lives of men with the Gospel, only when the world sees mounting millions given for the help of the needy and the spread of the Gospel, only when the world sees men pouring out their life's blood because of their conviction regarding redemptive love in Christ Jesus, then—and only then—will the world begin to see that there is only one kind of service!

Die for my country?
Yes, of course, I would!
But not the easy way,—
Bands playing,
Flags waving,
And the cheers of war-mad thousands in my ears!
And not the useless way—
My body splattered over foreign fields
Or hung in shreds on barbed-wire barriers,
That rabble-rousing slogans be proved false
And millionaires make profits from my blood!
God give me strength to die the hardest way—
To die for peace,
Conviction,
And dream of brotherhood—
My only crime that I refuse to kill!
The Pioneer of Peace died on a cross—
That was before the day of firing squads!
—Johnson

Ten million Protestant youths gave their support to the proposed Christian University in Japan on September 6, 1948, when the Committee on the United Christian Youth Movement, meeting in Kalamazoo, Michigan, unanimously endorsed that project.

What We Should Learn from Germany

by Peter S. Bartel

At the time of this writing there are several German Mennonite ministers touring throughout the United States and Canada. One would hope that they are not received as people who are to be shown what "real Mennonitism" really is. It is to be hoped that the Mennonite communities will be wise enough to learn from the experiences of these people in Europe.

German children gleaning garbage cans.

Neglected Her Youth

The first thing that we learn from the experiences of German Christians is that the Christian church must never shirk its responsibility to its youth. The reason that the Hitler Youth was such a success in Germany was that the youth was not being offered a challenging program within the framework of the church.

Neglected Her Poor

Another thing that we should learn from Germany is closely related to the above mentioned—namely, that the church should not neglect the opportunity of serving the poor and needy in the community. If the church that preaches the Golden Rule and brotherly love cannot translate its preaching into action, the world has every reason to doubt the sincerity of its preaching. There are many people who tell us it makes a difference whether welfare work is being done in the name of Christ or in the name of the State. The most dangerous attitude that any people can have toward the church is one where the church represents a tradition handed down throughout its generations. Since it is a tradition one does not expect that it has any present-day message. In America the people say it is old-fashioned. Here they say it is the "traditional" point of view.

America?

After having been in Germany for some time one shudders to see how closely the same pattern is being spun in America. About all that seems to be lacking is an aggressive government that will assume for itself credit for every constructive act whether it be in politics, welfare work, or religion and we will be well on our way toward bringing our cities into ruins. One can only thank God that our government is not like that. Along with that one should pray that we in America may see in Germany of what happens when the churches go to sleep in their traditions.

The Heroism of Faith

"Blessed are they that mourn." Translating this beatitude literally from the German it might read, "Blessed are they that bear their sorrow." We profess that we would follow Christ at all cost. The richest experiences of relief work are those that make one realize how much strength and comfort people have in their faith. If any of you are interested in seeing how much heroism it takes to "bear your sorrows" look into the lives of the many thousands who have lost everything as the result of the war. The thought has often been expressed that Germany's suffering should be a lesson to the rest of the world. If this could be the case — and I think it should — then we will have much to learn from Germany.

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After having been in Germany for some time one shudders to see how closely the same pattern is being spun in America.

On Holy Ground

by Willard Kraybill

ON JULY 2 forty young American Mennonites stood quietly at the simple, yet impressive, shaft in memory of Menno Simons near Witmarsum, Holland. None of us who were present at this occasion will ever forget it. An atmosphere of great reverence seemed to pervade all, and each of us seemed to sense that here we were on holy ground. After singing "Faith of Our Fathers," we prayed silently that God might use us in more zealous service for Him, after the example of the great leader whose life is here memorialized.

This occasion was only one of the many that the European Voluntary Service group, sponsored jointly by M.C.C. and our Association of Mennonite and Affiliated Colleges, will long remember from their stay in Holland. The bond between the Mennonites of the United States and those of the Netherlands was greatly strengthened by this visit. Our group lived in the homes of the Dutch Mennonites, worshipped in their churches and participated in their daily life. We can tell about the fine hospitality we enjoyed, but it is impossible to convey to the readers of this column the sincerity and warm friendliness shown us by our Dutch brethren. Sometimes we could not converse with them due to the anguage barrier, but even then their expression and acts of kindness made us feel at one with them. The American students joined the Dutch young people in a week-end conference at the Aalsmeer church, visited the Mennonite churches in numerous villages and cities and were the privileged guests of Dr. ter Meulen, a Mennonite, for a tour through the Peace Palace at the Hague, of which he is head librarian. But these are only a few of the high spots of our visit. We are especially grateful to the Dutch students who have studied in our American Mennonite Colleges the past two years, and who were our hosts in Holland. No effort was spared by these friends of ours in our behalf.

At every stop our Dutch brethren and sisters expressed the most sincere gratitude for all that the American Mennonites, through M.C.C., have done for hem during the difficult post-war years. We in the United States do not realize how much this aid has meant to our fellow Mennonites in need. One of our last visits in Holland was to the Mennonite retreat at Elspeet, the place which has come to be known as the spiritual center of the Dutch Mennonite Church. Here we sang together, ate together and prayed together. As ur buses drove away the people waved in a warm farewell that moved each of us. It was farewell to our Dutch brethren and sisters.

"For ye yourselves are taught of God to love one another, and indeed you do it toward all the brethren hich are in all Macedonia: but we beseech you, brethren, that ye increase more."

Beyond Our Own

"Beyond Our Own" is a new feature that is being introduced in the present issue of THE MENNONITE which is intended to give the readers of THE MENNONITE news items of significant happenings in other Mennonite conferences, other denominations, and news of significance to the Christian church from the world at large.

The Defenseless Mennonite Church has adopted a new name, "The Evangelical Mennonite Church," at its recent Conference held from August 25 to August 29, at Fort Wayne, Indiana. The basic tenets of the church, however, remain unchanged.

Initiation of Mission work in Japan and the acceptance of the churches of Paraguay and Brazil were among the important actions taken by the 368 delegates to the 44th General Conference of the Mennonite Brethren Church of North America, convening at Mountain Lake, Minnesota, August 28 to September 2.

War-battered tanks by the hundreds, according to a recent Associated Press item, are being rehabilitated in a new program to revive the strength of the armed forces.

Religious organizations of America, pioneering in the use of multi-purpose food for relief feeding in twenty-one countries of Europe and Asia, have made a major contribution in introducing this new scientific food to the world by distibuting nearly thirteen million of these "three cent meals" during the past two years. Clifford E. Clinton, president of the non-profit Meals for Millions Foundation has announced 16,500 of these were distributed by the Mennonite Central Committee in Germany.

"That the First Assembly of the World Council of Churches be declared to be and hereby is constituted in accordance with the constitution drafted at Utrecht in 1938 and approved by the churches: that the Assembly consist of those persons who have been appointed as official delegates of churches adhering to the council; and that formation of the World Council of Churches be declared to be, and hereby is, completed." Such is the resolution introduced by Pastor Marc Boegner of France at the first business session of the Amsterdam Assembly on August 23. The Archbishop of Canterbury put the motion and some 450 delegates, representing approximately 150 communions, arose to adopt it and the World Council of Churches became a reality. The World Council of Churches traces its ancestry back through a number of inter-church organizations to the Student Volunteer Movement which was organized in 1886.

Our
Colleges
and
Seminary

CANADIAN MENNONITE BIBLE COLLEGE

The Canadian Mennonite Bible College will have its formal school opening on October 1st. On the basis of the large number of applications received and inquiries from all parts of Canada, a good enrollment is expected. Launching on its second year, the school plans to continue its construction program for two years on the college level. Miss Pauline Juhnke, who will serve as registrar and Dean of Women, and David Janzen, who will teach social sciences, have been added to the faculty this year. Those on the staff last year and who will be serving again this year are Arnold J. Regier, I. I. Friesen, Henry Wall, and J. Conrad.

BLUFFTON COLLEGE

Five foreign students will attend Bluffton College this fall under the student-exchange program of the Council of Mennonite and Affiliated Colleges. Three of these will be men students from Holland. They are J. Karssiens, Breukelen; Jacob Rote, Rotterdam; and Joan de Monchy, Rotterdam. The last-named is a brother of Rene de Monchy who was a Bluffton student in 1946-47.

There are two students coming from Germany. They are Herta van Delden, Gronau, Wesfalen, and Hermann Neff, Regensburg, Bayren. In all, fifteen German students are to come to Mennonite schools in America this year. The United States government is very enthusiastic about this program and would have been happy to have had Mennonite schools take twice this number.

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"Even he shall build the temple of Jehovah; and he shall bear the glory and shall sit and rule upon his throne; and he shall be a priest upon his throne and the counsel of peace shall be between them both" Zachariah 6:13. The above text was used by President S. F. Pannabecker in opening the school year in chapel. His message challenged the student body to live to the glory of God, and to reject living on merely human strength, He pled for a more radical doctrine of grace to permeate the whole life of the school with Jesus Christ as the Lord of glory. Other addresses during these early days were by Dean William Beahm and by Dr. David Wieand, son of the founder of Bethany Biblical Seminary, Dr. A. C. Wieand. These addresses served to start the school year off with a highpoint of inspiration.

On Thursday night, September 9, the Seminary had a special reception at the Woodlawn Headquarters. Brief addresses were given by Don. E. Smucker, Marvin J. Dirks, and John T. Neufeld, climaxed by a devotional address given by President Pannabecker. The honored guest at the meeting was Gustav Reimer, Sr., a lay-leader of the Prussian Mennonites, who is now a refugee and commissioner of the German Mennonite Conference for the migration of his people. Brother Reimer was introduced to the group by Benno Toews.

The Young People's Union of the General Conference met here this week with Ronald von Riesen, executive secretary of the Board of Education, who is now pursuing his studies at this school.

This year our commuting to Bethany is done in a fine bus which replaces the number of passenger cars it took to transport our students. Jacob D. Goering is the driver of this bus. It was purchased second-hand from a local company.

The registration of approximately thirty-five full-time students indicates nearly a 33% increase over last year. We rejoice in the further manifestation of God's blessing on this institution.

On Saturday, September 11, Hanno Klassen, of Heidleberg, Germany, arrived to take up residence at the Seminary and to take the regular course of theological studies. He has studied at Heidleburg University and comes through the Mennonite Central Committee. Traveling with him was Hugo Musselman, of Munich, Germany, who went on to Freeman Junior College. Visiting briefly with us on Saturday also was Ernest Hege, of Germany, who is en route home after a year at Freeman College.

Miss Ellen Harder of Whitewater, Kansas, a student in our Bible School will serve as school nurse for the term of 1948-49. She is a graduate of Bethel Deaconess Hospital.

BETHEL COLLEGE

Campus Guests

Dr. W. Leendertz and Dr. Dirk Cattepoel, Mennonite leaders from Amsterdam, Holland and Krefeld, Germany, respectively, spoke at the morning chapel services on Thursday and Friday, September 9 and 10.

Campus Activities

The cabient members of the Student Christian Association held their annual week-end retreat on Saturday and Sunday, September 11 and 12 at Harvey County Park. Rev. J. J. Ensz, instructor of Bible, was the guest speaker for the occasion.

Thursday evening has been set aside for the meeting of the various organizations of Bethel College. On Thursday evening, September 9, many of the clubs had their first meetings of the year. The following met to plan their functions for the year 1948-1949:—Alpha Psi Omega, Commerce Club, Home Economics Club, International Relations Club, Physics Club, SCA, Student Ministers Fellowship, Student Volunteers, and the Student Council.

The 21st annual presentation of Haendel's Messiah by the Newton Community Chorus will be given sometime in December. An invitation is being extended by Dr. W. H. Hohmann, director of the chorus, to choirs and individuals in neighbouring communities to the first practice in the Bethel College chapel, Monday night, October 4, at 8 o'clock.

Enrollment Statistics

Enrollment for the fall quarter may reach the 400 mark, statistics released from the dean's office indicate. Approximately 385 students had enrolled at the end of the first school day, with number of others not arrived yet on the campus. Several students from Canada and Germany, as well as local students are expected to come yet.

Men enrolled outnumber women considerably notwithstanding the pending draft of college-age boys. No details pertaining enrollment are available as yet, freshmen courses, however, are very crowded indicating a large freshman class.

Governor to Speak

The Honorable Frank Carlson, Governor of the State of Kansas, will head the list of speakers at the 60th anniversary celebration of Bethel College, speaking Tuesday afternoon, October 12, at 2:30 p.m. Dr. J. H. Langenwalter, of the Lorraine Avenue Mennonite Church of Wichita, has also been engaged to speak in connection with this event.

One hundred and eight foreign mission boards, representing every major Protestant denomination, have approved a joint campaign this fall for a vast five to ten year expansion program in overseas work, according to Rev. Dr. Wynn C. Fairfield, secretary of the Foreign Missions Conference, an inter-denominational Protestant body with headquarters at 156 Fifth Avenue, New York. This is the first time Protestantism has made a joint appeal for church and public support for foreign missions. The goal for the appeal, by the participating boards, is expected to be in the neighborhood of $150,000,000 for the first five years of the cooperative Protestant undertaking.

Before You Decide

—"**Convinced that our young people** should carefully study **Before You Decide,** the Western District Peace Committee, meeting Friday, September 10, decided to send five copies of this excellent M.C.C. publication to each of the pastors of Western District Churches for distribution to young people of draft age."

Retreat: Mission Version

by Herbert Dalke

The first Indian Bible Camp in 7 or 8 years was held August 26 - 29 at the Longdale, Oklahoma, Indian Mission Church. The Camp began with a prayer-meeting on Wednesday evening, preceeding the opening sessions of the program, led by the Rev. Arthur Friesen of Clinton with an attendance of about 25.

Mountain Top Experience

From the very first when plans were being formulated for such a camp until the close we saw God answer our prayers all along the way. We thank Him for the prayers of fellow Christians everywhere for the success of the Camp. God provided the speakers for us in the John P. Suderman family of Mountain Lake, Minnesota. He directed in all the messages and Bible classes. He gave us favorable weather and protected all of us from accident and serious illness. And we experienced the beginning of a revival among us. Some who had gone into sin were restored to fellowship with the Lord. We had mountain top experiences but we are also well aware of the temptations of the devil as we live and labour in the valley. We need your continued prayers for this work that many others may also be revived.

Thursday it was rainy and the attendance was small but the attendance increased throughout the Camp days. At the close of the Saturday evening service those who desired to be baptized were asked to give a public statement of their faith in Christ. It was a blessing to hear these testimonies. One of the young men made his decision during the singing of the song "Just as I am" at the close of the Friday evening service.

Daily Program

Our daily program consisted of morning devotions by the Indian leaders; a message by the Rev. Suderman; Bible classes for each group conducted by the Rev. Wiebe, Mrs. Suderman, the Rev. Dalke; discussion periods; handcraft by Mrs. Wiebe, Mrs. Dalke and the Rev. Friesen; recreation; evening prayer-meeting led by Indians; a singspiration period for the young people led by John Mark and Edith Elsie Suderman; and the evening message by the Rev. Suderman. Mrs. Friesen also assisted by teaching one of the Sunday School classes.

We all had our noon day meals together, being served by the Indian women.

Baptism and Communion

Sunday morning ten of our young people were baptized. The attendance was good at all the Sunday services. In the afternoon musical program eighteen of the young people sang two special numbers, the children sang a number of action choruses under the direction of Mrs. Suderman, and the older people sang several Indian songs. Our Bible Camp closed with a very impressive communion service.

The Student

(Con

Foreign College Students at Bluffton College

the activities of MCC centers in Europe. They came from four different countries.

Members of the Council were well pleased with the results of the close association which resulted between our own youth and the visitors who had come to our schools. The fellowship had broadened the horizons of our own young people and it was felt that those who had come to us from other countries had gained a new and sympathetic understanding of American Mennonites. It was therefore decided to invite another group of European youth to our schools for the year 1947-48. The program was to be further extended by having some of our own students go to Europe for a summer tour to get acquainted with Mennonite groups there. Dr. L. L. Ramseyer, Bluffton College, was chosen as the leader of this group, assisted by Miss Lois Gunden, faculty member of Goshen College. A group of 29 persons, including the leaders, made this European trip. Dr. Ramseyer was also given the responsibility of chosing European students to be invited to American schools for the 1947-48 term. As a result twenty-three young people from six countries have been in our schools during the past school year. The accompanying table gives the number from each country and the school which they attended. In addition to these European students some of the Mennonite youth of Paraguay and Brazil were also in our colleges.

The question is sometimes raised as to why American students go to Europe for only a summer whereas we ask European youth to spend an entire year in America.

There are two reasons for this. One is the handicap of language. Whereas European students can commonly speak several different languages reasonably well, American students, having less opportunity to use languages other than English, have not acquired this linguistic ability. The second and even more important reason is that Mennonites in Europe do not have church-controlled higher education. If our students went to Europe to school it would be necessary for them to attend the regular state schools. They would thus not have the opportunity to get acquainted with our own people that is provided by attendance at our own Mennonite schools in America. Because of these two factors the alternative of summer trips for our students has been chosen.

During the summer of 1948 another group of American students went to Europe, this time under the leadership of President Milo Kauffman, Hesston College, and Miss Edna Ramseyer, Bluffton, College. It is hoped that this interchange between European and American Mennonites can be continued indefinitely.

A number of agencies have cooperated in this exchange program. Chief among these has been the Council of Mennonite and Affiliated Colleges and the Mennonite Central Committee. The function of the MCC has been that of arranging passage, clearing necessary passports and visas, arranging for the transfer of funds, and making available its facilities, both in Europe and America. Although it has been a clearing house for necessary funds, it has not provided the money needed. This last year three members of the MCC staff in Europe functioned as a committee to select students to come to American schools this next year. These men were the late Dr. P. S. Goertz, Dr. Harold Bender, and Atlee Beachy. The chief change in the program as planned for this year is that more German students will be included, seventeen being scheduled to attend

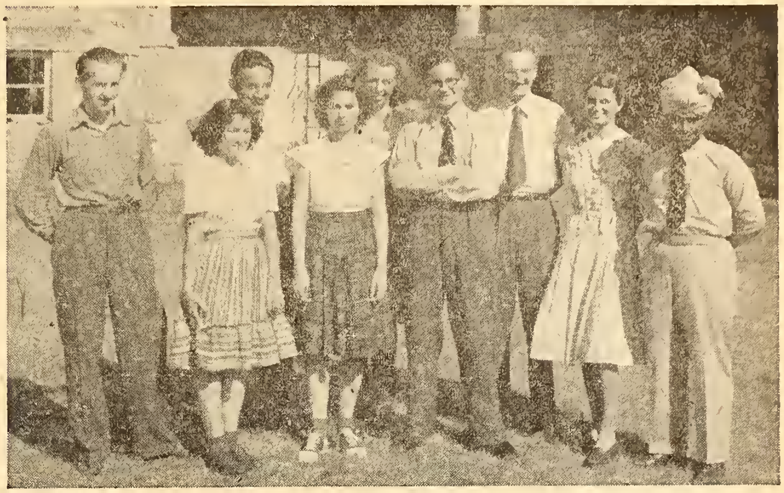
	Holland		France		Switzerland	
Colleges	46-7	47-8	46-7	47-8	46-7	47-8
Bluffton	3	2	1	1		
Messiah	1	1				
Freeman	1			1		
Goshen	4	2		1		1
Bethel	5	4	1			
Hesston	1		1			
Tabor		1	1			
Eastern Mennonite						
Mennonite Biblical Seminary	1					
Totals	16	10	4	3	0	1

ange Program

1)

our schools during the 1948-1949 school year.

The function of the Council of Mennonite and Affiliated Colleges in this program has been to designate the number and nationalities of students who would be invited, determine the educational and other qualifications necessary, delegate the authority to make selection to some specific individuals, and provide leadership for student groups. Member colleges have made themselves responsible for funds above that which individual students could pay. In every case at least free tuition has been provided. Although individual colleges guaranteed money for this program, in many cases it was actually provided through church boards or contributions from church congregations. The summer trips of American students to Europe are financed by the individual students taking these trips.



Foreign College Students at Bethel College

While other objectives, important in themselves, have been served by this exchange program, the main purpose has been for strengthening of the church through giving its youth first hand acquaintance with their brethern in other lands. As one thinks of the program his mind turns to the symbol of the Mennonite Central Committee, the clasped hands beneath the cross. As we learn to know each other better we become increasingly convinced that the important thing is not the earthly allegiance which we give to any government nor the language which we speak, but the fact that we have a common God and a common Christ who died for all of us without respect to man-made differences. We are all one under Christ as we clasp hands beneath His cross. May God grant that this exchange of students may strengthen our faith and our evangelical zeal, and make the church of tomorrow a better representative of Christ on earth.

Belgium		Spain		Germany		Totals	
46-7	47-8	46-7	47-8	46-7	47-8	46-7	47-8
						5	4
						1	1
						1	1
1						6	6
					1	7	7
			1			2	1
						2	3
1						1	0
						1	0
2	0	0	1	0	1	26	23

Dr. L. L. Ramseyer is president of Bluffton College. He wrote this article for a new German magazine being published at Basel in which it orginally appeared.

European Students Arrive

Four Dutch students, three girls and one young man, arrived at Bethel College, Monday, Sept. 6, and enrolled immediately for the fall quarter. They left Rotterdam, Holland, on the S. S. Leerdam, August 21, and stopped over at M.C.C. headquarters at Akron, Pa.

Erna Franken, daughter of a government inspector in the Dutch East Indies, studied gymnastics and massage at Zeist, near Utrecht. She enrolled in psychology and Bible at Bethel. With her in the same class is Mary Schulz, the daughter of a high school teacher at Utrecht. Miss Schulz is a graduate of a gymnasium, the equivalent of an American high school.

Miss Teatske van der Zijjp, daughter of the Rev. van der Zijjp, Rotterdam, who toured Mennonite churches in the United States a year ago, is studying for the ministry. She has attended the Mennonite Seminary at Amsterdam for three years and is enrolling for a general course, with special emphasis on music and psychology.

Son of a dairy products manufacturer and experimental farm owner, A. G. Homan, 22, is enrolling in economics genetics and Bible. He is a graduate of the Agricultural State College at Groningen, and has been studying agricultural engineering at the Agricultural University of Wageningen.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

A bicycle' stamina and

A Hostel Tour in Europe

with service in Germany

by John Sommer, Chicago, Illinois

We, in the "Balkans" Group, are all members of American Youth Hostels, Inc., an organization primarily for young people who like to hike, or to bike, or to travel in any other manner under their own steam. In cooperation with the International Hostel Organization, American Youth Hostels, Inc. (A.Y.H.) sponsors and provides leaders for Alaska, Canada, South America, various parts of Europe, and to every corner of the U.S.A.

Our group was called the "Balkans" group from the start due to our plan of travelling in the Balkan countries. But after the original plans were made, a few well-known events occurred in some of these countries and the consequence was that our trip was to take us not to the Balkan countries, but to a German work project. Although we have retained the name "Balkans" group, it no longer applies.

Our group is composed mainly of students — engineering, law and premedical (like myself). We have also a dietitian, two teachers, a journalist and our leader (the Executive Director of American Youth Hostels, Monroe Smith), and his wife Isabel, who is the co-leader of the group. None of us had known any of the others before the group met at the airfield. We represent Jewish, Catholic, and Protestant religions and many walks of life.

We Fly Switzerland and Itlay

On the big DC-4 "Sky Master" that took us to Europe there were two other A.Y.H. groups — the "German Work Project" group and the "Western Europe" group. This chartered plane flew from Bradley Field, Connecticut, to Gauder, Newfoundland, to Shannon, Ireland to Bovington, England, to Paris, France, and to Geneva, Switzerland, where our group officially began its journey in Europe. We reassembled our "broken" bikes, which were stored in the aft baggage compartment of the plane, and soon learned our way about the city of Geneva. By plane we crossed the Alps — and Mt. Blanc — and came down a few hours later outside of Rome, Italy. Three days in Rome and then a most memorable bicycle trip down the Via Appia to Naples passing through regions of heavy fighting during the last war — places like Velleti, Casino, Anzio Beach. From Naples we took an overnight boat to Palermo, Sicily, sleeping in our sacks on the deck in the moonlight. From Palermo by plane, again to Tunis, Tunisia, where we walked with camels, Arabs, veiled women, and where we saw 30c steak dinners. Here we had to be on the lookout for dysentery, a thing which hit each of us in turn. We traveled to the Arab village of Nabeul and to the ancient city of Carthage. Our noses were worked overtime during the whole of our stay in Tunisia.

COULD HAVE STAYED LONGER HERE

We traveled back to Palermo, to Naples, across Italy by train to Bari, and by train along the Adriatic till we came to Venice. Twenty-three hours in thet crowded third-class compartment made us a grumpy bunch of hostelers. But the day in Venice on the canals put us all back into good humor. The next day found us in Switzerland at Lake Lucerne. The fantastic natural beauty of this region made Switzerland seem "extramundane' — a jewel set down in the rather poor mounting of poverty-ridden Italy, dejected Germany, and nervous France. Switzerland with its serene beauty, absence of ugliness, wholesome and well-fed people, and story book nature appealed to us all. As we bicycled the 88 miles to Basel, these early impressions were fixed in us. At Basel (where my sister, Lois, and her husband, Robert Kreider, live at the M.C.C. office and home), I had the first hot bath since I had left the States. Here also several of us washed all our clothing — living the while in swim suits or borrowed garments. In the

CAMERA FIEND

fair city of Basel we saw what might be a "swan song" that our journey sang before it plunged into the despair and desolation of Germany.

We Enter Germany

We bicycled to Freeburg in the French Zone and most of us that evening were hungry because all we could buy was weak tea and beer. Some of us had brought bread, cheese, and jam from Basel. This we shared with all. The whole of the next day was spent pedalling with all of our waning energy toward Karlsruhe in the American Zone where we could get food. We did, fortunately, get noon meals at a French officer's mess that day.

In these German cities one has a feeling of incredulity. Railroad stations, cathedrals, apartment houses, stores, sumptuous homes are burned and blown apart. Only, dead, unusuable shells, of building remain in many cases. For miles one sees this sort of thing in the heart of a city. People live in the midst of it — sullen and dejected. In a city like Karlsruhe, it is easy to sense resentment toward the conqueror who can be seen at every hand in the form of some tactless G. I.

Our bicylces took us to Heidelberg, a city totally un-touched by war, to Mannbeim, which is utterly destroyed, and to Frankfort, a sad remnant of the glory that is obviously was.

Overnight we were whisked by train to Bremerhaven in the northern part of Germany in the part of the U.S. Zone known as "Euclave." By bike we travelled to Wremen, a small village of thatched-roofed houses, 10 miles to the north. Here we came to our long, long-awaited work project.

Cleaning Brick in Bremerhaven

The German Hosteling Organization, the German Youth Assistance of the Military Government, the City of Bremerhaven, the Village of Wremen, and American Youth Hostels had all contributed to the planning of this project. When we arrived it was already in full swing. Two Danish students, 25 German Young people, and 20 American Youth Hostelers make up our group now. We live in a large thatched barn-farmhouse combination. The men have quarters on the second floor and the girls have theirs on the third floor. The "Balkans" group has joined the American "German Work Project" group. During the mornings we work. "Work" consists of a number of jobs. On some mornings 20 volunteers ride on a trailer truck to Bremerhaven, get picks and shovels and go to work at digging whole bricks out of the rubble of bombed buildings. (Bremerhaven had one big night raid with 600 Allied planes dropping bombs. Bremerhaven is *kaput* as a result.) These bricks are piled in order on the truck and are hauled back to our camp. There the bricks must be cleaned of mortar and cement and repiled for the professional bricklayers who take over from this point. An addition to the main building is being constructed during our days at the project (in all we will spend three weeks here). The whole building will someday soon be used as a German counterpart of an "American Youth Hostel." It will then be one of many *Deutsche Jugend Herbergen.* From the wreckage of the past we build for the future.

Free-Time Activity

Afternoons are free time for us. Our evenings, however, are filled with scheduled activity. During part of the excellently—planned scheduled of events we have had the following:

1) "German Economy," a talk (with discussion) by a member of the Economic Board of the State of Bremen.

2) "The Crisis in German Art," a talk by a local philosopher and thinker.

3) Four American films for German Youth. The Germans were mainly interested in the reactions of the Americans. They wanted to know if these things they are being told are true.

4) Program and "general sing" led by a choir and its director from a church in Bremerhaven.

5) General discussion on "Youth in America."

6) A night at the Bremerhaven Opera: Verdi's "Il Trovatore," in German.

7) "The Opera comes to us at Wremen." The five leading singers and five musicians gave us a full program right there in our little dining-room.

We also have spent an entire day at the Bremerhaven *Fischereihaven* ("fishing harbor") where we saw the unloading of an Icelandic vessel and the newly

built processing plants. We have, as a group, seen a German film, "Und Oper Uns der Himmel" concerning Berlin and the struggle of the individual in the past war days. Our working group has toured German Schools, has visited an active "youth hostel" 30 miles away, and is going to visit the all-German denazification trials here in Bremerhaven tomorrow.

On Sundays we are free to attend the 496-year old-Lutheran church in Wremen or to attend some church in Bremerhaven. It is an unforgettable experience to sit in a service inside a tiny building erected inside the wreckage of a proud old cathedral.

We have a full and varied program, yet there is an element of freedom that is heartening. All of these activities are on a voluntary basis. Practically everyone participates, however. We have made many friendships that are bound to last. We are living simply — blue jeans and T-shirts for clothing — lard on bread for a large portion of our diet — cold water on our faces in the mornings. The little niceties of life are secondary these days because we are living for a change.

Many of our American group are attempting to discover some way whereby they can stay here in Germany. There is a fertile field here in which much can be done. Germany is fascinating to us — almost a challenge. Several are considering teaching in the army high schools (for civilian personnel) thereby remaining in Germany. One person is getting a job with Friends Service Committee in Stuttgart. But the remainder, like me, will return to the States thinking the summer was all too short.

Bremerhaven, August 22, 1948

Mental Hospital Service and Thoughts on the Meaning of Love

Over and over this summer we have heard love emphasized. Mr. Karl Menninger in the handbook for psychiatric aides says, "If we can love; this is the touchstone. This is the key to all the therapeutic programs of the modern psychiatic hospital." Love is that power which enabled us to work effectively with patients in spite of any barriers or lack of appreciation which may have existed. Love is the quality which goes beyond the realm of self-interests in a desire to serve God by serving others. Love seeketh not her own.

This fall, young men of the nonresistant faiths will be facing up to the issue of choosing to whom they will give the highest loyalty. Because of the sacrifice of many others before who were willing to stand for what they felt was right, we shall have freedom of conscience. We often pause to pay tribute to those who have insisted on "their own" rights. We praise them for the fortitude which led them to give up even their lives. It is apparent however, that they did not give their lives for "their" rights but for the right of God to claim their lives above the claims of others. The great issue for which Christians like Stephen, Conrad Grebel, Felix Manz, Clayton Kratz and Marie Fast died was not their right or themselves but rather because they ignored them and gave up all of themselves. It is not hard to give up one's own rights but it is hard to give up oneself.

The choice, then, which young nonresistant Christians will be facing must be faced by all Christians. It is the choice between one's own things or serving God. It is a choice between loving others through service or loving one's own things. For young and old alike it is imperative that we face the issue, now. Will we continue in the complacency of modern Christendom or will we rise to meet the challenge of a needy world?

M.C.C. Position Regarding Selective Servie

MCC Statement of Position concerning the Selective Service Act of 1948, including recommendations on registration and relations with other agencies and Government.

1. We deeply regret the passage by Congress of the Selective Service Act of 1948; and commit ourselves to prayer and other ways of influence consistent with our Christian profession, to the end that Congress may be led to repeal this law, and cease to depend on conscription for defense purposes.

2. We regret the Act's limited definition of conscience, but do deeply appreciate its recognition of and provision for all whose sense of obligation to God forbids their participation in the military training and service.

3. Subject to our highest loyalty to God, we deem it Scriptural and right to obey the laws of government. For this reason we counsel our young men, subject also to this highest loyalty, to register under this law.

4. We direct our MCC administration:
   (a) to inform our constituency on all the implications and details of the Act and its regulations.
   (b) to serve all our young men fully in all problems relating to the Act.
   (c) to stand ready to serve similarly any others needing and desiring such service.
   (d) to continue the relationship with the National Service Board, and to maintain friendly relations with other agencies concerned with the problems of the conscientious objector.
   (e) to stand ready to meet Selective Service administrators to inform and attempt to clarify our viewpoints and attitudes, regarding this act, its regulations, and implications.

* * * *

RESOLUTION

Whereas we believe that present provisions in the growing desire on the part of our people to contribute a special period of service to the Lord and the Church; and

Whereas we believe that present provisions in the draft act whereby conscientious objectors are deferred, together with the continuing challenge for consecrated service to human needs, will tend to increase the desire on the part of many for voluntary service opportunities;

Be it therefore resolved as our unanimous sentiment, that in order to use effectively all who feel led to render such service in the name of Christ and as a witness to Him and His Gospel, we encourage our several groups to develop service opportunities and direct our administration to continue in pioneering and experimentation in this service area and in providing the supplementary service facilities that may be required.

July 17, 1948.

Sample of Draft Questionnaire Forms Available

Two important forms which young men of draft age will need to fill out are the General Classification Questionnaire (SSS Form 100) and the special form for Conscientious Objectors (SSS Form 150.) Sample copies of these forms may be desired for purposes of advance study or as duplicate records.

Such samples of SSS Form 100 are available now, and samples of SSS Form 150 are expected to be released within the near future. Requests for these may be addressed to the Peace Section, MCC, Akron, Pennsylvania.

Receive Over 12,000 Christmas Bundles

A tentative count indicates that approximately 12,700 Christmas Bundles have been received at the Akron center, and about 3,000 have been reported by the Canadian center at Kitchener. Allocations have been made to send these bundles to China, Paraguay, Germany, the Philippines, India, France, Holland, Belgium, Italy, Austria, Poland, and possibly a few other countries. At present the bundles are being packed for ocean shipment.

The hearty response of the church to this special call for Christmas Bundles for relief will be much appreciated both by the needy children and young people, and by the Mennonite relief workers who have the privilege to distribute them "In the Name of Christ."

Folder on Brook Lane Farm for Mentally Ill

A General Informational Handbook has been published to describe the objectives and facilities of Brook Lane Farm, the Home for mentally ill which is about to be opened near Leitersburg, Maryland under the direction of the Mennonite Central Committee. The folder may be secured free of charge by writing to the MCC, Akron, Pennsylvania, or to Brook Lane Farm, Route 5, Hagerstown, Maryland.

Picked Up in Passing

The house that is built after every man's advice seldom gets a roof.—**Swedish Proverb**

It is possible to make a sound argument without a lot of noise.—**Sun Dial.**

A ship in harbour is safe, but that is not what ships are built for.—**J. A. Shedd, Royle Forum, hm. John Royle & Sons**

Many people pass through life as a man might walk over a path of broken bottles with bare feet—everything hurts them.

The men whom I have seen succeed best in life have always been cheerful and hopeful men, who went about their business with a smile on their faces, and took the changes and chances of this mortal life like men, facing rough and smooth alike as it came. —**Charles Kingsley**

"If you want your dream to come true, don't oversleep."

There is no more beautiful sight than to see young faces brighten when an old man enters a room.—**Bishop Mandell**

Missions Reminder

Miss Helen Kornelson, of Watrous, Saskatchewan, Canada, and Mr. Puran Banwar sailed for India on the Dutch boat, **Bantan**, September 20th. Your prayers in their interest will be greatly appreciated. Miss Kornelson is a new missionary, having graduated from Bethel College last spring, and Mr. Banwar is a native of India and also graduated from Bethel College last spring. He was formerly Manager of the Champa Leper Home.—Howard G. Nyce.

The churches of the General Conference are again reminded of the request of the Board of Foreign Missions that Sunday, October 10, be observed as Missionary Sunday. If this Sunday conflicts with pre-arrangements, we hope another Sunday close to this date can be selected.—Howard G. Nyce

—**Rev. and Mrs. Albert L. Jantzen,** missionaries, sailed for China on September 17. Their boat address is as follows: Rev. and Mrs. Albert L. Jantzen, Passengers, S. S. General Meigs, American President Lines, Pier 44, San Francisco 7, California.

Relief Notes

Newton Clothing Center Moved

The MCC Clothing center at Newton, Kansas has temporarily moved to the Food collection center at 314 Main Street, Newton, until the completion of the permanent building which is now under construction.

For addresses to which relief contributions from other parts of the United States and Canada may be sent, consult the folder **"Relief Needs in 1948"** which was issued recently. Cash contributions for relief should continue to be sent through the conference treasurers.

A View of Relief in China

Recently P. P. Richardson, a representative of the American Advisory Committee visited the MCC relief unit in Chinkiang, China, and in his report wrote the following observations:

"The work of the Mennonite Central Committee at Chinkiang is divided into three parts:

"(1) Food distribution. Each day from 8 to 9 a. m. 1100 carefully screened and selected needy refugees are fed steamed rolls . . . . Each ten days the case of each refugee is reviewed and new tickets are distributed on the basis of the need of each individual. As I stood and watched the lines slowly moving to receive the bread, I was impressed with how needy the men, women, and children were who are patiently standing in line waiting for their turn.

"(2) Clinic. After the bread distribution a clinic is operated by Miss Lehman and hundreds of people are treated for their diseases free of charge. Their cases needing hospitalization are referred to Goldsby King Memorial Hospital, operated by the Presbyterian Mission at New West Gate.

"(3) Work Relief Project. About 50 male refugees, carefully selected on the basis of need, were repairing one of the main roads on Windmill Hill, when I was there. The Mennonite Central Committee group inherited thousands of flour sacks from CNRRA and UNRRA. Mrs. John Friesen uses the flour sakes as wages, paying each man 6 flour sacks for a day's work on the road. Every ten days or two weeks the entire crew of 50 men is changed and a crew of other refugees are given opportunity to work on the road and receive flour sacks in payment as wages. Refugees use the flour sacks as cloth to make their clothes or they can sell them and receive a little money to buy other needed articles. It is surprising how much work the refugees do in a day, and 2 or 3 main roads on Windmill Hill have already been put in good repair. The secret in this operation seems to me is the close supervision given the relief program by Mr. Friesen."

Relief and Service Personnel

Cornelius and Elizabeth Lohrenz and daughter Ruth of DeWitt, Nebraska, and Evangeline Matthies of Virgil, Ontario, left on September 10 for Paraguay.

Elmer Ediger returned on September 5 from several months work in Europe, directing service units there and laying plans for future service projects.

Peace Literature

Just off the press is a revised edition of **Think on These Things**, an 8-page pamphlet which was widely distributed a few years ago, giving counsel to young men on the question of military service. It carries a strong challenge to you men facing this same issue anew today. The pamphlet is free, although a contribution covering printing and mailing costs is appreciated. Order from Peace Section, MCC, Akron, Pennsylvania.

European Voluntary Service

The Summer Voluntary Service units at Hamburg and Ronnenburg, Germany, have been closed and most of the American workers have returned. However a similar European Service Unit is being continued at Sembach, Germany with a total of fifteen young people participating: four Americans, one Swiss, one Dutch, one Alsatian, seven German Mennonites, and one non-Mennonite German. The Unit under the direction of Boyd Nelson, is to continue from October 4 to 24. The work will consist of helping in the repair of a meeting place and conference room. The completion of this will provide facilities for conferences and youth meetings for the Mennonites of the entire Pfalz area.

Released September 10, 1948
via Mennonite Central Committee
Akron, Pennsylanvia.

OUR GENERAL CONFERENCE BUDGET OF $950,000 AS SEEN ON JULY 31, 1948

With almost sixty per cent of 1948 past, about $325,000, or thirty-four per cent, of our budget has been raised. The percentages of the individual budgets are as follows:

Mutual Aid Board	69%
Doctrine and Conduct	57%
Mennonite Seminary	56%
Home Missions	42%
Foreign Missions	38%
Board of Education	33%
Emergency Relief	28%
General Conference Treasury	26%
Peace Committee	24%
Young People's Union	19%
Board of Publication	17%

"Let everyone of you lay by him in store, as God hath prospered him." I Corinthians 6:2.

Walter H. Dyck, Executive Secretary

It is a great thing in life to have friends who are above us in some things, they will be likely to draw us up to higher levels of character, instead of dragging us down to lower levels.—From Zion Church, bulletin Souderton, Pa.

CHRIST'S METHODS OF TEACHING

There's nothing new about visual aids. When our Lord walked by the sea of Galilee. He saw the fisherman casting their nets, and said: 'Follow me, and I will make you fishers of men." As He talked to the woman at the well, He promised that "whosoever drinketh of the water that I shall give him shall never thirst."

You may talk with your class beside the sea, or stand with them beside the well. You cannot, as a rule, take them to locations that will illustrate your lesson message... but through modern visual aids, you can bring these specially-adapted scenes to them.

All of this, and much more, is possible through modern publications. Through the efforts of the General Boards of Education and Publication, our church publications are constantly seeking to improve the effectiveness of our religious education through better-prepared materials. Through the centralized purchasing functions of the Mennonite Publication Office, it is possible for you to secure, on one order, all of the teaching supplies that you need in your Sunday school or week day religious education program, or your summer daily vacation Bible school materials. Are you sure that you are using all of these services to the maximum?

It appears that Christ used every possible device to secure attention, and to make holiness beautiful. Are we?

Book Notes

BEHOLD THE MAN by Dr. Toyohito Kagawa is a Life of Christ in the form of a novel. A person cannot help but wonder how this novel will influence people in the reading of the Gospel stories. The novel is fascinating. Literary skill is at its best. The scenes are vividly portrayed and will not be easily forgotten. They are bound to be recalled as one reads the Gospel records. It will be hard, for instance, to forget that Mary Magadalene was a harlot so wicked that people said of her that she had seven devils in her. It will be hard to forget that Judas Iscariat lived in fornication with this harlot whose haunts are so vividly described. Literary license may permit novelists to describe such imaginary scenes, but one cannot help but wonder what it will do toward an unbiased reading of the Gospels. The novel is the part an interpretation of human character, and the interpretation may not be accurate at all points. The things Judas Iscariot does in this novel will color the thinking of the reader when he reads about him in the Gospels.

The novel carries a deep reverence and awe for the Lord Jesus Christ. But here, also, one wonders whether not wrong impressions are created In his suffering, especially in the scourging and crucifixion scenes, Jesus is pictured as almost above and somewhat oblivious of the bodily pain that is inflicted. Although this novel may create problems, it will do much good. It will be read by many who do not take time to read the Gospel records of Christ, and in this way many will become acquainted with Christ who otherwise would not know much about Him.—W. F. Unruh

"Many of us have found that we can compose a letter or write a book better when we say: 'God, think Thy thoughts in my mind. What dost Thou desire written? Here is my hand, use it. Pour Thy wishes through my mind!"

—Frank Laubach

Jottings

—**Zion Mennonite Church, Souderton, Pennsylvania:** Rev. Wilmer Shelly, pastor of the Hereford Mennonite Church, Bally, was our guest speaker on August 22. On August 29, Rev. Wesley Ewert, pastor of the First Mennonite Church, Philadelphia, was with us. The Peace Committee of the Eastern District Conference held a meeting in our church on September 8 to discuss the spiritual and technical aspects of the peacetime draft facing our young men. Speakers were Rev. Andrew Shelly, Kitchener, Ontario, and Mr. Paul Goering, Washington, D. C. The Third Annual Labor Day Bible Conference was held at Men-O-Lan, September 4 to 6. Bible Lectures were given by Dr. Robert R. Fritsch, and the Bible Studies by Rev. S. T. Moyer. Wilhelmina Kuyf and Rev. and Mrs. Thomas Lambie, missionaries, also took part in the program. A total of 109 Christmas Bundles were packed and delivered to the MCC recently.

—**Couples who have made or will make gifts of $60** or more to Bethel between January 1, and October 12, 1948, are invited to attend the 60th Anniversary Loyalty Dinner on Tuesday evening. October 12, at 5:30.

—**Johannestal Church, Hillsboro, Kansas:** Rev. David Koop, from Brazil, brought the morning message September 5, and Mr. and Mrs. H. D. Voth, from Hillsboro, presented special music.—Mrs. Arnold A. Plenert, Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** Sunday, September 5, Rev. P. P. Tschetter brought the morning message. That evening the Mission Workers gave an outdoor program at the Rudiger Park. The topic was "Nature Reveals God." A picnic supper followed the program. The collection was divided between the Seminary, stockings for relief, and for shoe repair at the Newton Clothing Center.—Daisy Rudiger, Corr.

—**The thirty-first Annual Meeting** of the Mennonite Brotherhood and Fall Rally of the Women's Organizations of the Eastern District Conference will be held in the East Swamp Mennonite Church, Quakertown, Pennsylvania, on October 9th. The theme of

Mennonite Biblical Seminary
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NOTE: When writing specify both old and new address. PLEASE!

the meeting will be, "Laborers Together in His Service." Rev. Harold S. Bender, dean of Goshen College Biblical Seminary, and recently returned from spending two years in relief work in Europe under the Mennonite Central Committee, will give addresses at both the afternoon and evening sessions. The afternoon will begin at 2:00, and the evening session at 7:30. Officers of this organization include, Norman K. Berky, president; Jacob R. Fretz, vice-president; Robert M. Landis, secretary; and Harry M. Detwiler, treasurer.

—**It is suggested that ministers in Mennonite churches** in the Northern, Pacific, and Western District preach sermons on "The Mission of Bethel College: 'Go Ye Therefore and Teach All Nations,'" on Sunday morning, October 10th. Special offerings on or before this Sunday morning for the Bethel College current budget would be appreciated. $35,000 is needed.

—**The Oklahoma Convention** of the General Conference Churches will be held at Meno, Oklahoma, October 1 and 2 at the O.B.A. Auditorium, and will be continued on October 3 at Enid at the Educational Building. The theme of this year's convention will be "Holding Forth the Word of Life." On the Friday afternoon program, beginning at 2:00, Miss Hulda Myers will speak on "The Essentials of Teaching a S. S. Class," and Rev. August Schmidt on "The Qualifications of a S. S. Teacher." The Friday evening program includes a report from the "Go Ye Missions" and a message, with pictures, by Dr. G. Christian Weiss. Saturday morning, beginning at 9:45, Dr. Weiss will again bring another message, followed by reports by the convention treasurer, the Church Workers Committee, and the Bible Conference. The Saturday afternoon program includes the report of the Oklahoma Bible Academy and a message by Rev. Don Smucker. Saturday evening the program is in charge of the Women's Missionary Societies and Dr. Weiss will give a mission message, Sunday morning Don Smucker will speak, and Sunday afternoon Dr. Weiss is the speaker. Both Rev. Smucker and Dr. Weiss will bring messages at the program for Sunday evening. The Home Economics Department of the Oklahoma Bible Academy will serve meals on Friday and Saturday, with the help of the surrounding churches, the proceeds of which will go to the school.

—**Zion Mennonite Church, Souderton, Pennsylvania:** September 5 we were privileged to have with us Rev. Felix van der Wissel, Pastor of the Leeuwarden Mennonite Church, Holland. Jacob Friesen, a student from South America who spent the summer in this community, was recently presented with a typewriter by the members of the Friend's Class as a going-away gift. Mr. Friesen is returning to college to continue his studies.

—**First Church, Pretty Prairie, Kansas:** On Sunday afternoon, September 5, Rev. Howard G. Nyce was officially installed as our new pastor by Rev. Phil A. Wedel, pastor of the Alexanderwohl Church of Goessel, Kansas. Rev. D. J. Unruh, pastor of the First Mennonite Church of Newton, led the devotionals. Because the remodelling of the parsonage is not completed, Reverend Nyce will not be able to bring his family here from Pennsylvania until the first of October.—Ralph Krehbiel, Corr.

—**Salem Mennonite Church, Dalton, Ohio:** Our former pastor, Rev. A. S. Rosenberger, and his wife were with us on Sunday, September 5. Rev. Rosenberger spoke on, "God's Hallowed Name," pointing out how all else falls into its proper place when God and His name are made the central source of strength in our lives. Rev. G. T. Soldner, of Bluffton, Ohio, has been our supply pastor and will continue to act in that capacity until the weather makes his trips impossible. Mr. Irvin Richert, who will become our full-time minister after graduating next June, will be with us some Sundays during the fall and winter On August 29, twenty-three persons went to Greenwich, Ohio, to help Rev. A. R. Keiser, a former pastor of this church, celebrated his 25th year in the Christian ministry. The Women's Missionary Society sent 260 pounds of relief clothing recently. Our congregation observed Christian Education Sunday and used the bulletins furnished by Bluffton College.—Corr.

—**Bethel Church, Hydro, Oklahoma:** Rev. J. J. Esau, well-known blind evangelist, will hold meetings in our church from September 19 to the 26th. We are looking forward to receiving great blessings from these meetings.—Wilfred Ewy, Corr.

—**Walton Mennonite Church, Walton, Kansas:** The Annual Mission Society social was held at the Henry Huxman home on the evening of August 29. A mission program was given. About forty young people of the Burns and Walton Churches enjoyed a one-day retreat at the Harvey County Park on September 5. Rev. Jacob Enz, of Bethel College, presented a message on, "Christ's Challenge to Young People."—Ella Voth, Corr.

Calendar of Coming Events

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

September 25, Eastern District Conference Sunday School Con-Convention, at Eden Mennonite Church, Schwenksville, Pa. Afternoon session, 2:30: Conferences for Beginners and Primary, Junior, Young People, Adults, and Sunday School administration. Evening session, 7:30: Dr. Harry Jaeger, Executive Vice President, Sunday School Times, special message.

Sept. 26, Observed widely as Rally Day.

Oct. 3, World-Wide Communion Sunday.

Oct. 9 Annual Meeting, Mennonite Brotherhood and Fall Rally, Women's Organizations of the Eastern District Confernce at East Swamp Mennonite Church near Quakertown, Pa.

Oct. 10, Missions Sunday.

Oct. 10-12, Bethel College 60th Anniversary Observance.

Oct. 13, 14, Western District Conference Sessions, Bethel College, North Newton, Kansas. Minister's Conference on Friday, Oct. 15.

Oct. 31, Reformation Day.

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The Mennonite

Volume 63 September 28, 1948 Number 38

World-Wide Communion

Sunday, October 3, 1948

"I do not pray for these only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me. The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me and hast loved them even as thou hast loved me. John 17:20-23.

The Mennonite Acting Editor, Jacob J. Enz
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Calendar of Coming Events

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

Oct. 1-3, Oklahoma Convention, to be held at the Oklahoma Bible Academy Auditorium, Meno, October 1 and 2 and at the Educational Building, Enid, October 3. The speakers include Dr. G. Christian Weiss and Rev. Don Smucker.
Oct. 3, World-Wide Communion Sunday.
Oct. 5, 13th Session of the Conference of Historic Peace Churches, St. Jacobs, Ontario Mennonite Church. Speakers: Bishop E. J. Schwalm and Don Smucker.
Oct. 9, Annual Meeting, Mennonite Brotherhood and Fall Rally Women's Organizations of the Eastern District Conference at East Swamp Mennonite Church near Quakertown, Pa.
Oct. 10, Missions Sunday.
Oct. 10-12, Bethel College 60th Anniversary Observance.
Oct. 13, 14, Western District Conference Sessions, Bethel College, North Newton, Kansas. Minister's Conference on Friday, Oct. 15.
Oct. 31, Reformation Day.

BEYOND OUR OWN

The 50th anniversary of the establishment of the church of Rhodesia under the work of the Brethren in Christ denomination, a working member conference of the Mennonite Central Committe, is a prominent event in the life of that conference at this time.

Torrey Johnson was succeeded by Robert A. Cook as president of Youth for Christ International at its annual convention at Winona Lake. A budget of $872,000 was voted, and forty teams are to be sent to foreign lands, including a Negro team to Africa.

The Greatest Story Ever Told, popular Bible broadcast last year, was resumed over the American Broadcasting Company at 6:30 p.m., Eastern Daylight Saving Time, EDST, Sunday, September 12.

The Central Committee for Conscientious Objectors, whose address is 2006 Walnut Street, Philadelphia 3, has recently been established to help such men who feel that the greatest contribution which they can make against conscription and war, and hence for livable world society is to refrain from compliance with the draft law at any point. The already existing National Service Board for Religious Objectors is prepared to service those who seek recognition under the Act and fall within its provisions.

The Christian Century, in its new division, gives prominent headlines on the first page and two and a half columns of material to cover the recent Mennonite World Conference held at Goshen, Indiana, and North Newton, Kansas. This may very well be the largest single block of material devoted to the Mennonite denomination ever to appear in this widely read weekly. This material was prepared by Dr. Cornelius Krahn, member of the Bethel College faculty.

One thousand four hundred conscientious objectors, as well as 4,300 Jehovah's Witnesses and the 7,900 other Selective Service violators who did not receive pardons, are today actually worse off, so far as the restoring of their civil rights is concerned, than they were before the Roberts' Board was set up. The Department of Justice today will not even consider individual pardon applications from these men on the ground that the Roberts' Board has already gone in to the matter and turned them down.

New Windsor, Md.—The Heifer Project Committee, an interfaith organization which has been shipping heifers to war-devastated areas in many nations, has accepted an invitation from the government of Venezuela to send a number of heifers to El Trompillo for use in an area now being thrown open to displaced persons from Europe. Benjamin G. Bushong, executive secretary of the committee, has just returned from Caracas, where he consulted with Venezuelan officials about plans for participation in the program. Bushong said the Venezuelan government is now providing transportation and giving a plot of land to approximately one thousand immigrants each month. Each immigrant is also given approximately ten dollars. It is proposed that a total of 50,000 persons be accepted.

EDITORIALS

BOMBING MISSION OR CHRISTIAN MISSION

September 2 was the third anniversary of V-J Day. V-J Day was the result of the pouring of millions of men, billions of dollars worth of material, and the blood of hundreds of thousands of men into a great crusade. Those men were on a colossal mission. V-J Day represented probably the largest single undertaking of mankind judged in terms of men participating, men giving their lives, and expenditure of material. While that colossal mission was executed, the Christian mission was practically eclipsed.

In the three years since that day, the Christian mission has in many ways had an unparalleled opportunity. But if the number of missionaries that Protestantism has sent to Japan in the three years since the war is an indication of the degree of seriousness with which the church intends to use this opportunity, then the future does not look good! Only some four hundred persons in three years sent in behalf of Jesus Christ who will give freedom from the sin which is at the root of the world's ill while millions were sent into the mission to deal with a symptom without eradicating the cause.

It is surely true that we dare not measure our Christian mission only in terms of numbers and dollars. But when in a time of inflation giving for the work of the spread of the Gospel is not keeping pace with the mounting incomes, when in a time of opportunity to freely choose the greatest mission there is no beginning of comparison between the millions of men who give their lives to the mission of Mars and the hundreds of men who give their lives to the mission of Christ, then there is still a question: Is the church choosing bombing missions or Christian missions?

THE CHURCH LOOKS FORWARD

Everyone has had their vacation. Now it is time to bring the people back into the churches for another nine month's program. Such is a common conception of the average person about the church's year-round program. Perhaps even some Sunday school officers and education committees have this conception. But have we made sure that the people are being rallied to a program that is thoroughly grounded in the Christian faith, borne of prayer, and executed by men and women completely committed and yielded to Jesus Christ? It is an imposition on people to ask them to participate in a program that is not absolutely sure it has a real relationship to the deepest spiritual needs of man. If the people are to become thoroughly sold on the Christian Gospel, then the inner circle of the leadership—the church boards, education committees, church school teachers and officers, and leaders of various organizations—all these must first be thoroughly Christian. When this happens, the claims of the church for year-round spiritual significance will be unquestioned.

Arise and Eat

A Meditation for World-Wide Communion

by O. A. Waltner

Through the thoughtfulness of others our lives are constantly enriched. Through the preparations of our friends we are spared many inconveniences and discomforts in our tasks. Through loving provisions by co-workers we receive courage, guidance and strength for the demands that life makes of us.

Christians can well rejoice in the thoughtfulness of God who being conscious of man's need of strength provides him with "a cruse of water and a cake baken on coals." Of even greater significance is the kind invitation of Jehovah as He calls, "Arise and eat because the journey is too great for thee." God's thoughtfulness is tender, it is challenging, it is purposeful. Elijah needed to journey to the mount of God, and God understood His own responsibility in helping Elijah get there!

On the World-Wide Communion Sunday, believers in Christ worshiping in beautiful cathedrals in cities; in simple church buildings in villages and countrysides; and in grass or mud structures in jungles or in open meadows will again rejoice in the thoughtfulness of Christ as He provides the broken bread and the cup of wine, "for the journey is too great." Christ knows the weariness and difficulties that face His Church in Africa, South America, China, India, Europe and America. His concern is for all the churches and His provisions of love, wisdom, and strength are ample for every church and individual believer in the world.

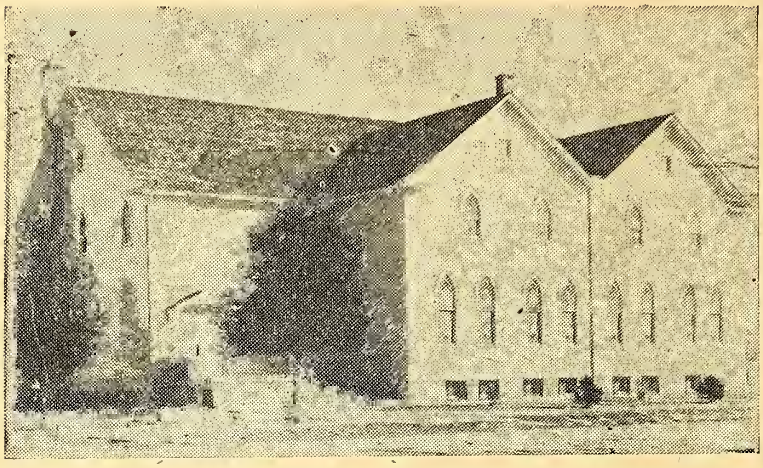
Christ bids the churches receive the bread and wine. In commemorating His death on the Cross, the Church is empowered spiritually. It is clearly evident that the churches which faithfully and prayerfully come to the Lord's Table at His bidding are they which labor in the consciousness of His joy, strive with spiritual understanding and are victorious in His strength.

In the face of social reforms, educational progress, world peace, racial understanding and evangelization of the world still to be achieved and attained, the churches dare not neglect Christ's tender call to receive His spiritual provisions for the task before them.

Christ understands that the journey is too great — but it is His thoughtfulness that provides the Lord's Table. It should be our thoughtfulness to be prayerful guests and to partake of His provisions for in them we shall have strength to "walk forty days and forty nights" and in them we shall come "unto Horeb, the mount of God."

It is advisable for a conscientious objector to exhaust all of his procedural rights of appeal for getting proper recognition of his conscientious objections if he is otherwise classified. Such a person will be in a much better position for getting recognition if and when the draft tightens up and men deferred as farmers and married men are put in I-A. (For further details see column, "The Washington Scene.")

Behind the 100% Plan of Church Subscription



BETHESDA CHURCH
Present Church, Built 1931-1932
Dedicated, March 6, 1932
at Henderson, Nebraska

(Serving 401 homes.)

Concerning the HUNDRED PER CENT PLAN for our church papers. I am grateful for it. The first time this plan was presented by our Publication Board, I felt it was a good plan, but I was not able to see how this could ever be done. I kept on speaking in favor of our church papers, and the need for having one in every home of our church members, with some good success, but yet to far from the HUNDRED PER CENT PLAN. Some years ago this plan was presented to the church at our annual meeting with the suggestion of paying it out of our church treasury, and was favorably accepted.

We as a church are garteful to know that our **Mennonite** or **Bote** is going into all our homes. Before we had adopted the HUNDRED PER CENT PLAN so many of our people thought of the church papers only as the **Mennonite** or **Bundes Bote**, but now these publications have become OUR church papers.. At present 396 homes receive either the **Mennonite** or **Bote.** Now we can refer to certain articles in our church papers and people know which article is used, thus we have a common cause.

Rev. Jacob J. Banman, 74, former minister of the Alexanderwohl Church and a teacher in that community for many years, passed away at his home at Newton, Kansas, early Monday morning, September 20. Reverend Banman was born in South Russia January 14, 1874. He was associated with the Herald Publishing Company for a number of years. In 1942, after serving as minister of the Alexanderwohl Church for some thirty years, Reverend Banman retired from active service. Funeral services were held September 22, at the First Mennonite Church, Newton, of which he was a member at the time of his death.

WHERE IS OUR GOD?

Has God any relevance to the world situation of today? Can we see him anywhere at work? This twofold question, which we took up recently, deserves further consideration.

"Look at the world of today." men say. This is the third year of the war's close, yet the peace is not yet made. The enemy is conquered but the former allies are divided. We are giving bread to Europe, but we have not set the conditions under which work and self-help and recovery are possible. Japan, like Central Europe, is occupied and administered by the military. Hunger, strife, war are present in the Near East, Palestine, India. Men say, as Israel's foes did, "Where is thy God?"

But now let us ask some questions: What kind of God are you looking for, and what kind of help do you expect? Are you thinking of a benevolent autocrat who will reach down from the skies and set everything to rights? Surely by this time we ought to know that human problems are never settled by force. God himself cannot save by sheer power, else why was there need for a Christ and his death on the cross?

Where does the source of all this evil lie? Not in one country, not in one man, not in one particular theory or form of society—Fascism, Nazism, Communism, or whatever the particular apocalyptic beast of the day may be. The evil is inside of man, and it is everywhere. It is made up of ignorance, folly, selfishness, greed, fear, hate, and unbelief. It expresses itself in many forms: social, economic, political, in evils like slavery, intolerance, needless poverty, worship of state or nation, war; and it is our business to change these. But the big job, and the first job, is to change the mind and heart and will of men. — Harris Franklin Roll in "The Christian Advocate"

THOSE WHO HAVE DIED

Mrs. Carrie May Culp, Nappanee, Indiana, member of the First Mennonite Church of Nappanee, born August 1, 1881, died August 30, 1948. **Joan Graves,** Walton, Kansas daughter of Mr. and Mrs. Jacob Graves; funeral held September 6.

Jacob J. Banman, Newton, Kansas, minister, born January 14, 1874, and died September 20, 1948, member of the First Mennonite Church, Newton.

Through Our Windshield

Part II. Redemption: Hindoo vs. Christian

by Missionary S. T. Moyer

In my library in India is a book with the above title. The title itself is thought provoking, especially as one observes everyday Hindooism and its fruits.

Few will deny that Hindooism is a religion of works. You make an offering to the gods to appease them; YOU do something. You sit on beds of spikes, or practice suttee, or stretch yourself on the dust of the earth and thus travel from one holy place to another. You give to beggers. Thus all you DO gains merit for yourself. Finally, when you die, your oldest son must DO something. He must have a funeral feast for the **freundschaft,** the caste brethren. At the proper time he must carry your bones to the Ganges River, or some other holy river. All is what YOU do.

As we travel behind the windshield in this highly mechanized land of North America, our eyes are riveted on the ribbon highway for 500 feet to the fore and 500 feet to the rear. But sub-conscious mind finds time to meditate. We rejoice in the splendid development of Conference Work, in the marvelous numerical growth of from only 10,000 members in 1900 to 47,000 members in 1947. The splendid work programs for youth, and the growth of retreats is most significant. We are urged to give, to show loyalty, to live for our fellowmen, to honor organizations, to plan for a world in which our children are to live. All is spread out as a program of activity of what we do.

All this is fine and good so far. I can never forget the words of Dr. Francis Wei, president of a Chinese University, when he said, "Communism is making greater headways in parts of China than Christianity. Why? Because Christian representatives fail to show the brotherliness Communism shows." Let us make no mistake, only those with clean hands and hearts, with untarnished ethics and morals — only such will sojourn in God's holy tabernacle. Most certainly, the Holy Spirit is given to them that DO — do what? God's will.

But, when we come tired and weary to the end of the road, and are driven into wits-end corner, we ask, "Just where does God come into the picture?" We turn to certain devotional literature, and to some literature connected with Christian Works and we do not find Him doing much. It is we who are urged to do, all too often with no reference to God. We turn to certain printed prayers, and find these filled with pious phrases of may we do so and so. At wits-end corner, having tried our hardest to do, yet having failed, we ask, "Is there really anything He does for us, or is all merely what we do for Him, or for him? Shall our entire program consist of what WE DO, or does God also do?"

Is God a god who is like the president of the U.S.A., who is brushed aside once every so often and thus makes place on the pedestal of our affections for some other great loyalty, or passion, or program, some ideal which reigns supremely instead for a while (and then when things do not go too good, we blame it on the times in which we live, saying it is almost too much to expect human nature to act differently)? OR is God like a King Who reigns eternally, yet as a Father? Who is active now, Who is supremely active, Who not only dwells amongst His people (as well as above them) but goes amongst them, visiting them in times of trouble, standing by and supremely active in times of seeming disaster, and Who gives hope of glorious things for the future?

If God is like some near ancester, whose picture hangs on the wall, Whom we admire, Whose attributes we well know, Whose precepts we believe are worthy of our following, knowing that He did mighty works in His day, but we have no testimony to give that He is active here and now in a dozen special ways, — how far different is the essence of such a faith that merely urges us to do this, do that, follow this program as our religion, from the essence of Hindooism? If it be said that Hindoo gods are to be feared, but our God is a God of love, it is well to remember that in the ancient Vedas, they too had one God, there was no caste, the social position of women was high, — but by the time the Upanishads were written, God, as Creator had ceased to live with His creation, but was sleeping, or had gone off on some shikar, then the multitude of gods and evil spirits came into being.

Oh! for the wings of a dove, that I might find God in this my age. My soul and my bones cry out, where can I find Him? Whither shall I flee? And if I find Him, what can He do for me? — not His precepts, worthy though they be; nor His example, necessary though this be. How is He now active? What can He do for you and me?

In the weariness of the hour I turn to the Psalms and the Old Testament and read,

"I sought Jehovah, He heard me, and delivered me." Ps. 34
"Prove me now — I WILL pour out a blessing." Mal. 3
"Jehovah hath done great things for us." Ps. 126:3
"By my Spirit, said Jehovah" Zech. 4:6

Then I turn to the gospels and New Testament and find:

"If two agree — and ask — it shall be done — by My Father."
"God loved — He gave" John 3:16.
"It is God that worketh — in you — for His good pleasure." Eph. 2:13.
"Our sufficiency is from God" II Cor. 3:5.
"He is able to deliver."

Then I hear Walter Lippmann saying, "Unless

(Continued on page 16)

Our
Colleges
and
Seminary

Mennonite Biblical Seminary

Officers elected for the 1948-49 student body were: Missionary Orlando Waltner, of Champa, India, president of the student body; vice-president, Erwin C. Goering, on leave of absence from Bethel College; secretary, Sophia Schmidt Brown, Newton, Kansas; and treasurer, Stella Schrag of Freeman, South Dakota. Ethel Abrahams, Hillsboro, Kansas, is chairman of the Recreation Committee. Religious Life Committee, from the students, Ronald von Riesen, of Newton, Kansas, and Jacob D. Goering, of North Newton, Kansas. David Habegger, of Busby, Montana, has been elected our representative to the Inter-Seminary movement.

Last week Dr. Leendertz, of Amsterdam, lectured here on the topic, "Kierkegaard and the Meaning of Existence." Recent visitors have been Puran Banwar, of Champa, India, who is on his way back to his native land, and Helen Kornelson, of Canada and Bethel College, who is en route to India as a missionary. Mr. and Mrs. Elmer Ediger of Akron, Pennsylvania, were Seminary visitors, Thursday, September 16.

Sunday, September 19, marked the expansion of the Seminary Sunday School. Previously we have had only an adult class, but because of the large number of children here this year three new classes have been added.

Bluffton College

College enrollment now totals 300, not including music students below college rank. This total is almost exactly the same as that of a year ago. Students come from 18 different states in addition to Puerto Rico, Hawaii, India, Germany, Canada, and Holland. The college mixer, sponsored by the YM and YWCA's, was held in the gymnasium the evening of September 10. The evening of September 14, a meeting was held in the college chapel for the purpose of explaining the position of the church to prospective draftees. After Rev. Paul Shelly presented the Biblical basis of the peace stand. Prof. Lantz, Harvey Bauman, Carl Lehman, and Stanley Bohn explained why they have taken the non-resistant stand; Edna Ramseyer explained the voluntary service opportunities of the church, while Dr. Bauman acted as chairman of the meeting. Rev. Shelly gave the Education Sunday message at the Summerfield, Illinois, church on September 12. Rev. Harry Yoder conducted special meetings at the White Oak Union Church near Carlock, Illinois, during the week of September 19. He also carried on solicitation work in the interest of the building fund in several Illinois communities. The building fund now stands at $138,247.61, all but $14,326.85 of which is in cash gifts.

Freeman College

After three months of summer vacation, 113 academy students and 41 college students have registered at Freeman Junior College to resume their studies. This past week, 23 college freshmen have written their entrance exams and 18 college sophomores started attending classes. There are new faces among the student body as well as on the faculty staff. Esther Bohn, Elvera Voth, Adeline Quiring, Vernon Wiebe, Edmund Miller, Richard Berky, and John Ewert are new members joining last year's faculty.

Margarete Schnebele, an exchange student from Baden, Germany, has joined the college freshman class.

On Friday, September 10, a mixer was held on the campus from 2 to 4 p. m.

Elections of class officers and advisors have been held. The following are the class presidents: college sophomores, Denver Kaufman; college freshman, Maynard Kaufman; seniors, John Mark Suderman; juniors, Vernon Duerksen; sophomores, Marion Kleinsasser; freshmen, Dennis Miller.

Bethel College

Bethel College has entered its 60th school year with an enrollment of 405 with a number of others still expected to register. Last year's total of 427 at the end of the fall quarter may be reached. Men outnumber women enrolled 230 to 175, with the men predominating in every year.

Excavation has been started for the foundation and basement of a $200,000 library to be erected on the Bethel College campus. Pouring of the concrete is expected to be completed in time for the corner stone laying ceremony on Founders Day during the 60th anniversary celebration, October 12.

Freshmen of Bethel College were properly initiated at a capping exercise held on Saturday evening, September 18 in the Student Union room.

A program of orientation is being presented at chapel exercises during the months of September and October.

Voluntary service projects of the summer of 1948 were presented by Bethel College students in a Sunday evening program in the Student Union Room.

Grattan Building, a modern 61' x 172' brick building being erected on the Bethel College grounds from endowment funds donated by the late G. F. Grattan, McPherson lawyer, will be partially ready for occupancy within a few weeks. While the entire structure may not be completed until about Christmas, the Mennonite Central Committee's food and clothing depot will move into the center section shortly.

We Cannot Give Up!

by H. J. Brown

Shanghai, China—Sept. 16, 1948. Greetings of peace in Christ! We have come back to Shanghai from our extended trip to Ch'engtu, Szechuen. The dear Lord has been very good unto us during the whole trip and now here in Shanghai. Amidst all the rush in placing our Mennonite refugee-students in suitable schools here in Shanghai and in other cities in Central and West China, we have finally managed to acquire an apartment. Below is our new address. All letters and papers should hereafter be addressed to 1331 Fu Shing Road, Shanghai, China. Thank you all very much for taking notice of this change of address! In the new and strange place we shall feel somewhat lonesome, unless your letters show their faithful appearance.

Our responsibility remains scattered. If we had not been so busy right here, I at least would have already gone on a trip to Kaifeng, Honan, For a time it seemed rather peaceful in the north, but of late the reports have not been quite so good. The railroad is again interrupted by a derailment of a train. Those poor people in the north have already suffered very much. No wonder, that some of our Chinese Christian leaders have laid their work down and left the country for the south. But we cannot thus give up and just quit. We have thousands of Christians suffering there. Further there are still millions without Christ. Communism is forced upon them. They do not want it. They are mistreated and forced under the yoke. Even many of the Christians are severely persecuted, and some have been killed. We hear of the power of the gospel and the conversion of souls. It surely behooves us to stand by in prayer and help. God blesses us, so that we may bless others in bringing them Christ the way of life! Will you stand by in prayer every day, say for five minutes?

Your Co-workers in His vineyard,
H. J. and Maria Brown,
1331 Fu Shing Road, Shanghai, China

RELIEF NOTES

Spiritual Ministry to Refugees

Helping the Mennonite refugees in Europe in their spiritual problems is the work in which Cornelius Wall is presently engaged. The desire for consultation on spiritual matters is expressed frequently by the refugees. The result of having until recently spent their lives in an atmosphere antagonistic to Christianity has had its influence upon them. Their acquaintance with the Bible is meager. But the longing for a real experience with God is indeed deep and sincere.

Visitation work is being done within the Gronau camp, but it is hoped that individual families scattered over a wider area may also be visited later, and that a similar ministry can be given in Backnang camp.

Mennonite Aid Notes

John W. Warkentin, who had given a term of service in Paraguay in the direction of the refugee resettlement program, and had returned to the United States early in August, left again for Paraguay on September 17 for additional service there.

The work done by Elfrieda Dyck in directing the recent movement of refugees to South America aboard the Charlton Monarch, was quite strenuous. After her return to Europe it was necessary for her to rest several weeks rather than return immediately to her former work at Gronau refugee camp. It is planned that Peter and Elfrieda Dyck are to accompany the group of 1700 Mennonite refugees which will sail from Europe for South America on the Volendam on about October 7. Their experience in the movement of previous groups will be helpful in this continued work.

Clothing Distribution in Austria

In Austria the clothing distribution program consists of two aspects which supplement each other. One phase is designed to reach large numbers of needy people, and is therefore well systematized and categorized for utmost efficiency. However there are some cases of real need which do not fall within the general categories. For this reason individual and special cases are referred to a second smaller center where their needs can be reviewed in a personal manner. Thus not only the masses, but the needy, lonely individuals can be given proper attention.

Relief Worker Departures

Elto Yoder, R.N., of Goshen, Indiana left on September 10 for Puerto Rico. Justus and Salome Holsinger and son David left on September 13 for Puerto Rico.

Peace Literature in German

Recently completed has been the booklet **Muessen Christen Kriegen,** a German translation of **Must Christians Fight,** by Edward Yoder. This booklet will be of particular value to the Mennonites of Europe and South America, but will be of interest also to the German-speaking Mennonites of the United States and Canada. Copies may be ordered from the MCC, 10 Union Street, Waterloo, Ontario, or MCC, Akron, Pennsylvania.

—Hoffnungsau Church, Inman, Kansas. The annual C. E. social was held at the Junhke Grove, September 5. A short program included reports of the retreat and the convention. The "Flour for Relief" drive of the Inman-Buhler community, is being prepared for shipment to New Orleans, from where it will sail to its destination. Over five carloads were given. The first part of the main floor of our church building has been poured.—Mrs. Wilbur Schmidt, Corr.

—Friedensfeld Mennonite Church, Turpin, Oklahoma: Ten young folks were baptized here on September 5. Rev. Voth, of South America, recently brought an inspiring message. Thirty-three Christmas packages have been prepared and sent to Europe.—Mrs. J. I. Koehn, Corr.

PURAN A. BANWAR
Champa, C.P., India
A Product of our
Missionary Work

GOING HOME

A year and a half did not seem so long, and if I had no obligation to my family in India, I would have liked very much to have stayed a couple of more years in this country and go to school. I had given up school some fourteen years ago, but it did not take me long to come back to school life. I will be homesick for the Bethel College campus.

I have been very glad to have been the first man from the mission field in India to come to school in America. The people here have heard about the mission's achievements from the words of the native from India—or have seen the actual fruit of the mission work. I feel sure that this has initiated many friends in mission work, and that it has brought India much closer. Many were concerned about the fate of the mission in New India, much more so because of the new law that was passed in our Province about the legal procedure in changing one's religion. Let that not trouble you. Many churches in India would be happy for some persecution, because "all that glitters is not gold" in India, either. But what I think is that you should be concerned about doing some missionary work in your own land, and showing to the foreigners that this is a Christian country. Right now there are hundreds of students from India. They are the future leaders of the great nation. Their stay in this country will have revealed many things. It provides the best opportunity to do missionary work among them—if not, the missionary work will be much harder when they return to India.

Opportunity means responsibilities. I do feel that the Lord has given me this opportunity for greater service, and I certainly enjoyed the opportunities here. I visited the churches in many states—Kansas, Nebraska, Montana, Minnesota, Washington, Oregon, California, Idaho, and Pennsylvania.—Then, I attended district conferences, the General Conference, and the World Conference. I visited in homes, studying in Bethel and speaking in camps—all of which contribute much in enriching my experiences. I was so much impressed how the churches give for missions, how the young people have organized themselves, and how the pulpits have become occupied by young people. How I have wished many times that the young people in our churches in India should come forward like this.

I am going back to a different India. There have been many changes since I left a year and a half ago. I solicit your prayers for any work that will be awaiting me in this new India, and may the Lord make me humble and make use of me in the way He wants. I wish to express my gratitude to the members of the Foreign Mission Board, the Bethel College Faculty, the Mission Conference in India, the Women's Mission Society in Moundridge, the Sunday School in Portland, and all the churches who invited me to speak to gain an insight of the mission work. My thanks are also due to the folks who adopted me as their own as long as I stayed in America—Dr. and Mrs. P. A. Penner, Rev. and Mrs. A. P. Waltner, Mrs. Abe Klassen, and Mr. and Mrs. Ed. Claassen.

For me it was a very happy stay. People surely showed great love to me, and for many things I will be homesick for America. I know that I have made many friends. To them all now I bid "Goodbye."

Puran Banwar

FOREIGN

Theme: "*Mainta*

in Africa, China, India, Sou

Text: "The Lord hath said, " . .
thine inheritance, and th
Psalm 2:8.

Hymn: "C Zion, haste, thy mission hig
The

"And this gospel of the king
shall be preached in all the w
for a witness to all nations;
then shall the end come."

Matthew 2

"The earth shall be full of the knowl
the Lord, as the waters cover the sea.'
the Prophet Isaiah (11:9b) looks forw
the fulfillment of many of God's promi

As previously announced, the Board
eign Missions of the General Conference
Mennonite Church of North America
nated Sunday, October 10, as "Mission
day." For such congregations in whi
Sixtieth Anniversary of Bethel College i
observed, we suggest that a later Sun
October be definitely set aside as "
Missions Sunday."

Our task is that of maintaining a
wide witness. Ministers are urged to u
theme and text suggested above. Ours
obligation of maintaining these lighthou
Africa, China, India, and among the Am
Indians in Arizona, Montana, and Oklaho

In brief, here is the situation which ca
both praise and prayer. We continue mai
ing a fine staff of workers under the
Inland Mission in Africa. In China our w
are making the best of opportunities to w
under trying and disappointing circumst
A new field is being selected and missio
are being assigned. Since conference
(August 1947) Bro. W. C. Voth and
Elizabeth Goertz have returned to China
sailing of the Albert Jantzens has been de
due to a dock strike. Miss Wilhelmina
also hopes to return soon.

During the same period Dr. and Mrs.
Dester have returned to India. New mis
aries are the Edward Burkhalters and

NS SUNDAY
O

ld-wide *Witness*"

among the American Indians

d I shall give thee, the heathen for
of the earth for thy possession."

all the world that God is Light."
No. 328

And the Lord said unto the
ant, 'Go out into the highways
hedges, and compel them to
e in, that my house may be
d.' "

Luke 14:22-23

Kornelson, who has just sailed. The Wil-
ıruhs and Irwin Schrag have been sent
st in the construction program. The
Ratzlaffs are on their way home now,
to arrive at Savannah, Geogia, about
4. We plan for the early return of the
oyers to India. The P. W. Penners hope
e to the States soon after the first of
w Year. We are joining our staff of
orkers looking toward the Fiftieth An-
y.

outh America three missionaries have
dded, the LaVerne Rutschmans and
lice Bachert. The Arthur Keisers hope
soon as transportation plans are com-
ı cooperation with the American Mis-
Lepers, a building program is getting
ay in Colombia.

izona the Henry A. Kliewers are serv-
raibi. The Walter Goossens have just
to begin a building program to be con-
n American Indian mission fields. The
Dalkes are serving in an Oklahoma
ter fifty years of faithful service Mrs.
r has been added to our list of pen-
nissionaries.

re thankful to the Lord, and to our
friends, that it has been possible for
eet the payment of another installment
ies and field budgets amounting to
,000 covering the coming three-month
We request the earnest prayers and
contributions of our constituency for
ining a world-wide witness."

Walter H. Dyck, Treasurer
Board of Foreign Missions

Dear Helen,

Today you are sailing for India. It is for you the realization of a firm, definite purpose, not of a vague and distant dream. After years of preparation you are entering into a full life work.

Your preparation has been manifold. There were the summers of D.V.B.S. teaching; there were the two years at the Rosthern Bible School and later the Rosthern Junior College. The Student Volunteer Movement which you enthusiastically and prayerfully called into existance here has grown and will continue to grow as a lasting tribute to your efforts. Then there were three years at Bethel College to give you the final touches for a well-balanced education.

These years of study, and practical preparation, too, at times seemed too long for your zeal and desire to get out and work. But these are over now. Henceforth you will be faced with more practical issues of life.

For this your calling, we the Mennonite churches of Saskatchewan; we the students of the Rosthern Bible School and Rosthern Bible College; we the students at Bethel extend our best wishes and pledges of faithful support in prayer.

The ship is pulling out of the harbor. A last wave! Farewell, Helen!

Marie Klassen

In a recent letter to the Conference Secretary, Miss Kornelson wrote:

"Gratefully do I accept your good wishes and your intercessory prayers. Oh, how I do need them! Especially was I conscious of the many prayers on my behalf on the day of my ordination, July 15. Thank you so much.

"It was a lovely and most blessed day. Even though it was on a week day, and during a busy haying season, the large country church at Drake was filled for the occasion. Rev. J. J. Thiessen officiated at the ordination. Other speakers were Mrs. Anna Isaac, Rev. J. G. Rempel and Rev. Paul Schroeder."

HELEN KORNELSON
Watrous, Sask., Canada
Another Recruit For
Our Mission Work

GOING ABROAD

My dear friend, Helen, spent her last three years at Bethel College, where she graduated with an A. B. degree. Besides her studies she was an assistant to Dr. H. A. Fast in the Bible Department, and for one year served as the president of the Student Volunteers.

Though studies commanded much of her attention, she always found time to mingle with the students, to help and encourage them in their every need. Her life of self-sacrifice, lived as a missionary right here at home, has been a source of inspiration to all who knew her.

We pray God's richest blessings to follow her as she journeys to India, her new home, resting on the precious promise of John 10:4, "And when he putteth forth his own sheep, he goeth before them."

Elaine Waltner

"But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then said he unto his disciples, 'The harvest truly is plentious, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.' "

Matthew 9:36-38

God's Help in Home Missions

by A. J. Neuenschwander

Months ago the Board of Home Missions knew that a new worker would be needed for the Hoffnungsau Mennonite Church, Cuauhtemoc, Chih., Mexico. Contact was made with a mission couple, Rev. and Mrs. Cornelius Boldt, Osler, Saskatchewan. The new couple, were engaged to take up this field. The Hoffnungsau church also agreed to the new workers for a three year period.

Application was made to the Mexican consul for a permit to enter Mexico as teacher and minister of the Gospel. Whether the time was too long or what, is difficult to say, but the application was canceled and returned. What now? More fervent prayers were sent to the Throne of Grace.

More letters were written. Another approach to the problem was made. If entrance might be obtained for a six-month period, the leaders of the congregation in Mexico agreed to make an appeal to the proper department in Mexico City for the Boldts to carry out their proposed assignment.

A new application was made. This time a passport was granted and Rev. and Mrs. Cornelius Boldt were in the Hoffnungsau Church in time for the Sunday Services on August 22. Truly the Hand of the Lord was seen in all. Praise Him for it!

Their address: Apartado 110 Cuauhtemoc, Chih., Mexico.

Your prayer support is desired and will be appreciated.

OUR GENERAL CONFERENCE BUDGET OF $950,000 AS SEEN ON AUGUST 31, 1948

With almost 67 per cent of 1948 passed, only about $375,000, or about 40 per cent of our budget has been raised. The percentages of the individual goals are approximately as follows:

Mutual Aid Board	71%
Doctrine and Conduct	64%
Mennonite Seminary	64%
Board of Education	57%
General Conference Treasury	47%
Board of Home Missions	47%
Board of Foreign Missions	42%
Emergency Relief Board	31%
Emergency Relief Board	31%
Peace Committee	27%
Young People's Union	18%
Board of Publication	18%

"We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee."
William How

We now look forward into the closing one-third of the year, which includes Harvest Festivals, Thanksgiving, and Christmas. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

—Walter H. Dyck, Executive Secretary

Peace Rally Initiates District Program

—Souderton, Pennsylvania, September 8, 1948: For the benefit of the young men subject to the draft, the peace committee of the Eastern District Conference held a peace rally at the Zion Mennonite Church, on September 8. Although held primarily for those subject to the present draft, anyone interested was welcome, and the attendance was very good, representing many congregations in this conference. Rev. Wesley Ewert, chairman of the committee and in charge of the meeting, briefly outlined the future plans of the peace committee. The executive committee of the conference has already approved a plan whereby, in cooperation with the education committee, an outline for a continuing program to meet the problem of peace education would be submitted to the various congregations for their approval, after which it would be distributed.

Rev. Andrew Shelly, of Kitchener, Ontario, spoke on "The Scriptural Basis or Non-Resistance," opening his remarks with the statement that the present draft law was a challenge to all Mennonites and similarly minded people. The principle of non-resistance, said Reverend Shelly, is based on two indisputable facts: that the Bible teaches it in all its parts, and that Christ lived and taught it at all times. Participation in war is not an isolated evil but a part of total evil—sin. The Bible is loyal to truth at all times, and does not pursue a policy of expediency. Reverend Shelly closed his challenging message with a plea that all young men of the church, as well as their parents, serve the Lord and not the world.

"The Relationship of Young Men to the Draft," presenting a practical discussion on how the present draft law treats religious objectors, the reasons underlying the present deferment, rights of objectors under the law, the importance of securing proper classification, and the challenge to our young men to do voluntary service through avenues available under MCC, was treated by Mr. Paul Goering, of the N.S.B.R.O. Office in Washington, D. C. Mr. Goering stated that never again should Mennonite young men be able to say that non-resistance was not preached and lived in our congregation and homes. Although unpopularity may be the result of embracing this cause of a minority group, Mr. Goering encouraged everyone to develop the proper spirit to meet this problem of life.

A general discussion period followed with the two speakers answering questions concerning education on non-resistance, what is being done in other churches and congregations on the question of this education, source material for study, availablility of alternative service opportunities, challenge of projects under alternative service program, and other questions raised by those present. —reported by Henry S. Detwiler, secretary, Eastern District Peace Committee.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Boys' Town of Dangerous Nobodies

Paul Bock

It is better to be a gatekeeper in the tent-village of Boys' Town than a profiteer on the Frankfurt black-market.

The fact was evident from the smile of the slightly ragged, but clean lad who raised the railroad type of barrier at the "city limits" and proudly directed visitors down the "main street." Like the other 120 boys in the village, he had come to this new life from the streets and black-market in Frankfurt.

From one of the tents emerged Alfred Rahn, the young churchman who serves as director of this new venture in character training for homeless boys begun by *Hilfswerk*, the Protestant Relief Agency. Himself a refugee from the part of Eastern Germany which was given to Poland, Rahn understands the plight of the boys among whom he and other youth leaders work.

> *"It is better to be a gate-keeper in the tent-village of Boys' Town than a profiteer on the Frankfurt blackmarket."*

There were few of the "citizens" in the camp during this particular day since most of them were out working in road or building-construction, but those left on the grounds were doing work for their community. Several of the lads were building the foundation for a new barracks which had been sent by *Die Junge Kirche*, the youth organization of the Reformed Church of Switzerland.

Gunther from Dresden

One of the boys passing bricks up the line to the bricklayer was sixteen-year-old Gunther from Dresden. He had lost his father, mother, and two sisters in the terrible night when his home city was virtually wiped out in a raid which left 200,000 to 300,000 dead. He had safely escaped and had gone to his aunt's home, but she had no understanding of boys. He ran away to Frankfurt, joined the black-market gang, and later was invited by a Boys' Town member to "join up." When he arrived in Boys' Town, he was as small as a boy of twelve, because he had been retarded in his physical development. He was dirty, neglected, lacking a sense of moral behavior or cleanliness.

Then, in a month's time, his weight increased from 68 to 90 pounds. His attitude changed so that he is a clean, cheerful, and sociable citizen taking pride in doing a good job at his post in the kitchen crew. It was a happy moment for Gunther when he was given a pair of trousers which had been sent by Church World Service.

Uprooted by the War

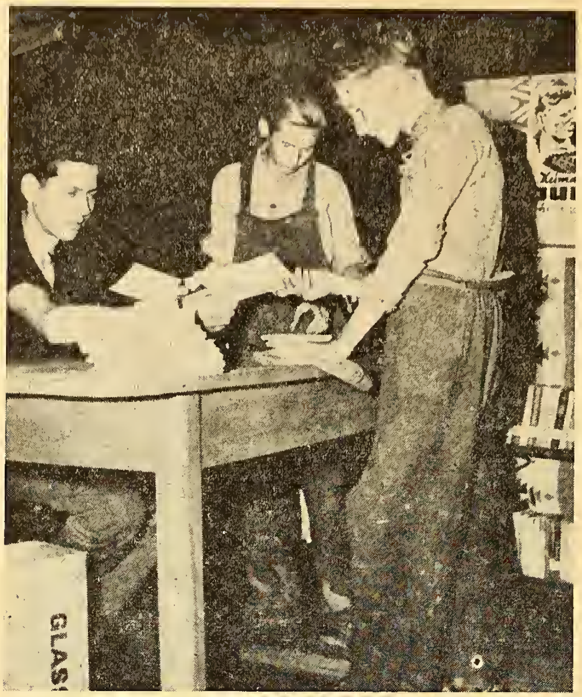
All of the Boys' Town members have had terrific war- and post-war experiences. Some have lost their families in the flight as refugees from the East. Others have been prisoners-of-war in Russia, France, or England and are now uprooted and alone—unable to find living relatives in post-war Germany where an additional thirteen million new refugees have been crowded upon the population of 40 million in the western zones.

Then, lost and uprooted, these boys have wandered aimlessly and later joined gangs in cities. In Frankfurt alone, there are 6,000 of these homeless youth, most of whom are engaged in blackmarket activity because it is much easier to make a living that way to work. They trade chocolate, cocoa, cigarettes, and other scarce items for 50 to 100 times their official prices. Even potatoes sometimes slip out on the blackmarket with the result that one person does not get his share in the store because someone else is making a big profit selling illegally. A blackmarketeer could get twenty marks for a box of chocolate or a cake of soap—equal to almost half a week's wages. A small sack of potatoes was worth 100 marks or twenty weeks' wages in factory work.

Hilfswerk Aids Youth

Seeing youth in such a situation, Rev. Otto Fricke and Mr. Adelbert Fischer, of the Frankfurt Hilfswerk office, realized that preaching to vagabonds would not be enough. They needed a chance to work for themselves and for each other. Thus, on a former Nazi military training ground at Vilbel near Frankfurt has grown up the boys' town. Adjacent to it is a community also begun by *Hilfswerk* for homeless families from the East. Here refugees are building their own homes from sunbaked bricks.

The Christian basis of the town is reflected in different phases of the camp program. Early in the



In the library at Boys' Town, Vilgel, Germany, Gunther who lost his parents and sisters during an RAF raid on Dresden, works with some other Boys' Town Nobodies. Gunther came to Vilbel almost starving, weighing 68 pounds, and sixteen years old. Now by special care and additional food, he is vigorous and growing and weighs 90 pounds.

morning all gather in their nissen hut for morning devotions. Then each goes off to his day's work to jobs which camp leaders have helped find. Each boy is given fifteen marks, out of fifty marks earned in a week, as his allowance. The rest is saved for the boy to take when he leaves the town to settle down somewhere. Boys not able to do heavy work perform tasks in the camp.

On certain evenings there are discussions and joint planning for the welfare of the camp. Democracy, war, and honesty are common topics. One person in each tent is elected as a responsible leader and representative in the Community Council.

Their First Commission

A welcome and regular visitor to the Boys' Town is Adolf Freudenberg, who serves as pastor of the nearby refugee community. One of the communion services which he administered in Boys' Town was to him a "moving experience." It was rather late before the worship began because the boys had to unload a truck first. Only two candles provided the light in the room. Most of the twenty-four who attended had had communion only once before. During recent years life had been very abnormal. When Dr. Freudenberg gave a short instruction on the Lord's Supper and administered it, some wept as children. All that was dear to them returned in their conscience —the teaching of their parents and church school teachers in their childhood. They had not heard such words in many years. Dr. Freudenberg said it was a real experience of Christ who asks us to go into the highways and byways and bring them in.

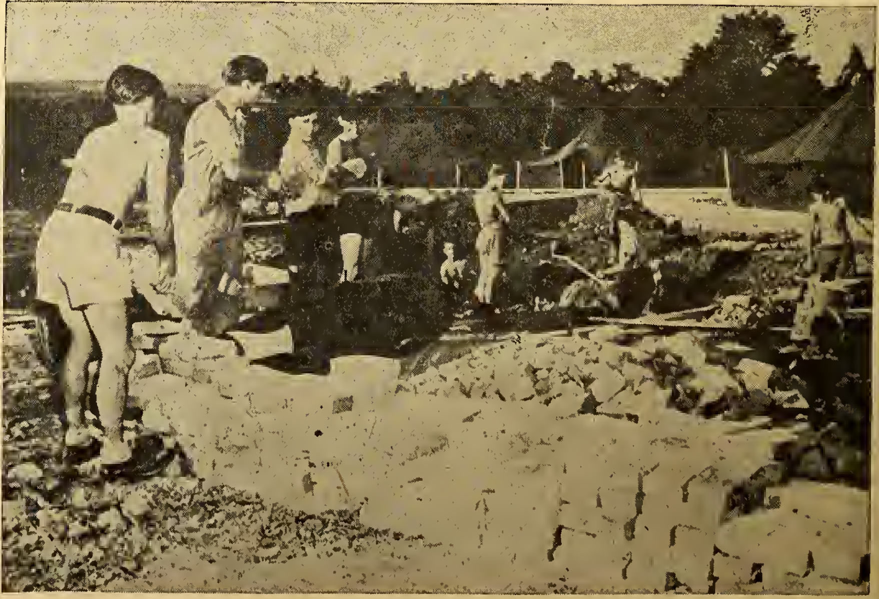
While the Boys' Town life has changed many young men, there have been real obstacles in the way of successful community life. The working day doesn't offer enough oportunity for real fellowship, and the boys are too tired to do much in the evening but "hit the hay." Sometimes, boys leave the camp before they have caught the spirit of the place. Stealing has not yet entirely disappeared.

Many Activities

Nevertheless, some of the problems are being solved. Carl Merryman, a young American from the Congregational Church who recently joined the staff, has been helping to form regular discussion groups, a chorus, and various classes. Craft projects will begin as soon as materials are obtained. Personal counselling is increasing. German and American leaders are determined to work together to realize their goal of a true Christian and democratic community that develops "dangerous nobodies" into responsible citizens with a Christian world outlook.

This summer Boys' Town members will have contact with youth who will come from France, America, and Britain to join in an international workcamp in the nearby refugee community of Vilbel,

(Continued on page 16)



cut: Youth's Christian Companion

Boys are building a sold barrack at Boys' Town for habitation and storage. The second boy from the left is a Christian and helps in parish activities.

Serving in an International Work Camp

by Sam Yoder

International Voluntary Service For Peace —Its Aims, Purposes, and Origin"

This peace organization was born in the same year our own Mennonite Central Committee was formed (1920). Its founder, Pierre Ceresole, was a Swiss pacifist who refused military service in World War I. He was repeatedly cast into prison, suffered severe persecution, was often held in filthy, damp cells where he contracted various diseases. Although his health was partly broken, his tremendous will power drove him through many years of hard and devoted work for peace. Several years ago Pierre Ceresole died a middle-aged man.

> *"Here one lives together with Swiss, Belgians, Dutch, English, Germans." — an I.V.S.P. work camp.*

In 1920 Le Service Civil International was organized, with a work camp in France. Almost immediately similar camps were set up in Switzerland and Belgium. Its aims was to choose a community where the need was acute; secondly, selecting a project requiring hard physical (pick and shovel) labor, and striving to do that which would make the greatest contribution to the community; third, this service was to provide an alternative service in such countries where military conscription was enforced. Quoting from an I.V.S.P pamphlet we read thus,

> Its aim is to create a spirit of friendship and a constructive attitude towards peace by giving practical help in emergency or by doing work of public usefulness in whichever country it may be needed. Membership is open to all who accept this aim, without regard to race, religion, or political beliefs. All service is voluntary and wages are not paid. No work is undertaken which would be prejudicial to normal paid labor.

The Camp at Mulheim—Ruhr

The camp at Mulheim was opened on October 1, 1947, in what was formerly a restaurant. This building suffered only a few shell holes during the war. On the facade one read in large letter DORTMUND ACTIEN BIER; below in smaller print appeared the usual emblem depicting a shovel and a broken sword, with the words INTERNATIONAL ZIVILDIENST. Accommodations were quite sufficient. Two large dormitories served as sleeping rooms; in addition, we had a small kitchen and dining-room, plus a wash-room and toilets. The camp was located fifteen minutes (by tram) from the center of Mulheim, near a public school, which offered us three evenings a week with showers and baths. The camp was equipped with electricity and water. It was an unusually mild winter; we had a sufficient amount of fuel. Mulheim is located midway between Essen and Duisburg. Being one of the principal manufacturing cities in the Ruhr area it suffered one twenty-minute air raid, which destroyed more than one half of this city of 170,000 inhabitants.

The Work

Our project was to supply the unskilled labor for a large firm called the Rheinische Wohnstaette, which was several thousand residential homes in the Ruhr. This included digging out brick from rubble heaps, cleaning them, hauling them to wherever needed, and later putting them within reach of the bricklayers. We mixed mortar and at times become hod carriers. Another project was with the roofers; this included carrying tile up into the attic, and handing them out through the roof to the workmen. The workday amounted to eight hours. Time began when one left the camp until one returned again. As our work was thirty minutes from our camp, from one to two hours were spent walking, each day. The unusualness of this project was the matter of men and women working together. Side by side we cleaned brick, hauled rubble, mixed mortar, etc., although in every case the girls would do only the lighter part of the work.

I.V.S.P. supplied one truck on this project, which was kept busy from morning till night. Cement, gravel, cinders, brick, iron beams, etc., had to be moved from place to place. Three men were steadily taking care of this part of the work.

In a program such as this one has a splendid opportunity to observe the average German workman. It will take him more than one day to tell you all his troubles and sorrows. He will tell you how many weeks he has been unable to buy any fat. At 10:00 a.m. when all German workmen eat sandwich, you see him eat his dry bread, chokingly. He'll show you his heavy workers' ration card, and says he has five or six more at home, but he can't use them because there is nothing in the stories to obtain. Often he goes home early in the afternoon, for he has no energy or ambition to go on. He will tell you about his good wife, and how she would like to have a nice meal waiting for him, but what can she prepare from empty shelves? He will probably end up saying *"Alles hat kein Zweck"* ("Germany is poor; America must be a beautiful land to live in"). It does little good to agree on the beauty of living in a land of plenty. At the moment one was unable to help much in a material way. So far I haven't found a good answer to give to the poor man; it's also very painful to just remain silent. The skilled laborers receive less than one mark an hour or, converted into our money, less than 10 cents.

Food

We were informed that we'd live on regular German rations, but it was soon evident that we were getting supplementary food. The English I.V.S.P. team in nearby Duisburg occasionally brought extra rations, also the Quakers and Mennonites. As a whole we ate mostly soup, potatoes, and bread; seldom any fatty meats or vegtables, and no fruit. Morning cereal was eaten dry but with sugar. After four weeks of this, one begins to realize why the German people crave anything containing fat; one left the table satisfied, but within a few hours one felt the lack of certain foods. One began to feel more and more the consequences of an unbalanced diet. Even so we knew we were eating better than the average German.

Camp Activities

Every Monday evening we had our house meeting, where the week's agenda was planned. We would decide who must rise early in the mornings to start fires and wake the rest. This little task was equally shared by the girls and boys. Seldom had we a free evening, for there were so many things to do and talk about. One of the first evenings we had to tell them all about the Mennonites. Another evening I showed them slides on our relief work in the Netherlands. As a rule, one evening was spent singing, and sometimes we played folk games. Two or three times a week we had our discussion period. The theme always consisted of present-day problems, e.g., tension between East and West, numerous German problems of today, pacifism from religious and other viewpoints. Occasionally we ventured to the near-by Quaker Center to hear special lectures, or partake in discussions.

Because of its open membership, such a camp is made up of all types of people. One is given complete freedom to speak and demonstrate his beliefs. Our key word was tolerance.

Because of the mild winter we were able to make several long hikes through the countryside. One day was spent visiting a Ruhr coal mine; it was all very interesting to crawl around on hand and knees and examine the bowels of the earth. We emerged looking like experienced miners. If American miners think they have it hard, they should visit the Ruhr. The American miner earns in one-half hour what the Ruhr miner receives in eight.

Summary

These short six weeks at Mulheim are an unusually good opportunity to get a true picture of the Germany of today. Here one lives together with Swiss, Belgians, Dutch, English, Germans. Germans not only from the Ruhr area, but all parts of the Russian Zone, Berlin, Hamburg, Frankfurt, and so on. One learns from them the existing conditions in the different zones. Finally, one understands why people steal coal or wood, and deal on the black market. The prevailing situation almost dares the Christian to live an honest, consistent life. I regard this experience very valuable, and feel it's one way we can help span the bridges between countries.

Closing with what I've told many a German youth, with an almost unbearable picture lying before us, depicting such a dark future, we can find solace by turning to God, there seeking guidance, forgiving one another, and obtaining vision to mend this bleeding world.

"That You Might Believe" —a Book Review

by Malcolm Wenger, Busby, Montana

That You Might Believe, by Henry M. Morris, Chicago 7, Illinois: (Good Books, Inc., $1.50)

"Always be prepared to make a defense to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence" (I Peter 3:15).

Young people especially in universities and some colleges are taught scientific theories which seem to discredit the Bible. Often they are left with the impression that the Bible is full of scientific errors and that the Christian faith is an outmoded superstition which can be held only by those ignorant of modern science and philosophy.

With this need in mind author Henry Morris, instructor in Civil Engineering in Rice Institute, Huston, Texas, has written this volume. In the brief space of 156 pages he seeks to set forth "some of the more convincing evidences for the inspiration of the Bible and the truth of Christianity, a rational and conclusive refutation of the pseudo-scientific teaching against the Bible which the modern college student must meet, and finally, a setting forth of the basic truths of God's way of salvation and His eternal plan, as revealed in His inspired Word."

His discussion includes: modern scientific truths hidden for centuries in the Bible, creation and the theory of evolution, the Flood and geology, the historical accuracy of the Bible, fulfilled prophecy, and a concluding presentation of God's plan of redemption. In a book of this scope the author could not give all the detailed evidences pertinent to each subject discussed. A bibliography appended to each chapter will point the way for further investigation by the interested reader.

Here is a book that will help Christian young people to give a reason for the hope that is in them.

Something for Young Men to Think About

Martin Luther was 33 when he nailed his theses to the church in Wittenburg, Patrick Henry was 29 when he made his speech against the Stamp Act. Thomas Jefferson was 33 when he drafted the Declaration of Independence. Alexander Hamilton was the first Secretary of the Treasury at 32. Napoleon was 27 when appointed to command the French Army in Italy. Benjamin Franklin wrote "Poor Richard's Almanac," at 26. Newton grasped the Law of Gravity at 24. McCormick and Westinghouse were 23 when they respectively invented the reaper and air brake.

Jottings

—**Mount Olivet Church, Huron, South Dakota:** A Union Evangelists Campaign with Rev. Daniels, from the South, as leader, will be held September 12 to October 3. Rev. Daniels will bring his song leader with him, and special music will be provided by a male quartet from Minneapolis.—Corr.

—**First Mennonite Church, Madrid, Nebraska:** Our Harvest and Mission Festival, with Rev. E. J. Miller, President of Freeman College as guest speaker, will be held on Sunday, September 26. Lunch will be served, and all are cordially invited. Seven young people were baptized this summer, and one young couple was taken into the church by letter.—Corr.

—**Cachipay, Colombia:** The small farm with the big house that is nestled among the Colombian mountains, and that has been the place where our work in Colombia is beginning, has now been purchased and is property of the General Conference. The farm consists of about ten acres and is being cultivated for oranges, bananas, grapefruit, lemons, small grains, and vegetables. It is an ideal place for the training of boys and girls.

—**Beatrice Mennonite Church, Beatrice, Nebraska:** Installation services for Rev. Elmer Friesen, of Los Angeles, California, were held September 5, with Rev. Jacob Friesen, pastor of the First Mennonite Church, and Rev. Jacob Wiebe, in charge. On August 29 a farewell picnic dinner for Rev. and Mrs. Elbert Koontz was held in our church basement. A short program was given in the afternoon. Mr. and Mrs. Cornelius Lorentz, and daughter, Ruthie, left August 26, for Paraguay, where Mr. Lorentz will work under the MCC in Asuncion.—Mrs. Donald A. Claassen, Corr.

—**Topeka Church, Topeka, Indiana:** Sunday evening, September 5, Rev. Pierre Widmer, Mennonite minister of Montelbiard, France, spoke at this church. Eleven ladies from this church attended a reception at the 8th Street Church of Goshen, Indiana, the evening of September 7, in honor of Mrs. H. W. Meihuizen, of Holland, who was a delegate to the World Conference of Mennonites. Thirteen of our young people are enrolled in colleges, seven being enrolled at Bluffton College. Our pastor, Rev. Esko Loewen, is attending the Mennonite Biblical Seminary in Chicago for a three-month term.—Opal King, Corr.

—**Friedensburg Mennonite Church, Avon, South Dakota:** Rev. John Barkman and his two daughters, and Charles Baehr, all of the Grace Children's Home, held services in our church recently. August 22, Rev. Marvin Dirks and the Seminary Quartet were in our church. Robert and Elona Boese will be leaving soon to work under the MCC. Rev. Paul Dahlenburg, of Oklahoma, who together with his family were here for a family reunion, spoke to us on August 29.—Corr.

—**First Church, Upland, California:** Fifteen young people from our church attended the California Young Peoples' Retreat, at Lake Sequoia, August 14 to 21. The faculty consisted of Rev. Don E. Smucker, Chicago; Rev. Erland Waltner, Mountain Lake, Minnesota; Rev. Paul N. Roth, Barlow, Oregon; Rev. Malcolm Wenger, Busby, Montana; Ernest Lichti, Souderton, Pennsylvania. Recent speakers in our church were Rev. Don Smucker and Rev. Erland Waltner.—Mrs. L. L. Harms, Corr.

—**First Mennonite Church, Beatrice, Nebraska:** Dr. Emil Haendiges spoke in the German language at the Senior C. E. program on September 19.

—**Mr. and Mrs. Rollin Moser** and son, David, have moved to Nappanee, Indiana, where Mr. Moser has accepted the pastorate of the First Mennonite Church. Mr. Moser began his work in Nappanee on Sunday, August 22.

—**Eden Mennonite Church, Moundridge, Kansas:** Our Annual Young People's Retreat was held on August 31 at the Western District Retreat grounds, with Walter H. Dyck, secretary of the General Conference, as the guest speaker. The young people of the Newton Mennonite Church gave a C. E. program here on August 21. Recent guest speakers, who brought messages in the German language, were Rev. Schnebele of Thomashof, Germany, and Rev. Koop, of Brazil.

—**Rev. Curt A. Claassen** was ordained as an elder in the Indian Church at the Mauhadih Station on April 11, 1948. It was a special day for Rev. and Mrs. Claassen, for the local church, and for the large number of Indian Christian and missionary guests gathered there.

—**Among visitors to Champa, India,** in recent months were: Dr. E. R. Kellersberger, American Mission to Lepers, New York; and Mr. and Mrs. Donald Miller, Mission to Lepers, London.

—**Zion Mennonite Church, Elbing, Kansas:** Rev. Jacob Isaac, of Paraguay, spoke to us on the evening of August 31, telling of the experiences of the Mennonites in Paraguay. Mrs. P. S. Goertz, was with the Women's Missionary Society on August 25, and told of her experiences during the past year doing relief work under the MCC. The young people of our church had a social the evening of September 3. On Sunday, August 29, all the young ladies of our church met at the home of Mrs. Louis A. Janzen, where they helped make dinner and then had an informal program. The group plans to organize in the near future.

—**The following foreign guests** which had come to attend the fourth Mennonite World Conference have also visited the Mennonite churches in Winnipeg, and also a number of churches in Manitoba: David Koop and Gerhard H. Rosenfeld, from Brazil; Jacob Isaak and Kornelius Voth, from Paraguay; Emil Haendiges and Christian Schnebele, form Germany; W. Leendertz, from Holland; and Samuel Geiser, from Switzerland. Some of these have also visited churches in other Canadian Provinces, and these visits have been valued and appreciated very much.—Benjamin Ewert

—**First Mennonite Church, Burns, Kansas:** $63.60 was contributed toward relief for twelve sacks of flour. Dr. J. Winfield Fretz showed pictures of Mennonite life in Mexico and elsewhere at our C. E. program on September 19. Our women's society is collecting clothing for relief.—Mrs. A. M. Hiebert, Corr.

THROUGH OUR WINDSHIELD . . . From p. 5

the nation rediscovers a sense of God, sheer anarchy is ahead." I hear another say, "If a man plays God, instead of obeying Him, he soon acts like the devil."

Then I remember Stradivarius, a violin maker, whose violins made two centuries ago are now worth almost their weight in gold. Said Stradivarius,

> If my hands slacked
> I should rob God, since He is fullest good,
> Leaving a blank instead of violins,
> He could not make Antonie Stradivarius violins,
> Without Antonio.

And I find it is written, "I planted, Appollos watered; but God gave the increase.'" That Timothy, it is also written, was to abide in the things he had learned from Mother Eunice and Grandma Lois, and in "the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus."

And memory turns to the stories of the pioneers on the Dakota prairies and their privations. God was there in person. He protected. He saved. He healed of disease in those days. The Mennonite pioneers did their best, but it was God who also did His full best. They knew Him, not merely about Him. And I recall that my own father, the sixth generation in this country, working in a civilization two hundred years old, going about as a town-and-country doctor. He came to the house of an unbeliever. His medicine failed to cure the man. He told the man that he had no hope, except through prayer. The doctor then and there got down on his knees by the bedside of that sick man, asked the Lord to heal, if it be according to His will. God did heal that unbeliever. The man accepted Christ, and today, after thirty some years, he is in the Church of Jesus Christ. (To be continued.)

DANGEROUS NOBODIES . . . . From p. 12

where Dr. Freudenberg is pastor. Here they will help work with refugees from East Prussia, Czechoslovakia, Yugoslavia, and elsewhere to build homes and community centers. This work-camp is being sponsored by the Congregational Service Committee in co-operation with the Youth Department of the World Council of Churches.

Boy's Town Possible Through Our Aid

This significant step in Christian rehabilitation would not be possible without the gifts of food and clothing from Church World Service in America, Swedish and Swiss and other church relief agencies, as well as the collections of the German churches themselves. Despite the drought and universal hunger, the church people in Germany have given considerable quantities to the relief program.

As Mennonite youth here in America support our church relief program, we not only help to relieve suffering but also make possible such projects as Boys' Town in Vibel for M.C.C. funds are helping to support Hilfswerk. Thus we help to replace cynicism and hopelessness of many youth abroad with the new confidence and Christian understanding needed for a peaceful world.

From United Christian Youth Movement, Youth's Christian Companion.

Mennonite Biblical Seminary
Bulletin Editor
4614 Woodlawn Avenue
Chicago Illinois

NOTE: When [illegible]ify [illegible] new address. PLEASE!

The Washington Scene

By Paul Goering

September 14. Under a new Selective Service regulation conscientious objectors opposed to noncombatant service will be examined and considered on their claim for conscientious objections before they are considered for any classification except Class V-A (overage) and Class IV-F (unfitness).

The new regulation requires the local board to classify the registrant in the lowest classification for which he is determined to be eligible with V-A considered the lowest class and I-A considered the highest class. This regulation reverses the wartime practice of putting every man in I-A first and then examining his fitness for service or his claim for dependency or occupational deferment.

The theory back of the new regulation is that Selective Service does not want a lot of potential VI-Fs or deferable men in Class I-A; rather, it wants only men who have been examined in every way and found clearly available for military service in Class I-A. This process will furnish a more accurate inventory of registrants actually available for military service.

Since IV-E (conscientious objector to noncombatant training and service) is a lower classification that III-A (dependency deferment) or II-C (farm deferment) this new regulation means that the conscientious objections of a registrant will be considered before his eligibilty for a dependency or farm deferment is considered. If a local board classifies a conscientious objector who is opposed to noncombatant service in any classification other than IV-E (except V-A or VI-F) it means that his conscientious objections have been denied. The registrant should then use his right of appearing before his local board or appealing to the appeal board.

A conscientious objector may be willing to accept a II-C or III-A thinking that he can apply for IV-E if the local board later sends him a I-A. Legally, he is still eligible for consideration as a conscientious objector but the local board may logically feel that he waived his conscientious objections in accepting another classification without appealing for IV-E. The attitude of the National Appeal Board on such a case is not known at this time since the members of the Board, which will make its own policy, have not been appointed.

It is advisable for a conscientious objector to exhaust all of his procedural rights of appeal for getting proper recognition of his conscientious objections if he is otherwise classified. Such a person will be in a much better position for getting recognition if and when the draft tightens up and men deferred as farmers and married are put in I-A.

MENNONITE LIBRARY

The Mennonite

Volume 63 October 5, 1948 Number 39

"For other foundation can no man lay
than that is laid, which is Jesus Christ"

Sixtieth Anniversary
Bethel College

October 12

1888-1948

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

Oct. 9, Annual Meeting, Mennonite Brotherhood and Fall Rally Women's Organizations of the Eastern District Confernce at East Swamp Mennonite Church near Quakertown, Pa.

Oct. 10, Missions Sunday.

Oct. 10-12, Bethel College 60th Anniversary Observance.

Oct. 13, 14, Western District Conference Sessions, Bethel College, North Newton, Kansas. Minister's Conference on Friday, Oct. 15.

October 24, World Order Sunday.

Oct. 31, Reformation Day.

November 14-20, Bluffton College Bible Lectures, Rev. Charles R. Bell, Jr., pastor of the First Baptist Church, Madison, Wisconsin, speaker.

November 28, First Sunday in Advent.

The Mennonite Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.

Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Life

BEYOND OUR OWN

NEW YORK CITY, September 15—More than ten million women throughout the United States will gather at their radios November 5th to join in prayer for world peace.

Ted Malone, Westinghouse Roving Reporter, in cooperation with the United Council of Church Women, will devote his broadcast that day to a special program on World Community Day. Malone is heard regularly Monday through Friday at 11:30 a. m., EST, over 209 stations of the ABC network.

The ten million members of the UCCW are scattered throughout the United States. Home offices for the Council are in New York City, with branches in forty states and more than thirteen hundred local interdenominational councils. Organized only seven years ago, the Council is built on the principle that "ten million women working together **can** change the world."

Hillsboro, Kansas: Special jubilee services to commemorate the 50th anniversary of the Mennonite Brethren Conference mission effort in India will be held on Sunday, October 31, by the Mennonite Brethren churches throughout the United States and Canada.

CHICAGO—The mass movement of food trains for overseas relief will reach a climax between Thanksgiving and December 10, it was announced here today by John D. Metzler, national chairman of the Christian Rural Overseas program (CROP), sponsor of the trains.

Metzler said a minimum of eleven trains is scheduled to be assembled during this two-week period.

Trains are estimated to contain from 50 to 150 cars. Most will originate in the Midwest and in the Far West.

Although a number of Southern states are organizing to conduct campaigns, it is not believed that trains will be formed in these states. Individual cars and trucks will carry contributions to Southern ports.

Among the trains which have been named are the following: Pershing Memorial CROP train (Missouri); Iowa Christian Relief train; Nebraska Goodwill train; and the Will Rogers Memorial train (Oklahoma and Texas).

To date, the largest train has been the Abraham Lincoln Friendship train, whose four sections carried 283 carloads of foodstuffs from Illinois, Iowa, Nebraska, and South Dakota. This train was assembled in February.

In July, Wisconsin contributed a milk train. In August, Kansas and Ohio gave 50 and 52 carloads of wheat, respectively.

Editorials

"THIS IS NONE OTHER but the house of God and this is the gate of heaven . . . . and he called the name of that place Bethel: but the name of that city was called Luz at the first." What made this place to which Jacob came as a fugitive from an angry brother, as a young man leaving home for the first time, as a young schemer whose scheming had caught up with him and threatened his future—what made this place a Bethel, a house of God. Was it not the revelation that God gave him there concerning His own presence with and provision for Jacob in spite of all his frailties, his fears about his past, and his fears about the unknown future. God would see him through all these. Bethel ever stands for the opportunity opened wide by God for stumbling, inexperienced youth who is nevertheless sensitive to God's call to set a milestone in life that marks the spot of a genuine experience of God and puts the stamp of indelible Christian character upon the rest of life. Every higher institution of learning that calls itself Christian should be a Bethel in that sense of the word. Let us pray that all our Conference schools may be **Bethels** in that sense the word.—J.J.E.

RECENTLY CONSIDERABLE SPACE in this publication was devoted to the problem of the co-operative system. There has been wide reaction pro and con on the question involved as well as the place such a discussion has in a church paper. One observation that seems to stand out has to do, not with the validity or non-validity of the system under discussion, but with intense feelings that come as a result of malpractices within each of the respective systems involved. Neither system can be correctly and objectively evaluated if it has any crooked people in it. At this point, the voice of the church can speak, the gospel is crystal clear. An enlightened society with an enlightened economic system can come about only as individual people are enlightened by the light that shines from the Cross of our Lord Jesus Christ and as they gather their light.—J.J.E.

BIRTH PAINS OF CHRISTIAN UNITY

WHILE THE WORLD IS FALLING APART, the church is drawing together. In the month of August there were at least four major Protestant interdenominational and international conferences meeting in Europe. These were the American Council of Churches, the National Association of Evangelicals, the World Council of Churches, and Youth for Christ International. Evidences of the tendencies for bodies within a denomination to draw together were manifest in the recent Fourth Mennonite World Conference. While it is true that these various groups seek unity according to various points of view, the significant fact is that they all want unity.

This is in sharp contrast to the situation fifty years ago or even more recently. There are still those who say even in the face of Christ's prayer for unity that every movement toward unity is inspired by Satan. To a certain extent it might appear that they have a case. God's word says, "Come ye out from among them, and be ye separate." But that is not all. Christ also prayed, "That they all may be one." Separation usually means purity and consequent strength; but pressed too far it means inability to meet the needs of the world and consequent uselessness as far as the plan of God is concerned. Unity also makes for strength due to larger resources but it exposes to possible contamination and squandering of personal resources. Yet the Master must want us to fearlessly go through with it if he prayed repeatedly in his high-priestly prayer. "That they all may be one."

The world is too strong for a divided church, as someone has put it. There must be a way by which the various elements. of Christendom can be drawn together under the Lord Jesus Christ and the banner of the cross so that the world can see that there is a way through which all may become one with each part making its individual contribution to the whole. Will the Church of Jesus Christ be the answer to the world's problem?—J.J.E.

ARE YOU BUSY LOSING A BOY?

Not kidnapped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately, the losing of the lad is without any dramatic excitement, though very sad and very real.

THE FACT IS, HIS FATHER lost him. Being to busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold upon him.

Yes, HIS MOTHER lost him. Being much engrossed in her teas, dinners and club programs, she left the maid to hear the boy say his prayers, and thus her grip slipped and the boy was lost to his home.

Aye, THE CHURCH lost him. Being so much occupied with sermons for the wise and elderly, and having good care for dignity, the minister and elders were unmindful of the feelings of the boy in the pew and made no provision in sermon or song for his boyishness, and so the church and many sad-hearted parents are now looking for the lost boy.—Child Welfare Magazine

The Value of a College Education to a Minister

by Loris Habegger

In our day there are still those who would belittle the value of a college education for the minister. This is illustrated in the young man who was attending a Bible school and who declared that the other factors in our social life are of no significance, therefore he was going to get only as much education as would be necessary to peruse the Bible. When asked why he preferred to go to school to get even this basic ingredient in the Christian ministry he replied that one could not study at home; the atmosphere is not conducive to good and productive study.

> **"Christ is among us waiting to be reborn. There is only one decision remaining in this sad world, namely, the decision between Christ and Anti-Christ. In making this decision we shall find that Jesus Christ is the fulfillment of all of God's promises through the ages." — Dr. Dirk Cattepoel, Krefeld Germany.**

This young man inadvertently admitted to his companions one of the basic contributions in a college education for the minster. That is **concentration** of effort. Jesus had a little to say about the concentration of effort. He was casting about for those who would do His work here on earth. He sought successful followers but they had not concentrated their efforts; other matters took up their time. Jesus said, "No one who puts his hand to the plow and looks back is fit for the kingdom of God," (Luke 9:62). While not all college students become ministers or full-time Christian workers, it is true that a college education is putting our hands to the plow and concentrating our efforts in single channels of future usefulness to society and the church. Paul further expresses concentration of effort when he reminds Timothy thus, "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth. Avoid such godless chatter, for it will lead people into more and more ungodliness." Scattered effort is not enough. "No soldier on service gets entangled in civilian pursuits, since his aim is to satisfy the one who enlisted him" (II Tim. 2:4).

College brings a **revelation** of the great areas open to the Christian ministry. Few of us stand in a position to see the need as Jesus saw it. Only a study of the civilizations come and gone and of our society with its vast superstructure can give us an understanding of the almost insurmountable task. It is a revelation to discover that certain situations will never respond to "preaching the gospel" in its literal sense. Jesus **preached** and He **healed.** Often the healing was the thing which made the individual respond to the preaching. A revelation of the broad interrelated areas of man's existence opens vast new areas of preaching in its broader sense. To refer our people to other places, to other people, for proper care will make our ministry more effective in bringing about a response to our preaching and counsel. There are many avenues to bring Christ to the multitudes, just as there are many spokes to the wheel. Yet each spoke is essential if the wheel is to carry its weight. In our revelation Christ is the hub of the wheel and we have revealed the "spokes" which complete the service.

Along with revelation must come **maturation.** I use the term, **maturation,** in the sense that a minister who is to be successful must be able to see the broad implications of his work and then be able to isolate the incident with relation to its basic components. It is in this area that study in the aspects of man's behavior in psychology and sociology brings about more effective ministering. It is fine to know what God's word says about a given situation. It is another thing to apply it so it is of healing value to the individual. A good understanding of psychology helps to make proper conclusions. English helps us to state what we desire to be done and to read Scripture so it carries meaning, and the discipline of college helps us to go ahead. Let no minister feel he has the answers without proper study. Good work demands it and the process of study with maturation in mind is a never ending process. In this connection it might be of interest to note that one famous Bible institute encouraged college study as a continuing maturing process to one of the ministers with whom I am acquainted.

A minister must have **satisfaction** if he is to be effective. An unhappy individual is not successful. One cannot be happy if he must labor under the burden of inadequate training to cope with the educational level of his people. While indications point to a lack of formal training in Jesus' life, we must remember that the Father of this same Jesus chose Paul, one of the best educated men of his time, to make a Jewish Christian gospel meaningful to a Gentile Greek world. Let us not be naive; we can only be satisfied if we can answer a modern world's problems and needs with the ageless wisdom of God, rather then the personal prejudices of

(Continued on page 5)

Our Colleges and Seminary

FREEMAN COLLEGE

Hugo Musselmann, an exchange student from Bavaria, Germany has arrived. Hugo is classified as a college sophomore. His main interests are agriculture and English.

In previous year, every Tuesday was designated as Y.W. and Y.M. day. This year the organization was slightly altered. The young men and women of the college group will meet by themselves and the academy youth will have meetings within their own age-group. This arrangement tends to give each age-group an opportunity to use their organization to the best advantage. This new organization was named the Christian Student Association. Lillian Ortman was elected as president.

The student body has elected Joyce Kaufman as editor of the school paper, "The Star." Willis Wipf has been selected for the business manager vacancy.

BLUFFTON COLLEGE

Recent campus visitors have been Rev. and Mrs. Meihuizen and Dr. and Mrs. Leendertz from Holland; Rev. Ulrich Hege from Germany; Samuel Gerber from Switzerland; and Rev. Pierre Widmer from France. On the afternoon and evening of Friday, October 8, the College will have open house. The public is being invited to visit the College at that time. Student guides will be provided, faculty members will be in their laboratories and classrooms to answer questions, and refreshments will be served. Many local people have never visited the college and others will welcome the opportunity to see recent changes and improvements to the plant. The improvements include extensive remodeling of College Hall, a new floor in the Ropp Hall dining room, new equipment in the foods laboratory, new Science Hall offices, and the like. Saturday, October 9, will be homecoming. The following day, October 10, is Parents' Day. All parents of students are being invited. The special feature will be a vesper service in the afternoon at which Martin Baumgartner, North Wales, Pennsylvania, a graduate with the class of 1917, will speak on **Choosing a Career.** Bible lectures will be the week of November 14 with Rev. Charles R. Bell, Jr., pastor of the First Baptist Church of Madison, Wisconsin, as the speaker.

MENNONITE BIBLICAL SEMINARY

The highlight of this week was the chapel address delivered by Dr. Dirk Cattepoel, Krefeld, Germany. His address was of particular interest to our combined student bodies because Krefeld was an early point of contact between Mennonite and Brethren in the 18th century. Following the address, Dr. Cattepoel lectured to Don Smucker's class on, "Christianity in Russia." He based many of his observations on his life in Russia between 1924-44.

Monday night Maynard Krueger spoke to some of the Seminary people concerning his candidacy for Congress from this District. Mr. Krueger registered as a conscientious objector during the Second World War. He is professor at the University of Chicago.

Rev. Orlando Waltner, of Champa, India, our president of the student body this year, also delivered a very impressive message to the student chapel on Thursday called, "The Dirge in the Bengal Jungle" the story of the recent terrible starvation in Bengal.

Mrs. S. F. Pannabecker has been spending the past week participating in a combined Missionary Rally of five of the Oregon churches.

Professor Marvin Dirks is making preliminary plans for the placement of our students in various fields of service. Discussions are also under way concerning the type of deputation work which the Seminary will bring to the churches this year. Announcement of these placements will be made at a later date.

Eldon Graber, North Newton, Kansas, has been elected superintendent of the newly re-organized Sunday school.

THE VALUE OF A COLLEGE EDUCATION TO THE MINISTER

(Continued from page 4)

narrow and individualistic interpretations of the Scriptures. How can we say we have fought the good fight, we have run the race and finished it keeping the faith (II Tim. 4:7) when we have through lack of training been unable to win one with whom we have run. Satisfaction is not pride or selfish aspiration; it is inner peace that comes from fulfilling a "calling" well.

All of life is training. College pursuits enable present **application** of our future God-inspired vocation. Where are we better able to integrate our knowledge then in the application of our principles while in college? We apply through the integration of various fields in the liberal arts school. We further apply in actual practice in the field of the student ministry. In purifying ourselves of what is ignoble as Paul speaks in II Timothy 2:20, 21, we find ourselves in the process of fitting together through application rather than taking away from ourselves some things.

Finally, the attribute of **humility** is given to us in our college experience. We recognize what mortals we be, and dedicate what we have for its greatest potentiality. Humility in learning comes as we study together the vast, uncharted areas and strive to make a testimony for Christ in our day.—All Scriptural quotations from Revised Standard Version.

OUR CONFERENCE-WIDE MISSIONS SUNDAY

by A. E. Kreider

The Board of Foreign Mission of our General Conference has asked the churches throughout our brotherhood to set aside a Sunday in October as Mission Sunday. The second Sunday, October 10, has been designated as our conference-wide Mission Sunday. If this date is not suitable for any church then another day may be chosen. This call has gone forth to the churches that we might face unitedly our divinely appointed task of carrying the gospel to the peoples on the several fields for which we are responsible. We have fields in India, China, South America, Belgian Congo, and among the American Indians. Some ninety workers are laboring in these widely scattered areas. God has wonderously blessed the work. A great company of souls have come from darkness into the marvelous light of Christ. The task of evangelizing these areas, which has been intrusted to us, is not completed. The work must go on. We must extend the work if we would discharge our responsibility. New workers must be sent. Other fields are calling to us saying, "Come over and help us." This is again a day of open doors. In order to meet the urgent challenge of our day we need the prayers and the sympathetic support of every member of the churches east and west, north and south. The Lord's work requires funds. The cost of our missionary program has increased. The work is growing on each field. Living costs on mission fields have risen even as in the homeland. Our treasury is low at the present time. Your mission board is calling upon the churches for your prayerful support, that the Lord's work in no place need suffer. Souls everywhere need Christ. Men are perishing without knowing Him who is the Saviour of the world. What will you and your church do?

We regret that on account of the dock-strike on the west coast, the sailing of the Albert Jantzens had to be postponed. Your prayers will be appreciated in their behalf. Pray that the strike may be settled so that they can be on their way to China.

We are happy to announce that Miss Wilhelmina Kuyf will sail on the MARCHEN MAERSK from the east coast on October 13. The boat may be delayed for a few days but we can definitely count on her sailing about the middle of the month. We praise the Lord for this open door.

We are glad to report that Miss Marie J. Regier has arrived from China. She will be doing deputation work in some of our churches soon.

—Howard G. Nyce, Secretary
Foreign Mission Board

RELIEF NOTES

Relief to Orphans

Weiler Children's Home continues to be one of the MCC relief projects in France. Harold Weaver, working there at present along with several other MCC workers, feels that the work is very much worth while. Many of these children, having been orphaned through the experiences of the war, find this the first place they have known where they are cared for and taught about Jesus and the way of love. To help these innocent victims of war both physically and spiritually is truly a valid and significant relief work.

Goodwill Christmas Bundles

The number of Goodwill Christmas Bundles received in the United States and Canada this year has reached a total of approximately 16,050. In 1946 the total was 14,885 and in 1947 there were 12,961. In the United States, the bundles have not all been packed, but volunteer groups from the community are assisting, and within the near future the work should be completed. The shipment of bundles to Paraguay has been sent, and those to other distant countries are also being prepared for shipment. It is hoped that these bundles will reach the fields for distribution by Christmas.

European Students Enter Mennonite Colleges

Within the past week five Mennonite students from Germany and several from Holland have come to the United States for a year of study in Mennonite colleges; on September 29 seven more students are to arrive from Germany, and later a few more from France and from Italy. This student exchange program, including these and other students from Europe, is sponsored by the Council of Mennonite and Affiliated Colleges, with the MCC assisting in making some the arrangements in connection with the coming of the students. This is the third year for this student exchange project; it is the first year however that students from Germany have been able to enter the United States.

SOME QUESTIONS

1. What is YOUR attitude toward enemies?
2. Is self-preservation YOUR main determination?
3. Would YOU like to destroy property? People?
4. Whose "well done" do YOU care for?
5. Whose affection do YOU desire most?
6. Can YOU waste and kill without hardening your heart?

Greetings and Felicitations To Bethel College

Goshen College . . .

Goshen College extends friendly greetings and hearty felicitations to Bethel College, the senior member of the Association of Mennonite and Affiliated Colleges, on the occasion of the Sixtieth Anniversary celebration. Goshen congratulates Bethel on her fine contribution to our common task of preserving the Anabatist vision and of promoting Christian education. Goshen College believes that Bethel's noble tradition of service will continue to broaden and deepen through the years.

Bluffton College . . .

Bluffton College extends greetings to you on the sixtieth anniversary of your founding. The church has created educational institutions in order that its young people might be strengthened in the faith, be taught the way of life, and be inspired to give their lives to Christian service. The fact that you have been true to this charge is attested by the hundreds of your graduates giving themselves in sacrificial service in school rooms, churches, mission fields, in imparting a definitely Christian service motive to many other vocations, and in the creation and maintenance of Christian homes. Through them your influence is being extended to inestimable hundred of others whom they contact. May Godly men and women always be found, as now, to sacrifice through gifts and service that your work might increase in scope and power. It is our prayer that God may continue to bless you and make you a blessing throughout the years.

Freeman COllege . . .

TELEGRAM

FOR BETHEL COLLEGE CONGRATULATIONS AND BEST WISHES MAY YOU CONTINUE TO EXPERIENCES GOD'S BLESSING AND HAVE THE NECESSARY FAITH AND COURAGE TO BE TOLERANT AND LARGE MINDED IN THE BUILDING OF CHRISTIAN CHARACTER FOR KINGDOM SERVICE MAY YOUR WORTHY AIMS BE STRENGTHENED THROUGH ACTION.

Mennonite Biblical Seminary . . .

On this occasion of the celebration by Bethel College of sixty years of service we wish to join with you and the Bethel College Corporation, the faculty and students and friends in thanking God for his past blessings and for the opportunities that have come to your institution and its students.

The aim of Bethel College has always been to serve the cause of Christ and we rejoice with you in the witnesses that have gone out from Bethel College into the work of the church in the ministry, the mission field, in teaching and in other lines of service. May God continue to bless these workers and to use Bethel in training them.

We join you in praying that a richer endowment of God's grace may accompany the greater opportunities and responsiblities of the days that lie ahead.

What Is Caesar's?

By Ernest Bromley

One interesting fact which ought to be of current interest to Mennonites is their own history in regard to refusing to pay war taxes. Though tax refusal was a potent witness of earlier Mennonites, today it is little recognized that such a testimony ever existed.

From Guy Franklin Hershberger's Mennonite history entitled **War, Peace and Non-Resistance** (1944) we have the following information, summary:

Two questions arising out of the American Revolution were easily and definitely answered by the Mennonites. The first was, Shall we take up arms? The answer to this was a postive "No." The second question was, Shall we give aid to the suffering? This time the answer was a positive "Yes". But there was also a third question not so easily answered. This was the question of war taxes. The Mennonites, with little objection, seem to have paid their fines for not joining military associations, at least in localities where they were strictly and regularly collected. In addition to the fine the Pennsylvania Assembly levied a special war tax on all inhabitants. Should a nonresistant Christian pay this tax?

Hershberger goes on to tell what they did:

> The war tax issue became a serious issue in 1778. Some of the ministers said that they could not conscientiously pay the tax, but Bishop Christian Funk said it should be paid. Funk said: "Were Christ here he would say, "Give to congress that which belongs to congress and to God that which belongs to God." Bishop Andrew Ziegler, the spokeman for the opposite group, said, "I would as soon go to war as to pay the three pounds and 10 shillings."

In regard to what the Mennonites actually did, he said: "It seems that the Quakers generally refused to pay the tax, then when the government came and seized their property in payment of the tax they let them take it without resistance. What the Mennonites did is not so clear. Apparently most of them objected to the tax and followed the same plan which the Quakers did."

That Mennonites did refuse is confirmed by Margaret Hurst in her detailed and accurate history of the Quaker entitled, **The Quakers in Peace and War:**

> It is true that in Virginia the early draft laws of the war exempted Quakers and Mennonites. But they endured every distraint and their general refusal to use Continental paper money or to pay war taxes involved them in great difficulty.

Some Mennonites are now becoming particularly sensitive to the import of sending their tax dollars to the U.S. Treasury when they know that 75 cents of every dollar is for financing past present and future wars. They realize that they are directly contributing to the stockpiling of bacterial and atomic weapons and the rapid growth of militarism in almost every area of the national life. (See also note, p. 12)

Bethel Colleg

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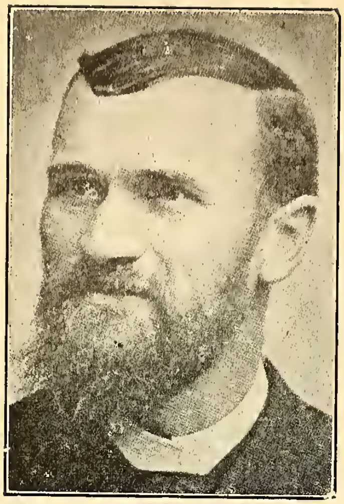
By I

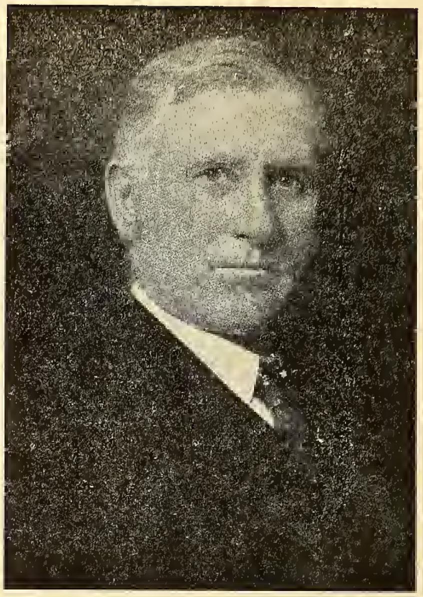


Rev. David Goertz

Barely three years after they had arrived on the treeless, windswept Kansas prairie in search of freedom, a group of about 70 sober-minded pioneers met in a schoolhouse near the present Alexanderwohl Church. Uppermost in their minds was not the economic plight in which some of the Brethren found themselves, nor other questions of an economic or even of a political nature, however important they might be, but the intellectual and spiritual welfare of their children.

It had been for the sake of their youth that they had undertaken the long trek from Russia across the ocean. They had been in search of freedom—freedom of conscience and of the mind. Now that they were in possession of this priceless liberty, how would they go about to be worthy of it? That was the theme upon which they had come to deliberate.

A month earlier, Nov. 15, 1877, a group of ministers and teachers met in the same location to discuss in a preliminary way matters pertaining to education and related subjects. They went on record as recommending "the teaching and study of the English language in order to facilitate social intercourse with Americans and to make work for the Kingdom of God possible among the English speaking people." They added that "the Conference recognize the necessity of establishing a *"Fortbildungsschule,"* e.g, a continuation school, in which capable young men could acquire the necessary training and teaching."



Bernhard Warkentin

The aims of the founders of oldest Mennonite institution of higher learning in America was preparation for citizenship, training of young men for mission work and the teaching profession.

It took sixteen years from the time the first meeting was held in the little district schoolhouse at Alexanderwohl, until their dream was realized and the magnificent stone structure prominently located on "Mount Hebron," a knoll on the otherwise level prairie, opened its doors to the young people of the Mennonite faith. They were years of toil and devotion, of disappointment and failure, but the time came when these men of vision who carried the brunt of the task, their hands steadied by a host of loyal friends, had cause to rejoice. Their objective, that of creating an opportunity for young people to train themselves for the glory of God and the welfare of mankind, had been achieved.

Some of the old pioneers had answered the call, "well, done, thou good and faithful servant . . . . " before they could behold the fruits of their efforts, their mantle fell upon younger shoulders, while others remained to continue to put their shoulder under the burden.

Today, 60 years after the laying of the corner stone of Bethel College on Friday, Oct. 12, 1888, the college, its officers, students and friends, pause to examine themselves in the light of the high aims of their forefathers. In how far has Bethel succeeded in being a "House of God" for young people who have entered its portals? What influences, such as religious, cultural, social, has it had upon its constituency, the nation, the world? Has it played a significant

Memorial Hall where

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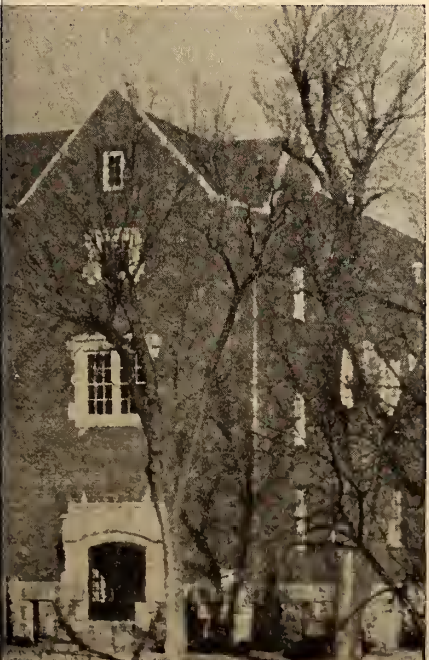
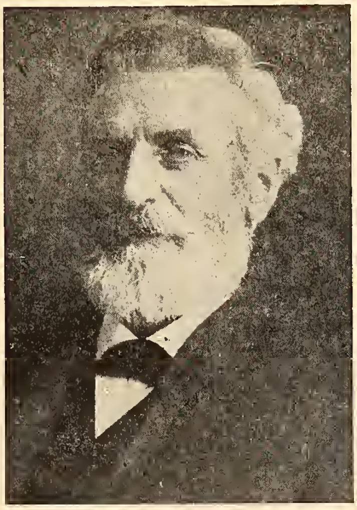
role in the cause of higher education among Mennonites? Has it kept pace with the educational progress elsewhere during these years? What if Bethel had never been?

Bethel College had to chart its own course—there was no other Mennonite institution of higher learning in either America or Europe to which it could look for guidance, or whose example it could follow. If mistakes were made, and there were some, it was because few, if any, of the men had any experience of founding or piloting a school of university level. David Goertz, J. J. Krehbiel, Bernhard Warkentin, and others—they were men of the soil, of the pulpit, versed in business, but building a college was outside the realm of their experience. Yet they have succeeded in setting up an institution that stands as a monument to their foresight and wisdom. Faith, vision, purpose—these stand out as the great motivating principles of the founders.



etings will be held



J. J. Krehbiel

Being the first and only Mennonite school aiming at a university level curriculum, the Fathers of Bethel College did not dedicate the school to this or that branch of Mennonites, but to the youth of the Mennonite Church of America. Even during the first school-year students from seven branches of Mennonites enrolled, as well as Baptists, Methodists, Evangelicals, Presbyterians, Catholics and Lutherans. The aim of the founders, that "of making work for the Kingdom of God possible among English speaking people" was realized the first year. Bethel College has never wavered from that mission.

Any attempt to appraise the contribution of Bethel College to the moral and religious tone of our churches, to the lifting of the cultural level of the community, or in the field of science, is at best only relative. What manner of judgment, what gauge must one apply to evaluate the things of the spirit? ". . . . for the things which are seen are temporal, but the things which are not seen are eternal." II Cor. 4:18.

Prof. C. H. Wedel,
first president of Bethel College

Not to evaluate but to illustrate in some measure the contribution of Bethel College to the Mennonite church and to society, some data is gleaned from the forthcoming book in the history of Bethel College by Dr. P. J. Wedel.

During the first decade of Bethel 631 students enrolled, of these 112 took up teaching, while 24 went into ministry or into missionary work. Five years later a total of 984 young people had enrolled, and again the pulpit, the foreign mission field and the school claimed a large number of graduates, 190 became teaches and 70 went into active religious work. In 1911 a full four-year college course leading to a bachelors degree was introduced into the curriculum and today 912 have received a degree at Bethel.

Again quoting from Dr. Wedel's manuscript, at least 184 former students and graduates have entered the ministry, 102 have become missionaries, and 68 entered the field of medicine and dentistry. These figures, however, are not absolute because in a number of cases especially if the students were not Mennonites, it has been impossible to trace their activities once they left the college.

(Continued on Page 10)

BETHEL COLLEGE 60th ANNIVERSARY CELEBRATION

October 10, 11, and 12, 1948

SUNDAY, OCTOBER 10

8:00 p. m.

Anniversary Hymn
Scripture Reading
Invocation — Dr. P. A. Penner
"The Relationship between Bethel College and the CONFERENCES" — Rev. P. P. Wedel
"The Ties that Bind Bethel College and FOREIGN MISSIONS" — Rev. Sam J. Goering
"Macedonian Calls Today" — Marie J. Regier
Offering — One-half for Foreign Mission; one-fourth for Home Missions of the Western District; and one-fourth for Home Missions of the General Conference
Bethel College A Cappella Choir
Closing prayer and Benediction — Dr. P. H. Richert

MONDAY, OCTOBER 11

8:00 p. m.

Responsive Reading — I Corinthians 13
Invocation — Rev. Phil A. Wedel
"The Place of Bethel College in the World-Wide RELIEF Activities of the M.C.C." — Dr. H. A. Fast
"Bethel's PEACE Testimony and Her Witness for Christ in Voluntary Christian Service" — Rev. Albert Gaeddert
Bethel College Men's Octet
Anniversary Hymn
"The Salt of the Earth" — Dr. J. E. Hartzler
Offering — one-half for Relief; one-fourth for Peace Committee; and one-fourth for C.P.S. Rehabilitation and Foreign Student Aid at Bethel College
Closing Prayer and Benediction — Rev. J. E. Entz

TUESDAY, OCTOBER 12

10:00 a. m.

Scripture Reading
Invocation — President Ed. G. Kaufman
Greetings from Institutions and from Friends
Bethel College Men's Octet
"A United Testimony of the Christian Church" — A Report of the World Council in Amsterdam and a Glimpse into the Urgent Need for Well-trained Christian Leaders — Rev. Albert J. Penner, minister of the Second Congregational Church, Holyoke, Mass.
Closing Prayer and Benediction — Rev. C. C. Wedel

11:30 a. m.

Dedication of the Health Center—Dr. Herbert R. Schmidt and Sister Lena Mae Smith
Dedicatory Prayer — Dr. A. M. Lohrentz

11:45 a. m.

Laying of the Corner Stone of the Bethel College Library — Rev. A. J. Dyck
Prayer and Benediction — Rev. Arnold Funk

2:00 to 2:30 p. m.

Bethel College Band

2:30 p. m.

Invocation — Rev. Lester Hostetler
Bethel College A Cappella Choir
"Church Colleges — Strongholds of Democracy" — Governor Frank Carlson
"Alumni" — Dr. P. J. Wedel
"Bethel's Relationship to Newton and Harvey County" — J. L. Napier
"The Founders" — Dr. J. H. Langenwalter
Anniversary Hymn
Closing Prayer and Benediction — Rev. J. H. Epp

5:30 p. m.

60th **Annivesary Loyalty Dinner.**
Invocation — Rev. P. P. Buller
Bethel College Sextet
"Christian Education or Chaos" — Rev. Albert J. Penner
A Testimonial — "Why I Shall Remember Bethel College in My Will" — written by an Anonymous Friend
Closing Prayer and Benediction — Rev. Carl H. van der Smissen

7:30 to 8:00 p. m.

Bethel College Orchestra

8:00 p. m.

HISTORICAL PAGEANT

Offering for Bethel College — one-half for Current Expenses ($32,500) is needed and one-half for Library ($161,000) is needed.

Bethel College — Then and Now . . . from Page 9.

Many changes have come about on the campus in these 60 years. The number of permanent buildings has grown to more than 20 in addition to many temporary housing units for students. The curriculum has been extended with courses leading to degrees in liberal arts, science and theology, as well as a number of pre-professional courses in the field of medicine, dentistry and law. The number of instructors and staff members has risen to about 70. Nearly 7000 young people have at one time or another attended Bethel College as students.

In a three-day celebration, Oct. 10-12, Bethel College will observe its sixtieth anniversary, to give thanks to Him from whom all blessings flow, to take stock of its resources, to check its course with the Master Plan, and launch out again into another period of service.

Evangelism - Which Way?

(Report of Eastern District Ministers' Fellowship)

The ministers and wives and several other Christian workers of the Eastern District Conference met on the Freeman Swartz farm on Sept. 20th for an afternoon and evening of fellowship and discussion. The afternoon revealed that those ministers who excelled in volley ball were quite deficient in the playing of soft ball. After a picnic lunch, ice cream and coffee was served.

The meeting has been called by the executive committee to discuss "Methods of Evangelism for our Eastern District Conference." Rev. J. J. Plenert of Lansdale opened the discussion in presenting a comprehensive paper on the ways and means of spreading the Gospel — through the pastor, the laity and the various organizations of the church. The ministers then participated in a very helpful and inspiring discussion. As the various pastors clearly declared their convictions, it became more evident that we were one in our conception of the Gospel and salvation. The use of the catechism was thoroughly discussed. Its good points and weak points were pointed out. Mass evangelism, the altar call and other types of invitations were also discussed. The dangers of too much or too little emotionalism, of too much or too little intellectualism, in the way of salvation were considered. Some felt the use of the catechism was too closely associated with "confirmation." It was pointed out however that our church stands strongly and securely on baptizing only upon the confession of faith.

The trend of opinion seemed to be that the catechism should be used as a means of showing the individual his need of the Saviour and then praying the Holy Spirit would effect a work of grace. Great importance was attached to having private personal interviews with the catechumens both before the period of instruction and at the close. Some pastors have the candidates for baptism give a personal testimony concerning their faith at a meeting prior to baptism. Personal voluntary decisions to join an instruction class, to accept Christ and to join the church were stressed.

It was pointed out that we should not confine ourselves to one method of evangelism. We should use the catechism; but also use evangelistic meetings and Bible Conferences "that we might by all means save some." This meeting of Christian workers seemed to assure an advance for Christ in the Eastern District. As we closed our meeting on the farmhouse lawn with a prayer service we saw that many difficulties and misunderstandings had been cleared away and with the singing of "Blest Be the Tie that Binds" the moon that had been struggling all evening to climb over mountains of clouds, was now shining on the assembly.—Rev. Ward W. Shelly, Sec.

"A pseudo-solution" is what the International Walther League, Lutheran youth organization, has called universal military training, at its fifty-sixth annual convention.

PROGRAM

Western District Conference

MEMORIAL HALL, NORTH NEWTON, KANSAS
October 13, 14, 1948

The conference will open on Wednesday morning with the conference sermon by the conference president, Rev. Henry Hege, this to be followed by the preliminary business of the conference, the reception of new churches, etc. The afternoon program will include an address by Rev. Don Smucker. The evening program will be in charge of the young people's organization, and Dr. J. E. Hartzler will speak on the subject, "The Other Side of the Hill." Thursday the business of the conference will be resumed. Beside the different reports to be given there will be further addresses by Rev. Don Smucker, both in the morning and afternoon. The Women's Missionary Organization will have charge of the Thursday evening program. Of special interest will be an address by Miss Marie J. Regier, a missionary recently returned from China. The morning sessions will all begin at 9 o'clock, and the evening program at 8 o'clock.

The Western District Minister's Conference will this year convene on Friday, October 15, in the Inman Mennonite Church.

The Women's Missionary Organization business meeting will also be held Friday, October 15, in the First Mennonite Church, Newton, Kansas.—Rev. Arnold Epp, secretary.

Eastern District Organizes for Peace Education

The Peace Committee, together with the Education Committee, have worked out a program to further the cause of Peace Education. It is felt that this can best be attained on the local congregational level. Thus, we have worked out a suggested program of action to meet this need.

1. **Peace committees should be formed immediately in each local congregation.** This committee be charged jointly with the pastor to carry out peace education program in all of its phases. Those congregaions already having relief committees can probably increase scope of activity to include this new phase if this would seem desirable. The main point is to get laymen interested in jointly shouldering this responsibility on local levels without delay.

2. **The local peace committees should organize study groups of from three to six weeks duration.** If combined meetings with other congregations is deemed desirable, well and good. It is our opinion that a freer approach to problems involved will be gained by keeping the study groups small and composed of local, acquainted individuals.

3. **The Eastern District Conference Peace Committe will stand ready to cooperate with** local committees on all problems that may arise. Concerning the study groups, we will be very glad to help the local committee work out a program regarding the study material and available personnel upon invitation to do so.

(Turn to p. 16)

The Washington Scene

By Paul Goering

September 22. Major attention has shifted to Paris this week where the United Nations General Assembly opened yesterday in the Palais de Chaillot. Problems to be considered include modification of the veto, a UN police force, and next step on atomic energy control. Possibly the Berlin, Palestine, Korea, and other political problems in which East-West friction is involved will come before the Assembly in one form or another.

Secretary Marshall and John Foster Dulles are both in Paris. Dulles is Dewey's adviser on foreign affairs and is mentioned as his likely Secretary of State. Apparently the State Department has agreed with the Republicans to have Dulles attend conferences and to keep foreign policy out of the election campaign.

The Un-American Activities Committee is continuing to investigate Communists. The Communist hearings make good publicity and divert attention from more difficult problems. Some of the members of the Congressional committee, it is reported, have stopped their investigating since winning their primary. Some persons are asking why it was so bad for Russia, when she was our ally, to get military secrets through espionage when our generals were shoving them over the counter. (See also p. 14.)

Jottings

—Ebenezer Church, Bluffton, Ohio: Attendance at our services the past week has been greatly reduced due to the polio epidemic in this community. One of our young men, George Grismore, is at present in an iron lung in serious condition. Each of the girls going away in training for Christian service was presented with a Daily Devotional Book by the girls of our church. On August 29 a farewell service was held for six young people leaving for Grace Bible School, in Omaha, Nebraska. Rev. Landolene Amstutz, pastor of the Mennonite Church in Mountain Lake, Minn., was the speaker. At the close of the service, each of the young people was presented with a Christian Worker's Testament. August 24, about 25 members of our Youth Group, with their advisor and pastor, motored to Winona Lake, Indiana, for the day. Rev. and Mrs. Hendrik Meihuizen, of Holland, were with us on September 12.—Anona Landes, Corr.

—Salem-Zion Church, Freeman, South Dakota: The Men's Club of our church will present a musical program in our church on Sunday evening, October 3. Our community is again having its relief drive for flour. E. W. Crackett, director of the Victory Service Center, brought an inspiring Gospel program on a recent Sunday evening. Rev. Solomon Mouttet, who represents the "Go Ye Mission," brought our Sunday morning message on September 19.—Corr.

—Rev. and Mrs. Arnold Epp are the happy parents of a baby girl, Barbara Kay, born September 25. Rev. Epp is pastor of the Burrton Church.

—New Hopedale Mennonite Church, Meno, Oklahoma: Rev. and Mrs. W. F. Unruh were our guests on September 19. Reverend Unruh brought inspiring messages at both morning and evening services.—Corr.

—Eden Church, Moundridge, Kansas: Construction for the church addition has begun. The east side has been excavated and formed, ready to pour concrete. The north part is also excavated and work is progressing. The Choral Society has been rehearsing several evenings to make recordings. The records are made on the sound mirror tape recorder which the various clubs of the society purchased several months ago. Thirty minute programs are put on record which will be transcribed on the "Eden Devotional Hour" over radio station KSAL, Salina, Kansas. Beginning on the first Sunday of October, the programs will come over the air each Sunday morning over Station KSAL at 7:30 a. m. Dr. Herbert Schmidt presented an interesting lecture and his movies about Paraguay on September 19.—R.H.K., Corr.

—Schoenwieser Mennonite Church, Winnipeg, Manitoba: Rev. Isaak, of Paraguay, brought the Sunday morning message on September 19. He then gave a brief talk on the first Mennonite settlements in Paraguay and their progress during the last twenty years. In the evening, Rev. Koop, of Brazil, brought the message and a brief outline on the work of the young people in Brazil. At a tea which followed, Mr. Bahnmann, of British Columbia, recited some of his own poetry to our young people.—Justina Hildebrand, Corr.

—Zion Mennonite Church, Souderton, Pa.: The love-offering for Missionary and Mrs. Samuel T. Moyer totaled $533.

—Zion church, Elbing: On Sunday, September 26, Pastor Emil Haendiges from Germany gave the morning message in our church. Since he was pastor of the Mennonite church at Elbing, Germany, it was of special interest to this audience as the ancesters of many came from that community.—Dorothea Dyck, Corr.

—On September 20. and 21. Rev. and Mrs. John P. Suderman from Mountain Lake, Minnesota, coming from Langden, North Dakota, were in Winnipeg to visit their relatives and friends and also gave two appreciated messages and showed pictures from the mission station at Oraibi, Arizona at the Bethel Mennonite Mission Church.—Benjamin Ewert.

Ernest R. Bromley—of Nassau, New York, is active as a member of the Peacemaker group. He has learned of Mennonite and Hutterite activities and submits a thought which we Mennonites have shelved, for the most part.

Y.P.U. OFFICERS
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

"God Will Provide for Me"

By Lois Snelling

The story of a successful man who gave up security because he had faith

His trust in God was absolute. The hour had come when he felt that he must give all of his time, talent, and energy to the salvation of human souls. Turning his back squarely upon worldly resources, he placed his destiny in the hands of God and from that moment his faith never faltered.

Dwight Lyman Moody was twenty-three when he dedicated himself to missionary work. His life, though laid out on rugged lines, had been fruitful, with his efforts pleasantly rewarded. He was born on a farm near Northfield, Massachusetts. When he was four years old his mother was left a widow, with nine children to care for. At seventeen, young Dwight went to Boston to work in the shoestore of his uncle.

During his stay in Boston, Moody acquired two qualities which were to direcently and powerfully influence his future life. One of them was the art of being a good shoe-salesman. The other was the habit of regularly attending church and Sunday school. When his uncle employed him in the store, one of the agreements between them was that the young man attend religious services. The agreement was willingly kept, and when Moody's work led him to Chicago two years later he continued the practice. In Chicago he became intensely interested in welfare work. Always a kind, gentle man, sympathetic in other people's troubles, he longed to help those about him. In the new location he saw many who needed help, both spiritual and material. Moody established the North Market Hall Sunday School, where most of the pupils came from the poor families, and many were young hoodlums learning the various trades of crime.

Moody followed his work as shoe-salesman in Chicago. He was successful as a businessman and had a goal toward which he was earnestly striving. This goal was a definite amount of money—for he had a desire to accumulate $100,000! He was married now and had a family. His own boyhood had been stinted, and he wished for better things for his children. Particularly did he want them to be well educated, since his own lack of schooling had always been a thorn in his flesh.

When Dwight L. Moody had saved $3,000 toward the desired hundred thousand, a crisis occurred in his life. He came face to face with the conviction that he must abandon his own pursuits and devote himself entirely to God's work. Financially, he must throw himself on the mercy of the Lord. In resigning his position as salesman he explained the situation to his employer.

"But how are you going to live?" he was asked. "Where will you get your support?"

Confidently Moody replied, "God will provide for me if he wishes me to keep on, and I shall keep on until I am abliged to stop."

This drastic move of Moody's was no simple, impulsive thing. He later declared it was the most difficult decision he ever had made. He had a family to support. He was now earning $5,000 a year. He had not forgotten that dream of the $100,000. If he gave up his work, he would have no income at all.

SIX HUNDRED EIGHTY MILLION CHRISTIANS!

According to Whittaker's Almanac there are six hundred and eighty million Christians in the world today and we are making nothing like the impact on our times that the first Christians made on theirs Six hundred and eighty million Christians and we can neither prevent the outbreak of wars nor shorten them when they have broken out. Six hundred and eighty million Christians and we have failed to find the solution to the International problem or to deal energetically with the great social evils which lie like a blight on the lives of men. Six hundred and eighty million Christians and there still are a multitude of men, women and children who have not heard that this world has a Redeemer. What does all this mean? Is it that a large number of the six hundred and eighty million Christians are only nominal Christians not much more than Christian in name, ignorant of what Christianity stands for, apathetic and indifferent to its teachings?

Besides, he had only a meager education, and was not trained as a preacher or teacher. He tried to persuade himself that he was doing well enough with the talents he possessed, in giving his evenings and Sundays to the Lord's work. His arguments were to no avail. He knew that there was but one course for him to follow.

It was shortly before the outbreak of the Civil War that Moody entered upon his evangelistic career and became an independent city missionary. With the coming of war he devoted his time to the soldiers. At Chattanooga, Shiloh, Murfreesboro, Pittsburg Landing, he talked with men before they went into combat, soothed the wounded in their agonies, prayed with the dying in their last moments.

When the war ended, Moody returned to Chicago, where he soon gained fame as an evangelist. At a Y.M.C.A. conference he met a young man who was to be closely associated with him for many years to come. This was Ira D. Sankey, an employee in a government office. Sankey was a talented singer; after hearing him, Moody persuaded him to dedicate his voice to evangelism. When the great preacher was invited to come to England for a series of meetings, Ira Sankey went with him. Thousands were converted during this trip. The two men compiled the famous Moody-Sankey hymnbook, of which 5,000,000 copies were sold the first year of publication. Royalties for the hymnbook and religious tracts which Moody published were given to charity and endowments. The evangelist took great delight in endowing schools, always remembering his own lack of education. He founded three schools: the Northfield Seminary for Girls, the Mt. Herman School for Boys, and the Bible Institute for Home and Foreign Missions in Chicago.

"He that doeth the will of God abideth forever."

Moody was a tireless worker. "There is no use asking God to do things you can do yourself," he said, and he assumed the responsibility for an amazing amount of work. He was a strong, sturdy man, but even the strongest must at last weaken. He was sixty-two at the time he collapsed in Kansas City where he was conducting a meeting. "God will provide for me if he wishes me to keep on, and I shall keep on until I am obliged to stop." For thirty-nine years he had faithfully kept on, but on his gravestone they engraved the words, "He that doeth the will of God abideth for ever."

—By permission of *Onward* (Presbyterian Youth Paper).

APPLICATION: SECRETARY

There will be an opening for a secretary in the Mennonite Publication Office approximately December 1st. If interested, write for Qualification Sheet indicating the nature of the job before making your application. Girl with Mennonite background and affiliation, naturally, preferred. Write to Mennonite Publication Office, 722 Main, Newton, Kansas.

NEWS BITS

Can you believe it? The Air Policy Commission appointed by President Truman, stated in its report made public on January 13, 1948: "We believe that the United States will be secure in an absolute sense only if the institution of war itself is abolished under a regime of law. World peace and the security of the United States are now the same thing."

"My Name Is Han," is the second major production by the Protestant Film Commission. It shows China missions at work. A simultaneous world-premiere was held in one hundred cities on June 15. The picture was filmed in China and only Chinese are seen in the picture.

Fairfield Osborn says, "Many regions around the Mediterranean that now pass for deserts were forested and fertile before man got in his dirty work."

Draft Classifications

The following classifications have been adopted under the Selective Service Act of 1948:

Class I-A: Available for military service.

Class I-A-O: Conscientious Objector to combatant service only.

Class I-C Member of the armed forces, the Coast Guard, etc.

Class I-D: Member of reserves or student taking military training.

Class II-A: Deferred because of civilian work other than agriculture.

Class II-C: Deferred because of employment in agriculture.

Class III-A: Deferred because of dependents.

Class IV-A: Veteran or sole surviving son.

Class IV-B: Official deferred by law.

Class IV-D: Minister or divinity student.

Class IV-E: Conscientious objector to all military service.

Class IV-F: Physically, mentally or morally unfit.

Class V-A Over the age of liability for military service.

Each registrant will be classified in the lowest class for which he is determined to be eligible, with Class I-A considered the highest class and Class V-A the lowest (as in the above list). Thus a registrant's claim as a conscientious objector (IV-E) will be given early consideration. If the Local Board decides the registrant is not eligible for Class IV-E, he is then considered for higher classes such as dependency deferment (III-A), occupational deferment (II-C or II-A) or actual military service. It seems therefore that if a young man accepts one of these higher classifications such as Class II-C without objection, his chance for securing a Class IV-E later, (in case he later becomes ineligble for the II-C or other deferment), may be seriously jeopardized. It is important therefore that non-resistant young men request, and if necessary appeal for, for IV-E classification at the outset.

Comic Magazines A Cultural Slaughter of the Innocents

By Sterling North

Virtually every child in America is reading color "comic" magazines— a poisonous mushroom growth of the last two years. Ten million copies of these sex-horror serials are sold every month. One million dollars are taken from the pockets of America's children in exchange for graphic insanity.

Frankly, we were not perturbed when we first heard about the rise of the action "comics." We imagined (as do most parents) that they were no worse than the "funnies" in the newspapers. A carefull examination . . . . shocked us into activity. At least 70 per cent were of a nature no respectable newspaper would think of accepting.

The bulk of these lurid publications depend for their appeal upon mayhem, murder, torture, and abduction—often with a child as the victim. Superhuman heroics, voluptuous females in scanty attire, blazing machine guns, hooded "justice," and cheap political propaganda were to be found on almost every page.

The old dime-novels in which an occasional redkin bit the dust were classic literature compared to the saddistic drivel pouring from the presses today.

Badly drawn, badly written, and badly printed —a strain on young eyes and young nervous systems— the effect of these pulp-paper nightmares is that of a violent stimulant. Their crude blacks and reds spoil the child's natural sense of color; their hypodermic injection of sex and murder make the child impatient with better, though quieter, stories. Unless we want a coming generation even more ferocious then the present one, parents and teachers throughout America must band together to break the "comic" magazine.

Of course, the children must be furnished a good substitute. There is nothing dull about "Westward Ho" or "Treasure Island." Sinbad the Sailor didn't need spinach to effect his feats of strength. The classics are full of humor and adventure—plus good writing. Never before in the history of book publishing have there been so many fine new books for children, or better-edited children's magazines.

The shame lies largely with the parents who don't know and don't care what their children are reading. It lies with unimaginative teachers who force stupid, dull twaddle down eager young throats, and, of course, it lies with the completely immoral publishers of the "comics"—guilty of a cultural slaughter of the innocents.

The antidote to the "comic"-magazine poison can be found in any library or good bookstore. The parent who does not acquire that antidote for his child is guilty of criminal negligence.

Editor's Note: Published eight years ago this month on the book page of the Chicago *Daily News*, the above editorial by Sterling North made crusading history. It appeared under the title, "A National Disgrace—and a Challenge to American Parents." Forty-two newspapers and magazines, including the *Reader's Digest*, republished it in whole or in part. Women's clubs, parent-teacher organizations, churches, libraries and school distributed reprints in enormous quantities. It was translated into more than a dozen langauges and eventually reached a very large audience.

The menace of the comic magazines has continued to grow with the years. Since this protest was written, the number of individual comic titles has more than doubled while the total sale has quadrupled. Despite scattered attempts to improve the medium, the average comic-magazine today has lower ethical, artistic, and literary standards than it had before the war. Everything Mr. North said in 1940 is doubly true today.

—*Christian Herald*

When Giving Is Real

Two wealthy Christians, a lawyer and a merchant, joined a party that was going around the world. Before they started, their pastor earnestly asked them to observe and remember any unusual and interesting things that they might see in the missionary countries through which the party was to travel. The men promised—carelessly, perhaps—to do so.

In Korea one day they saw in a field by the side of the road a boy pulling a rude plow, while an old man held the plow handles and directed it. The lawer was amused, and took a snapshot of the scene.

"That's a curious picture! I suppose they are very poor," he said to the missionary who was interpreter and guide to the party.

"Yes," was the quite reply. "That is the family of Chi Noui. When the church was being built they were eager to give something to it, but they had no money; so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

The lawyer and the business man by his side were silent for some moments. Then the business man said, "That must have been a real sacrifice."

"They did not call it that," sand the missionary. "They thought it was fortunate that they had an ox to sell."

The lawer and the business man had not much to say. When they reached home, the lawyer took that picture to his pastor and told him the incident.

"I want to double my pledge to the church." he said. "And give me some plow work to do, please. I have never known what sacrifice for the church meant. A converted heathen taught me. I am ashamed to say that I have never yet given anything to my church that cost me anything."

—*Christian Graphic*

A Ladder to Wholesome Recreation

E. Stanley Jones in his Book, *Abundant Living*, gives a ladder for decisions concerning wholesome recreation. The steps of his ladder are:

1. No recreation should be an end in itself —it should subserve the ends for which you really live.
2. Any recreation that takes from one part of your life to add another is false.
3. Any recreation from which you have to recover is false.
4. Any recreation which leaves you with a sense of normal letdown will leave you physically let down—they react.
5. Expensive recreation is usually expensive in more ways than one.
6. The Sabbath is psychologically sound as a means of quiet and recuperation.
7. Anything . . . . must be judged according to the direction it moves you.
8. Any recreation that merely kills time kills you.
9. Gambling is not recreation—it is an attempt to get something for nothing, and that is not recreation—that is sin.
10. Any recreation into which Christ cannot be taken is not for a Christian.

LIFE

The toiler toiling in the fields all day
Moves slowly on with downbent head and eyes,
Intent upon the task that near him lies,
Nor letting any look beyond it stray;
Till, the day fading into evening gray,
He leaves his work to mark the light that gleams
Down in the lane beyond the stile, with beams
That bid him welcome on his homeward way.
And in this life of ours we too must pore
Over the immediate task with straining sight;
And shall not we, the long day's toil who bore,
Rising from work to meet the enfolding night,
Ah, shall not we, with steadfast look before,
Catch some faint glimmer of a far-off light?

— F. J. A. Morris

—Menno Church, Lind, Washington: The young people recently enjoyed a program and social hour at the Julius Franz farm. Special recognition was given to students returning to distant schools and young people who had joined in our fellowship during the harvest season. The Washington Young People's Retreat was held September 2 to 6 at Fan Lake, with Rev. Frank Manning, missionary to Africa, as the main speaker. Rev. Wiebe taught a class on "Youth Makes the Choice." Six young people, and Rev. and Mrs. Wiebe attended the retreat.— Mrs. Willard Wiebe, Corr.

—Bergthal Church, Corn, Oklahoma: Rev. Ulrich Hege, of Germany, visited his brother, Henry Hege, during August. Dr. Dan Gilbert conducted an Evangelistic Bible Conference Septembr 1 to Sptember 12.— Evelyn Heidebrecht, Corr.

Mennonite Biblical Seminary
Bulletin Editor
4614 Woodlawn Avenue
Chicago Illinois

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NOTE: When writing specify both old and new address. PLEASE!

PEACE EDUCATION . . . . From p. 11

4. **The local peace committee be included in your organizational set-up each year,** and that this study group project be continued annually. Thus over a period of years a large segment of our membership should pass through these groups.

5. **Due to time element, we urge that each pastor immediately call a meeting of young men in his congregation to discuss the draft and problems connected therewith.** Some pastors have already done this and report a good interest and response. It is important that our young men receive as much encouragement as possible from our congregations and pastors to counteract the intense military propaganda met on every hand.

6. **Help your young men to see the dangers involved in accepting draft deferment accorded religious objectors.** Impress upon them the need of furthering their WITNESS by a term of service in Voluntary Service program provided by M.C.C. This program is open to all and includes service areas both within the United States and in foreign countries.

The foregoing program has been submitted to the Executive Committee of our Conference and has received their unqualified approval and promise of support. We trust that it will merit the support and interest of all pastors and congregations. These are indeed trying times for the Christian Church. It would seem that Mennonites have been given a special job to do for Christianity in this matter of Non-Resistance. Are we good stewards?

—Copy of a letter to local congregations.

PEACE COMMITTEE Eastern District Conference
September 22, 1948 Henry S. Detwiler, Secretary

RESERVED!

There is good reason why some Sunday schools select the thirteenth Sunday in each quarter—that would be September 26th, in this quarter—as the Sunday on which the collection in the Sunday school is specially designated "For Conference Publications."

A very major portion of our General Conference publications are devoted entirely to the good of the Sunday school. If our Conference is to maintain and extend—and constantly improve—its offerings in this field, it means that by some means there must be a constantly increasing working-capital with which the Board of Publication can operate. Sunday schools recognize this, and realize that every dollar of contribution for Conference publications means better Sunday school work—in the long run.

The Mennonite

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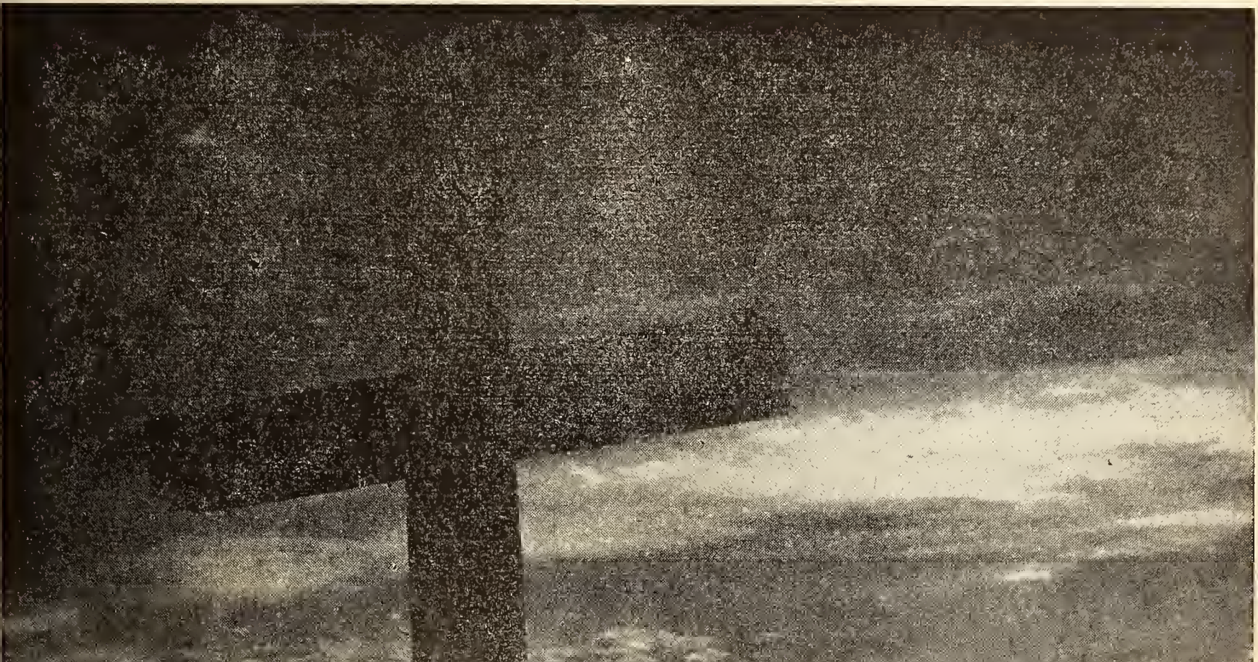
MENNONITE



The Center of History

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

Oct. 10-12, Bethel College 60th Anniversary Observance.

Oct. 13, 14, Western District Conference Sessions, Bethel College, North Newton, Kansas. Minister's Conference on Friday, Oct. 15.

October 24, World Order Sunday.

October 31, Reformation Sunday

November 10, Men and Missions Sunday, sponsored by the Lay-

November 14-20, Bluffton College Bible Lectures, Rev. Charles R. Bell, Jr., pastor of the First Baptist Church, Madison, Wisconsin, speaker.

November 28, First Sunday in Advent.

man's Missionary Movement.

November, Month of evangelistic effort in General Conference churches as sponsored by the Evangelism Committee.

The Mennonite Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.
Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Life

BEYOND OUR OWN

NEW YORK, September 27 — Local church councils in forty-seven cities have announced plans for mass meetings on or near Reformation Day, Sunday, October 31, uniting Protestant churches in a country-wide Mission for Protestant Witness.

The Dry Tornado in Kansas is a caravan of Kansas young people who have been touring the State against the repeal of prohibition. In the Southeastern section of the State, the caravan was led by three great athletes: Gil Dodds, Archie San Romani, and Glenn Cunningham. In stirring, earnest words, these three great mile-racers urged Kansas not to sell out its young people to the whiskey trust.

According to a survey by Miss Laura Lindley, Research Secretary of the Temperance League of America, the final and revised figures on local option elections in 1947 are: 1,848 elections in 1,092 units in 23 states; 394—net dry gain in 12 states; 38—net wet gain in 4 states. There is a total of 4,934 dry units in 35 states. The estimated population in dry territory in 1947 was 26,500,000.

With national income running over 211 billions, Americans are giving up less than one and one-half per cent of it to support hard hit churches, colleges and charities. All drives for money report road blocks of an unexpected variety. It is shocking to note that 5:3 per cent of income went to churches in a year like 1932—when the national income was a fifth of the present total.

NEW WINDSOR, MD.—For three and one-half years this little town in Maryland has been the overseas relief capital of America.

The Church World Service center here is the largest processing depot for overseas relief goods in the nation. Originally launched by the Church of the Brethren in March, 1944, the center now handles contributions from 21 church groups.

The peak of activity was reached in July, 1947, when 566,600 pounds of materials were handled. The biggest day at the center was July 15, 1947, when 29,467 pounds went out.

Since the center was opened 16,000,000 pounds of materials have been handled.

—THE HANDBOOK OF INFORMATION (YEARBOOK) of the General Conference for 1948, giving statistics for the year 1947, together with the latest list of the officers of the Conference and ministers of Conference churches, is now in the process of being distributed. Copies are available for 25 cents each from your three Conference book stores—Berne, Newton, and Rosthern—or from the Mennonite Publication Office, 722 Main, Newton, Kansas.

Editorials

Unbelief is not so much the product of a brilliant mind as it is the end result of a corrupted life.

Jesus Christ is God's living sermon to mankind.

Nothing is truly mine till God has it.

Faith is truth planted in the heart.

IN MANY HOMES THE RADIO is replacing the "family sing" around the piano. Thus a great power in the molding of the life of young people is being lost through the radio. This is an unfortunate trend. Much is accomplished when the family sings hymns. Young people are quietly but nevertheless greatly influenced by the songs they sing. The words and the message of the song are brought to their hearts when they are in a mood to give expression of a great message in loud vioce. That does something to people. Someone said that he thinks we shall some day find that more people have been sung into heaven than have been preached into heaven. Family singing is a great power for good and should not be allowed to be crowded out by the radio.—W.F.U.

THE WHOLE NATION LOOKS TO KANSAS. Will this island, "dry" state be engulfed by the ever rising satanic flood of "fire-water," that threatens to burst the dam of Kansas' prohibition stand?

Perhaps members of the constituency of THE MENNONITE in other states may be interested to know what the people of Kansas are being told in order to be sure that this dam which has held since Kansas became a state may be scrapped. They are being told that "decency" demands the end of a law which is disregarded by a large portion of the population; they say that the state is guilty of the worst sin-hypocrisy. "Decency," they say, demands that restrictions be taken off this personality-wrecking, soul-wrecking, family-wrecking, and nation-wrecking liquid. How can they say such a thing when they know that even small, "moderate" amounts slow up reaction time enough to snuff out lives on the highways? Is it not infinitely worse hypocrisy to know such facts and work for the removal of restrictions on such poison of society. Laws may not stop the wrong particularly where the enforcement is not too great; but it must ever be remembered that *the repeal of a law can never make a real wrong right!* The Christian conscience will never give the green light to anything that tears down.

Furthermore the usual process of "stacking the cards" is going on. For example, when one of the country's greatest religious editors speaks to thousands in a straightforward way about the thoroughly unchristian tendency to repeal then his meeting is headlined (and covered up) as a revival. But when a representative of the federal government's judiciary department speaks favorably of repeal he receives prominent and accurate reporting. Nothing is supposed to be wrong when week after week Kansas citizens must be subjected to the liquor adds that are interspersed in their news magazines—ads. that are planned by some of the nation's best advertising experts hired by the liquor industries. But when men who are deeply concerned about the church life and the moral life of the whole nation are brought to the state to help in this great struggle then it is said that "imported 'dry' propagandists" are "confusing the issues" and "running the people's personal business." *How dare we place the so-called right of a man to imbibe something that makes him a menace to society on the same level with the great freedoms for which our country stands?*

The writer has not been so long in Kansas but what he can vividly recall the condition in the state where he formerly resided. In a small community hundreds of signatures including the names of some of the city officials and most of the prominent businessmen were calmly ignored by the country and state liquor control boards when the citizens asked that the board reduce the number of outlets for intoxicating beverages in the community by refusing to grant renewal of permits as well as a new application. It was not uncommon to see four or five places in one city block in a small community where wine and liquor were available; yet, supposedly, there were liquor "control" boards! In that state it is legally imposible for counties to vote on the question of local option. *Democracy faded when the liquor interests took over.*

Against such legalized paganism, as someone has called it, every Christian should stand firm and especially the Christian businessmen on mainstreet who want to remain true to the Lord Jesus Christ. If church members on mainstreet will continue to countenance this evil, then pronouncements from the churches become but empty echoes. In the face of this perversion of the law of God which Isaiah condemned as calling good, evil and evil, good, let Christians stand firmly, shoulder to shoulder.—J. J. E.

ONE OF THE FOUNDERS of Alcoholics Annonymous is reported to have said that he was cured of alcoholism by the "hot-flash treatment."

What he means is that he kept sending out radio calls to God for help, and all of sudden, God came in.

To tell the truth, that is just about the only real cure for alcoholism and it is a cure for everything that ails us, if the ailment involves the human psychology. A great many people wonder all their lives whether or not there is a God. If they just keep trying to contact Him, eventually, they will find out.

Yes, there is a God, and strange to say, He sometimes reveals Himself to men and women and children in a way so very definite that it may be well described as a "hot-flash." If you need help, send out your S. O. S., and keep on trying it until it works, which sooner or later, it will—Selected.

MISSIONARY DEALS IN BIG MONEY

By Elisabeth Goertz

Just a few minutes ago I heard over the radio the name of the piece which was to be played was called "A Handful of Keys." That is what I wish I had—a handful of pens to tell you of all the experiences which meet us as we come back to China this time. Let me tell you some.

We, Rev. W. C. Voth and I arrived safely in Shanghai March 30 after seventeen days of quiet sea voyage. Did you all pray so that we had such an easy journey? Thank you. Please continue to ask the Father, for He said by His Son: "If ye ask, I will do."

On board the boat we were told to change some of our U. S. gold into Chinese National Currency (CNC). So we did. The officers of the Chinese bank (Central Bank) awaited us in the lounge and I changed ten dollars I got CNC $247,000 for every dollar — CNC $2,473,500. I held it in my hand. I was a millionaire! That same evening I went over to the MCC hostel and we talked about the exchange. There they told me that I should have gotten $CNC 480,000 for every dollar. This was the Mission (or preferred) rate for that day. Ach, so there you are! First thing you get a small deal.

Next came the experience of going through customs. Well, I had heard a lot about it. I knew some of our missionaries were two weeks getting through them. So I started from the beginning and went the round, day after day, from one desk and office to another—met some thirty officers, men and women and secretaries until on the fifteenth day I was told that I might go to the Baggage Party and get my things. I had been to the China Inland Mission and had the doctor there write a letter stating that I was a regular nurse and that I knew how to use hypodermic syringes. Then I had to go to the Bureau of Health to get permission to import them. There they told me that I needed a letter from a Mission Hospital and doctor stating that I would use them in a right way. Dr. Adolph, whom I had met in concentration camp, supplied such a letter asking the officers to kindly assist me in getting the nesessary papers. Then I had to go to a drug store company here in Shanghai where I was known and whom the officers knew and get a guarantee that I would take the syringes from the customs to a Bureau of Weights and Measures to have them tested for accuracy in measures! That, I thought, just about beat all! New, 2 c.c. syringes from one of our best American firms to have to be tested here, where there is so little of standard! I was told later that some syringes from countries have different markings, so they need to be tested here for use in China. This time the officers were in the right.

Well, I learned a lot those days, where to go, what street cars, which streets and best of all, I learned to know some of the people here in Shanghai who are at the head of things. I prayed for special grace, not to get impatient, and I believe I won the day (that is, My Lord and I). We won. I took the opportunity to speak of spiritual things, gave out a few tracts, "The Most Important Things in Life." One man said he had never paid any attention to religious things, another smiled and said happily. "I am a Christian, too." The last officer from whom I received the goods—radio, transformer,strychnine tablets and hypodermis syringes—said in a very kind voice, "Too much formality!" I said, "Yes, very much!"

This is what such trip cost me in one day (all in CNC dollars): From home to customs hous 10,000 to bureau of W. and M. 70,000, back to customs 20,000. Home for dinner 10,000. Back to customs 10,000 and home again 10,000. This went on for days and all the time I was told I must wait till the next day, come back for the papers, then go to the next desk. So I kept coming and going, keeping after my papers, watching them go from desk to desk and department to department. What was my great concern too, how much was I going to have to pay at customs for storage, for such a long time! When finally I got the permission to import, it was fifteen days. I heard one other missionary say he had been at it for six weeks and no end in sight. I went with a wondering heart, asked the cashier how much was my customs storage and he figured; then he said, "Not very much" — it was CNC $183,000; at 580,000 exchange it figured to about U. S. $.31. What a relief! I brought the radio, etc., home and we set it up, connected with the current and the first words I heard were, "Thank Him, thank Him, all ye little children — God is love, God is love." How fitting!—Sincerely, Elisabeth D. Goertz

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—Inman Mennonite Church, Inman, Kansas: An Intermediate Retreat, with Miss Doris Andres, Newton, as guest speaker, was held recently at the Harvey Country Park. Elda Duerksen spent the summer in Europe with a reconstruction group under the MCC. Six Mennonite churches who have undertaken the work of operating a Home for the Aged, observed the Home's first Gift Day, on September 3. and liquidated its debt, making the Home debt free. —Corr.

—Fairfield Mennonite Church, Fairfield, Pa.: The Ladies Guild has been canning peaches for the new mental hospital near Leitersburg, Md., and for the Home for the Aged at Frederick, Pa. Rev. Russell Mast conducted a week of services and presented to old and young the great challenge of being a Christian.—Henry Burkhard, Corr.

—Zion Church, Souderton, Pennsylvania: A reception for Mr. Ernest Lichti, our new Minister of Music, was held September 12, and installation services will take place September 19. Three choirs are being organized to provide music for our church services. These include a Junior Choir, a High School Choir, and a Senior Choir.

A STATEMENT OF
THE POSITION OF THE GENERAL CONFERENCE
OF THE MENNONITE CHURCH OF NORTH AMERICA ON
PEACE, WAR, MILITARY SERVICE, AND PATRIOTISM
AS APPROVED BY THE GENERAL CONFERENCE

There have been numerous requests from pastors, and from the young men of our Conference, as well as from their parents, for a statement on peace, war, military service, and patriotism. The following is the official statement of the General Conference on this subject. The statement is in pamphlet form and is available upon requst from the Mennonite Publication Office, 722 Main, Newton, Kansas.

Introduction

In view of the present troubled state of world affairs, and the present European conflict which threatens the peace of the world, we as representatives of the General Conference of the Mennonite Church of North America, desire to set forth in the following statement our faith and convictions concerning participation in war, military service and our concept of patriotism.

In stating our convictions, we establish no new doctrine among us, but merely reiterate an age-old faith of the church which has been held precious by our forefathers from the time that the church was founded in Reformation times in Switzerland (1525) and in Holland (1533), and which we have set forth on a number of former occasions since our settlement in America.

WASTE OF WAR

Waste of muscle, waste of brain
Waste of patience, waste of pain,
Waste of manhood, waste of health,
Waste of beauty, waste of wealth,
Waste of blood, and waste of tears,
Waste of Youth's most precious years,
Waste of ways the Saints have trod,
Waste of Glory, Waste of God.

Our Position on Peace and War

1. Our peace principles are rooted in Christ and His Word, and in His strength alone do we hope to live a life of peace and love toward all men.

2. As followers of Christ, the prince of Peace, we believe His Gospel to be a gospel of peace, requiring us as His disciples to be at peace with all men, to live a life of love and good will, even toward our enemies and to renounce the use of force and violence in settling our problems as contrary to the spirit of our Saviour and Master. These principles we derive from such Scripture teachings as: "Love your enemies"; "Do good to them that hate you"; "Resist not evil"; "My Kingdom is not of this world: if my kingdom were of this world then would my servants fight"; "Put up thy sword into its place; for all they that take the sword shall perish with the sword"; "Dearly beloved, avenge not yourselves"; "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head"; "Be not overcome of evil, but overcome evil with good"; "The servant of the Lord must not strive; but be gentle to all men"; "The weapons of our warfare are not carnal"; "Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he suffered, he threatened not"; "Not rendering evil for evil, or railing for railing; but contrariwise blessing"; "If a man say I love God and hateth his brother, he is a liar . . . . And this commandment have we from him, that he who loveth God love his brother also"; and other similar passages, as well as from the whole tenor of the Gospel.

3. Peace within the heart as well as toward others is a fruit of the Gospel. Therefore, he who professes peace must at all times and in all relations with his fellow men live a life that is in harmony with the Gospel.

4. We believe that war is altogether contrary to the teaching and spirit of Christ and the Gospel; that therefore war is sin, as is all manner of carnal strife; that it is wrong in spirit and method as well as in purpose, and destructive in its results. Therefore, if we profess the principle of peace and nevertheless engage in warfare and strife, we as Christians become guilty of sin and fall under the condemnation of Christ the righteous judge.

Our Concept of Patriotism

As members of an historic peace church we love our country and sincerely work for its highest welfare. True love for our country does not mean hatred of others. It is our conviction that only the application of the principles of peace, love, justice, liberty, and international good will makes for the highest welfare of our country; and the highest welfare of our country must harmonize with the highest welfare of humanity everywhere. Our faith is in security through love, protection through good will; and for such we are willing to make the necessary sacrifice. We are opposed to war as a method of settling disputes because it is un-Christian, destructive of our highest values, and sows the seed of future wars. We feel that we are true patriots because we build upon the eternal principles of right which are the only foundation of stable government in our world community.

Our Position on Military Service

In the light of the above principles of the Scriptures, we are constrained as followers of Christ to abstain from all military service and all direct means in support of war. Specifically, our position entails the following commitments:

1. We can have no part in carnal warfare or conflict between nations, nor in strife between classes, groups or individuals. We believe that this means that we cannot bear arms personally nor directly aid those who do so, and that, as a consequence, we cannot accept service under the military arm of the combatant, which ultimately causes us to be responsible for the destruction of the life, health, and property of our fellow men. This applies to all wars whether they be designated defensive or offensive.

2. On the same grounds consistency requires that we do not serve during war time under civil organizations temporarily allied with the military in the prosecution of the war, which, under military orders, become

(Continued on page 6)

The Center of History

One of the hardest things for modern man to accept is the Christian claim that once, and once for all, at a definite moment in the distant past, there emerged the ultimate criterion by which all history and all human achievement must evermore be judged. Yet Christianity makes no less a claim than this for the historical person of Jesus Christ. The inhibition on accepting this claim arises from the fact that we possess a vast body of knowledge which was unknown to the ancients. It is assumed that our salvation will be found in present knowledge, not in past history. The fallacy here, I believe, lies in the modern way of thinking of history as a long line of evolutionary progress. In this view, we stand at the pinnacle of history, and from our eminence we are able to pronounce judgments on the past. The idea that a criterion could have emerged in the distant past by which we are to be judged is repugnant and humiliating. It seems to me that modern man has deceived himself by his obsession with a linear image of a progressive historical ascent. We would have a truer image if we conceived of history, not as a line but as a vast plane upon which human life deploys itself in all directions away from and toward a center. The historical process would then be envisaged, not an ascent, but as an approach to the center or a wandering away from it. The character of a civilization would be measured by its distance from the center— far away would spell chaos, suffering, war; near by would spell order, happiness, justice. What, then, would be the center? Nothing else than God and his will for man. As Christians, we are left in no doubt concerning the precise location of this center of history. It is marked by the historical figure of Jesus Christ, in whom the living God definitely unveiled authenticity. "I," said Jesus, "if I be lifted up, will draw all men unto me!"—editorial in **The Pulpit.**

"Amsterdam. . . . 1948" is the title of the advance reports of the First Assembly of the World Council of Churches, made up of resolutions, reports of various sections, and concerns of the churches, published by the American Committee for the World Council of Churches, 297 Fourth Avenue, New York 10, New York. This is not a copy of the complete procedings. Those will come out later in book form. This is advance material for editors, speakers, and others interested. A limited number of copies of this publication are available for 25 cents each. Your editor will keep you informed as to the publications of proceedings of the other interchurch world conferences such as the National Association of Evangelicals, etc., that met in Europe during August, as he receives them.

MILITARY SERVICE . . . From p. 5

a part of the war system in effect, even in method and spirit, however beneficial their peacetime activities may be.

3. We feel that we cannot consistently take part in the financing of war operations through the purchase of war bonds, and we are very sensitive to making voluntary contributions to organizations or activities which may indirectly make us supporters of war and the military program.

Instead, we urge that we make our contributions to civilian and church organizations which are directly engaged in administering relief to those in distress, or to other constructive enterprises.

4. We cannot knowingly sanction the participation in the manufacture of munitions and weapons of war whether in peace time or in war time.

5. We can have no part in military training in schools and colleges or in any other form of peacetime preparation for service as part of the war system.

6. We ought carefully to abstain from any agitation, propaganda or activity that tends to promote ill-will or hatred among nations, which leads to war, but rather endeavor to foster good will and respect for all nations, peoples and races, being careful to observe a spirit of sincere neutrality when cases of war and conflict arise.

7. We ought not to seek to make a profit of war and war-time inflation, which would mean profiting from the shedding of the blood of our fellow men. If, however, during war time, excess profits do come into our hands, such profits should be conscientiously devoted to charitable purposes, such as the bringing of relief to the needy and the spreading of the Gospel of peace and love.

Our Substitution for War

In so far as our convictions are based on religious principles, in which we hold that war is contrary to the spirit, life and teachings of Christ, who renounced the weapons of worldly passion and used methods of love and self-sacrifice in their place, we therefore express our willingness, as a substitute for carnal warfare, at all times to aid in the relief of those who are in need, distress or suffering, regardless of the danger in which we may be placed in bringing such relief, or of the cost which may be involved in the same. We are also willing to render such services as housing, road making, farming, forestry, hospitalization, and recreational work during time of peace as well as during time of war. Whenever we render such service it shall always be our purpose to spread the Gospel of Christ by word as well as deed.

An Expression of Appreciation

We want to express our appreciation to the governments of the United States and Canada to which we are grateful in that they have recognized our desire to exercise the freedom of our conscience in not bearing arms, or taking any part of service in the military machine, and that, in lieu of such service, we render service of national importance to our country and relief to those who are in need, distress or suffering at home or abroad in the war zones. We also pray that the blessing and guidance of a beneficent God may continue to rest upon these nations, their institutions, and their people.

Immigration -- Just What Does It Mean?

by Magdalen Friesen

Cut courtesy MENNONITE LIFE

One often hears of anxious relatives on the western side of the Atlantic waters wondering, with some impatience, just what is keeping their refugee relatives in Europe from joining them immediately. The purpose of this writing is to give you people at home a more detailed picture of what is involved in getting a person ready for immigration. It is not as simple as just securing passage on an American bound ship and seeing to it that the people get on the ship, even though we sometimes wish it were.

Eligibility

The first step that must be taken in immigrating to any country, be it Canada, the United States, or Paraguay, is the securing of a DP (displaced persons) eligibility certificate from the IRO (International Relief Organization). In order to have our people appear for this IRO screening, we called all the Russian Mennonite refugees in the US Zone of Germany to our Mennonite camp at Backnang and had the IRO board screen them there. Since the IRO team in our camp stated that they would screen only Mennonites, we first had to set up a one man screening board in order to ascertain the validity of their Mennonite status. This was not as simple as it might sound. A good number of the Mennonites in Russia married Russians who, in most cases, did not join the Mennonite church, but still consider themselves Mennonites. When such people had to be regretfully informed that they could not be recognized as Mennonites, it was quite a shock to them for they had always considered themselves as Mennonites. Also some few persons tried to ride in on the Mennonite bandwagon who could make no claim whatever to Mennonitism. An almost infallible test was to see whether such people could speak *Plattdeutsch,* which tongue, by the way, has been dubbed the Mennonite language by our brethren from Russia.

Establish DP Status

After receiving a paper stating that he was a bona fide Mennonite, the individual appeared before the IRO team, for the purpose of establishing his DP status. In order to be DP's our people must be able to prove: (1) that they were forcibly removed from the Ukraine—that they in no cases came of their own free will, (2) that thy are not Volksdeutsche, but are of Dutch origin (It is impossible for any Volksdeutsche or Reichsdeutsche to get DP status.), and (3) that they have not served in the German Wehrmacht or particularly S. S.

Determine Prospects

Having gone through two drillings the poor victims would then gather what remaining strength they had and appear before the third "commission" namely Marie Funk and myself who would then determine what their prospects were for Canadian or U. S. immigration. As a sidelight might be added the fact that it was difficult for many of the people to realize that we were Mennonites and that we were trying to help them. So first of all we assured them that we were also Mennonites and that in order to be able to help them, we must hear the "whole truth and nothing but the truth." "What," I hear you say, "don't Mennonites always tell the truth?" Unfortunately, the harrowing experiences which our folk from Russia have undergone in the last decade and more, have lead them to believe that the telling of the truth is a shortcut to exile in Siberia. For this reason many have denied their Russian nationality and have instead claimed Poland or Germany as the country of their birth. A large number of our people, especially those living near the Russia Zone, still live in mortal dread of being claimed by the Russians and being "verschleppt" to the wilds of Siberia.

Many heartbreaking tales are heard during these interviews. Few families remain in which the circle is unbroken. In most cases the father has been taken to Siberia, or it may be the mother and the little children who are somewhere behind the iron curtain. Others live under severe economic need. One father with a family of six to support told me that he earns only 45 marks a month. Officially a mark is worth about 10 cents, but in reality much less than that. Another man had had photos made for his family members for the purpose of U. S. immigration. When told that they were

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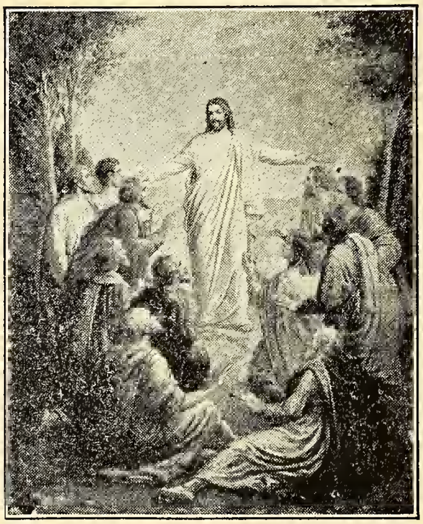
Through Our Windshield
III. *When Mary Jane Visited a Cafeteria*
by Missionary S. T. Moyer

Mary Jane had gone from her farm home to the large city. It was her first visit to a cafeteria. The rest of us chose our food carefully, and in those days we got ample for forty cents. But my, oh me! How wonderfully good everything appeared to Mary Jane,—how enticing the salads, how delicious the vegetables and side dishes, and drinks, and so many different kinds of deserts. She was irresistibly drawn to all, and loaded her tray. Her bill was twice what the rest of us paid, and when she came to eat, she could eat only half of what she had taken.

As we went on our way it seemed to me that so the world often treats us. All the enticing things appeal to us. That which clamors loudest gets our attention. We overload our time, our program of activity, our souls get surfeited, we get fed up, and we can scarcely pay the bill. And my sub-conscious mind muses,—is there no law of Primacy?

Does God's revelation have primacy of value? Or does His relevation through the conscience, through nature, through science, history and philosophy have just as much validity as that through our Holy Bible?

What of organizations? Does the Church actually have primacy of Value? Or are there competing organizations which offer just as good a life as does Christ through the Church?


"Go Ye Therefore . . ."

Are all types of Christian service equally valid? Or are some endued with primacy of value,—which if we do not accord them this, sooner or later we run up blind alleys, and our work comes to a dead standstill?

We know that certain highways have right-of-way, and all other traffic must respect this. If not, disaster awaits us. Doctors do not act as though the legs or the toes have the same value as the heart and brain. A bullet may pass through my legs. But that same bullet through the heart or brains is fatal. A man recently sued and received compensation from a railroad company for $38,000 for loss of both legs. Patients live on for a long time though the doctor removes the stomach.

In the last world war, shipbuilder Kaiser had the power to get the right-of-way for shipments of materials on the railroads. Hundreds of his agents were scattered all over the country. As soon as any freight shipment stalled in some freight yard, his agents spotted it, and it got right-of-way. By thus commanding priority, he amazed the country by the speed with which he turned out Liberty Ships and helped win the war.

Yes, there is another STOP sign right ahead of us. We stop! And now as we are again cruising down the beautiful highway, the words of Jesus my Lord and Saviour come to me—"Seek ye first . . . . ." And when one asked Him which law was greatest, He again posited priority and said, to love God is the first command, to love one's neighbor is like unto it, but was the second command.

When came the words of St. Paul "first of all" he delivered a certain message unto the Corinthians. "The Gospel which I preached unto you—by which ye were also saved, if ye hold fast." That Gospel was first. And St. Paul is very careful to define just what that Gospel is. I Cor. 15:1-8. And I wonder whether sometimes our spiritual food is not like the diet of India. Many children get plenty to eat. Their little naked stomachs distend like a balloon. But they do not get the balance nor the prime essentials, and in India we call that malnutrition.

Never can I forget the ringing words of Dr. John R. Mott, in Nagpur, C. P., India, about 1936, when he insisted that certain lines of work must have primacy of value,—if not, he said, you are going to run up blind alleys, come to a dead stop, and your consecrated efforts will sooner or later let you down.

Let's make no mistake. Primacy does not mean arrogant domination. Humility and love go together, as pride and self belong together. If the "first" comes first, then of course those things which accompany salvation MUST follow. Heb. 6. If not, we crucify the Son of God afresh.

Evening time has come to a Kansas farm house. The children gather about their mother for the story hour. Sometimes she tells them the grand old Bible stories,—sometimes she ties up the book of Acts with mission stories, and applies this to the call, the work of those children. From that home one son is now Pastor of the old home church, and two girls went into the India mission field.

A building contractor from Ft. Wayne, Indiana, a former Berne boy, returned to his old home town. Early the next morning he drove out to a certain farmstead in the country. No one was in sight. The cattle and horses were there. The dog came out bouncing and barking. The place seemed deserted "Where is everybody?" he asked himself. He called in through the barn door, and got no response. Finally he bypassed the dog and went toward the house. Looking in through the door, he found all

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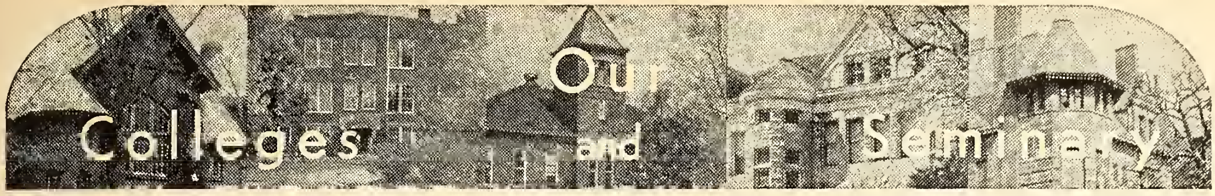

FREEMAN JUNIOR COLLEGE

The College Corporation meeting was held Friday, September 24. The presiding officer for the meeting was Adolph Preheim of Hurley. Newly elected board members are Joe G. Graber of Freeman, Henry Ewert of Dolton, and Rev. M. A. Kroeker of Marion. On Monday, September 27, we were privileged to have Rev. P. P. Tschetter as guest speaker in chapel. He is at present serving as field man for the Grace Bible Institute. Softball is still the thing of the day for students at Freeman College. In the games played so far the College has won two games and lost two. The Academy has also won two but lost only one game. In Miss Bohn's art class the students have been wood carving. The College art class has been doing linoleum-block printing, letter printing, and poster making. They have finished the textile painting project. The dramatics class under the direction of Miss Kaufman has been acting out short skits and doing impersonations.

BLUFFTON COLLEGE

Dr. Dirk Cattepoel, of Krefeld, Germany, was a recent campus visitor. He spoke in chapel October 5 and the faculty held a reception in his honor on the 4th. Herta van Delden, of Gronau, Germany, recently arrived on the campus as an exchange student for this year. Herman Neff, another German student, arrived in August. Two Dutch students, Jacob Rote and Joan de Monchy, have also arrived. A meeting of Mennonite ministers of this area was held recently to plan the program for the Ministers Conference to be held on the campus November 17, 18. A Women's Missionary Conference will also be held at the same time. The semi-annual meeting of the Board of Trustees of the college is set for November 19. Twenty-seven students accepted the privilege of associate membership with the First Mennonite Church on Sunday, October 3. This is in addition to students who had previously accepted this relationship. Rev. Harry Yoder had charge of the communion service at the Nappanee, Indiana church October 2.

CANADIAN MENNONITE BIBLE COLLEGE

Through the halls of the Bethel Mission Church have been relatively quiet during the summer months, they have witnessed renewed activity and preparation for the school opening on October first. New chairs and tables have been purchased, a practice room and a piano installed, additional reference books placed on the library shelves and some needed renovations made to meet the needs of an increased student body. Also, additional student residences have been considered near the school for men students and married couples. These are a few of the preparations which have been made in anticipation of a rich school year.

In making such preparations the college staff has been continually reminded of the great responsibility placed upon it. It has sought God's guidance in each step that it took. The work, however, has been encouraging due to the fine support which the conference has given it and the good response from prospective students. A good student representation is expected from the provinces of Manitoba, Saskatchewan, Ontario, Alberta and British Columbia.

MENNONITE BIBLICAL SEMINARY

Dr. Harold F. Bender, Dean of Goshen College Biblical Seminary, was the first outside speaker in our regular Vesper Sunday services which meet every other Sunday afternoon at the new church. The title of his address, "The Future of European Mennonitism and American Responsibility." The next service will be held October 17 with Don E. Smucker as the speaker.

President S. F. Pannabecker brought the communion message for the Lord's Supper which was celebrated at the Mennonite Bible Mission on Sunday, October 3, at 7:30 P.M. This was a part of the World Communion Sunday. The Seminary rejoices in this opportunity of worshipping God through this most holy of Christian ordinances.

Esko Loewen attended the funeral of his father, P. C. Loewen, in North Newton, Kansas, last Saturday. Esko Loewen is pastor of the Topeka, Indiana, Mennonite Church and resides there with his family while commuting to the seminary during the week days.

John Sommer, of Pekin, Illinois, has returned to the seminary after a summer of cycling through Europe. He travelled nearly nine hundred miles on his bicycle. He is rooming with Ronald Rich of Washington, Illinois, a graduate of Bluffton College of the class of 1948. Ronald Rich is taking graduate work in chemistry.

Elwin and Ruth Hartzler, of Bloomington, Illinois, announce the arrival of Timothy Ray, born on Monday morning, September 27. Elwin Hartzler is the son of Rev. Raymond Hartzler, Field Secretary of the Central Conference. He is attending George Williams College, a school for the training of Y.M.C.A. workers.

Another Greeting:

Hesston College and Bible School hereby exteds congratulations and best wishes to Bethel College upon its sixtieth anniversary, with the wish and prayer that she may be led and blessed of God as she honors Him in an increasingly larger service in the future.

RELIEF NOTES

Most Urgent Relief Needs

First in the priority list of material contributions essential in the relief program for this year are: Meats, fats, and powdered milk. Other materials which are also urgently needed include sugar, wheat products, jams, jellies, dried fruit and vegetables. Relief material contributions should be made in view of this priority.

A special folder describing also the need for funds in the relief program, has been distributed to each congregation.

Year-round Relief Activity

During this time of the year the large scale relief feeding programs are not in active operation, making it possible for workers to concentrate on other forms of help to the people. One of these activities is home visitation, in which personal contact is made with the homes of needy families. Often such visits reveal conditions of dire need which are difficult to detect merely from the appearance of people on the street.

Anna Wiens, worker in Krefeld, Germany, describes one such home, where a mother with two children was living in one room of a cement bunker, with no windows, very meager furniture and bedding, and no source of heat. To see the actual living conditions under which many of these people live is evidence of the need for continued relief work.

Eligibility of Mennonite Refugees

A recurring problem in the Mennonite Refugee migration work is that of establishing the eligibility of our people for assistance by the international agency responsible for assisting refugees. Since Mennonite refugees are of Dutch ethnic origin, they are eligible for IRO assistance. At various times however, this status has been questioned, due to the shifting of personnel within this agency. It then becomes necessary to interpret to the appropriate officials the unique background of the Mennonites: that since their origin they have been persecuted and have fled from one country to another for sake of religious freedom; that they have no political or nationalistic motives. This eligibility for IRO assistance is important because of the financial aid involved, but also because this is a basic criterion for eligibility to migrate to the United States.

In spite of the difficulty in maintaining this status for our Mennonite refugees, our workers have found governmental officials, shipping company agents, and other responsible individuals very cooperative and in many cases willing to make sacrifice for the sake of helping people in need. Many times the Lord has opened doors in wondrous ways in the movements of these refugees.

Service Opportunities

The recently enacted draft law has challenged many young people anew to consider service sponsored by the church. Numerous inquiries have been received from ministers and young people regarding service opportunities sponsored by the Church, open to young people who wish to volunteer. An informal folder is being prepared and copies will be sent to the pastor of each congregation by about October 15, outlining in considerable detail the present opportunities and application procedure. Additional copies may be secured from the Akron office.

Voluntary Service Personnel

Recently appointed have been Mr. and Mrs. Ernest E. Yoder of Fisherville, Virginia for service at Brook Lane Farm; Laura Metzler of North Lima, Ohio, and Marjorie Yoder of West Liberty, Ohio, for service at Gulfport, Mississippi; Mary Falk of Steinbach, Manitoba, for service in Mexico; and Orrville Shoemaker of Dakota, Illinois, to serve as leader at Richmond.

Present specific needs for personnel include a head cook for Brook Lane Farm, a nurse for Gulfport who is interested in doing public health work, a mature German-speaking nurse to serve in Mexico, and a man to serve in Mexico as electrician, maintenance man, ambulance driver, etc.

Released October 1, 1948, via Mennonite Central Committee, Akron, Pennsylvania.

Jottings

—First Mennonite Church, Summerfield, Illinois: The Girl's Choir presented the worship services in music, Sunday morning, September 5. Rev. Paul Shelly stressed the importance of our young people's attendance at a Christian college in a sermon brought to us on September 12. Woolen sample patches, given to the ladies by a church member who is a merchant are being used to sew a quilt for relief.—Kathryn Ruth, Corr.

—Salem Mennonite Church, Dalton, Ohio: Rev. Samuel Gerber, of Switzerland, spoke to us in Swiss on September 15. Installation of the recently elected C. E. officers was held September 19.—Corr.

—Bethel Mennonite Church, Mountain Lake, Minnesota: More than twelve hundred pounds of relief clothing, with forty-two new wool comforters, were sent to Akron. September 20 was the ground breaking ceremony for the new Home for the Aged. Nine tractors were on hand ready to start digging the basement. Elma Esau is here to inform people how displaced persons can be brought into our community. A little daughter was born to Missionary Orlando Waltners on September 15,—Helen Penner, Corr.

—Emmaus Church, Whitewater, Kansas: On September 12, Dr. Dirk Cattepoel, of Germany, spoke in our church. Miss Marie J. Regier, missionary to China, has returned home after eight years of service. We heard of her work at a ladies missionary meeting held September 16. At the same meeting, Miss Martha Thiessen told of her experiences in the "Go Ye Mission." September 19, Miss Elma Esau was with us. She is locating homes for refugees from Europe. Mrs. C. J. Claassen, Corr.

IMMIGRATION. . . . Continued from page 7

smaller than regulation size demanded, he gave a gasp of dismay; the cost of the pictures had been almost a whole month's wages.

Let us not lose sight of the fact that the purpose of all the above interviewing is to help these people find a new home in another country. Because United States immigration laws are stricter than those of any other country, we first of all find out who has relatives in Canada who would be willing to supply an affidavit of support and otherwise help the person immigrate to Canada. (Immigration to the United States requires first of all, an original birth certificate, and secondly residence in the U. S. Zone of Germany since April 21, 1947. Until just recently the date was December 22, 1945.) Only non-quota immigrants such as parents or children of U. S. citizens, are accepted from the other zones. Thus immigration to the States is severely restricted.

Forms, Questionnaires and Vaccinations

At the present time we are in the midst of processing what we hope will ultimately be over 1,000 Mennonites in the U. S. Zone of Germany for Canada. Before this processing of the individual refugee begins, we must have been notified that his papers from Canada— the M 55 Form—have been received at the Canadian consulate in Germany. After this word has been received, the person can finally be processed for immigration to Canada. First comes seemingly endless filling out of forms and questionnaires at our Backnang office and acquiring of vaccinations and health certificates. Then the individual is taken to the IRO Resettlement Center where he receives his CIC or political screening and a medical examination. After these have been passed successfully, he has another thorough examination by the Canadian medical board and finally appears before the Canadian consul from whom, if health or other reasons do not hinder, he receives his visa. Because of the poor health of many persons, their cases have had to be appealed or deferred until later. After the visa has been received, the person must wait for shipping which is obtained through IRO. This last wait may vary from several days to several months.

Sympathetic Treatment

We of the MCC who work with the imimgration of our refugee people, are most grateful for the consideration which is being shown them by the various officials and boards with whom we must work. The history and experience of our people have been unique; after their story has been told to these officials, they invariably treat them with sympathy and understanding, often giving them preferential treatment.

Immigration—yes, its costs much hard work, but, looking on the lined face of this old grandmother who prayerfully hopes to spend the evening of her life in a land of peace and quiet; into the fearless eyes of the young man who dares to believe that he will find a place where an honest day's work well done will receive its just pay; on this little child, all unaware of the tragedy of the past and facing the future with a smiling confidence, I feel it is work that is eminently worthwhile.

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Jottings

—Pulaski Mennonite Church: Special meetings were held by our pastor, Rev. Verney Unruh, from September to October 3. The messages were based on the great parables of Jesus, and included the following topics: "The Uncompleted Tower," "The Pharisee and Publican," "The Unmerciful Servant," "The Rich Fool," "The Good Samaritan," "The Talents," "The Wise and Foolish Builders."

—First Mennonite Church, Upland, California: Mrs. Anna Isaac spoke in our church on Mission Sunday, October 10. At our church night, October 13, Emil Toews showed pictures and spoke on his work in Germany.

—Prayer Request: Relatives of Missionary Herbert E. Dester, in India, were notified that he is ill with heart trouble and not able to work at present.

—TELEGRAM RECEIVED at the General Conference Headquarters, October 5: "Arrived safely. All well.—Harold Ratzlaff"

—Salem Mennonite Church, Dalton, Ohio: Rev. G. T. Solder, of Bluffton, Ohio, who has contributed richly to our church life through his friendly interest and scholarly sermons, has asked to terminate his weekly visits to our congregation as a supply minister October 17. On Sunday, September 26, eight of the catechetical class taught by Rev. Soldner were baptized and received as members into our church. Assisting him was Mr. Irvin Richert, who will be our fulltime minister after graduation next June. From now on, Mr. Richert will be coming alternate Sundays.—Corr.

—First Church, Paso Robles, California: Reports by the young people who attended the Pacific District Retreat were given at an outdoor meeting on September 12. On September 26 we had our annual Sunday School business meeting and election of new officers.—Mrs. Edwin Schroeder, Corr.

—First Mennonite Church, Colfax, Washington: Recent speakers at our church were Rev. and Mrs. Frank Manning, missionaries of East Africa; Rev. Dan Gilbert, noted evangelist and author; Mr. John Jantz and Eldon Unruh. Twenty-three Christmas bundles were sent to Akron. A large shipment of good clothing, shoes, bedding, yardage, baby clothes, and soap were sent to Reedley, California. Wheat and cash donations were made for relief.—Mrs. Horace D. Rogers, Corr.

—**Emmanuel Mennonite Church, Pratum, Oregon:** A missionary conference was held in our church September 19 to 26, with a different speaker on each evening. The speakers included Dr. M. A. Darroch, of the Sudan Interior Mission, Africa; Mrs. S. F. Pannabecker, General Conference missionary to China, and now at the Mennonite Seminary; Rev. Don Shidler, of the Gospel Missionary Union, working in South America and Africa; and Mrs. Frank Manning, of the Africa Inland Mission; Rev. Bartel, Evangelical Mennonite Brethren missionary to China; Mrs. Anna Isaac, General Conference missionary to India; Miss Lillian Bentler, a local girl, who has been working with the Jews in New York.—Corr.

—**First Mennonite Church, Nappanee, Indiana:** The ladies of the church canned 101 quarts of tomatoes for Bluffton College and the Seminary this past week. These canned goods were held for the "Harvest Home" celebration on October 10. Rev. Emil Haendiges, a pastor and leader among German Mennonites, spoke at the North Main St. Mennonite Church on October 8. This was a joint meeting of our two churches.

—**First Mennonite Church, Philadelphia, Pa:** Miss Catherine Niswander and Miss Wilhelmina Kuyf reported on the World Conference of Mennonites, at our Sunday evening service on September 26. Reverend Ewert gave a brief report of the World Council of Churches which met at Amsterdam late in August.

—**Lorraine Avenue Mennonite Church, Wichita, Kansas:** Our congregation voted unanimously to invite Dr. J. H. Langenwalter to serve as our pastor for another term, extending to July 1, 1951. Friday evening, September 17, the Men's Brotherhood held an open meeting. A basket lunch was enjoyed, after which Lieut. Don Hall, of the Police Department, demonstrated the lie detector and spoke on juvenile delinquency. A men's quartette from Hillsboro sang several groups of sacred selections. Nine members were added to our fellowship by letter during the month of September. A large group attended our annual retreat which was held Sunday, September 26, at the Salvation Army Camp.—Mrs. Waldo Leisy, Corr.

The Washington Scene

by Paul Goering

September 28. The following questions are frequently asked concerning conscientious objectors under the new draft:

Do ex-CPS men have "veteran" status?

No. The present law, which exempts certain veterans from registration, does not exempt men who served in Civilian Public Service. Deferment for conscientious objectors in Class IV-E has the same effect as exemption as regards service.

Should registrants who served in CPS give this information on the Classification Questionnaire (SSS Form No. 100)?

The Questionnaire does not contain items dealing with service in CPS. Neither does this information properly belong under Series III of the Questionnaire which deals with Prior Military Service. Such information may be useful in obtaining a IV-E classification and may be relevant if "credit" for service in CPS should be given in the future. The registrant may submit this information in the space provided under "Registrant's Statement Regarding Classification" or he may attach a separate page with the information. The dates of assignment and discharge from CPS should be given.

Should conscientious objectors who are farmers or married men answer the "Registrant's Statement Regarding Classification" in the Classification Questionnaire and request a IV-E classification?

Answering this statement is optional but if the registrant wants recognition of his conscientious objections to military service he should request a IV-E classification. If IV-E deferment should end and deferment for farmers or married men be continued he could immediately request or appeal, if necessary, for a III-A (dependency) or II-D (farming) classification.

When is it necssary for a person who helps a registrant complete his Questionnaire to sign it?

A person who helps a registrant answer the questions or statements on his Classification Questionnaire or the Special Form for Conscientious Objectors (SSS Form No. 150) should sign it. The purpose is to protect the registrant in case any of the information is false or the facts misrepresented. A person who merely discusses with a registrant what he should do does not need to sign. A minister, counsellor, or friend who is asked to help may indicate his relationship and give the registrant's request as the reason.

It would be unfortunate for ministers or church groups to furnish written (canned) anwers for registrants. Local boards might well question whether the statements represented the registrant's convictions in such cases.

Those Who Have Died

John H. Dick, Henderson, Nebraska, farming and produce station, member of Bethesda Mennonite Church, born May 23, 1893, and died September 23, 1948. **Henry E. Wiens**, Beatrice, Nebraska, craftsman, member First Mennonite Church, Beatrice, born November 25, 1864, and died September 19, 1948.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
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Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

The Implications of Registering for War and the Alternatives

by Roland Brown, Chicago, Illinois

With the passing of the Selective Service Act and beginning of national registration it has become urgent for pacifists, particularly those of draft age, to determine their position relative to conscription.

It seems to me that there are two fundamental factors in the total picture:

1. **War is evil.** Conscription is for the purpose of war, so it is evil. Registration is for conscription, so it also is evil.
2. Whereas the rest of the Nation is girding for war and destruction, it is our duty as Christians and pacifists, following the example of Christ, to have a positive witness and constructive service or program.

The Choices

From these two points it can be seen that the ideal situation would be that in which we need not register, but could **and did** carry on a positive program of our program of our own. Under present legislation, however, this arrangement is not possible, so let us look at the available avenues. They are covered by four categories: (1) straight military service; (2) non-combatant service; (3) alternative service; (4) non-registration, also registering but refusing induction. I will not discuss the first, since this article assumes that as wrong. In-between groups, such as registering but staying out on deferment, will not be discussed because when the issue really arises, whether at registration or induction time, they will fall into one of the four categories.

As far as my personal convictions are concerned I cannot differentiate between regular and non-combatant service because one is just as much an integral part of the war machine as the other.

Registration First Step in Conscription

The position taken by the majority of CO's in the past war, and probably will be under the present draft, was that of alternative service. Many feel that this is a **compromise** with the military program. This sentiment grew definitely stronger in Civilian Public Service toward the end of that program and since its termination. In his article, "Should Mennonites Register for the Draft?" **The Mennonite**, June 8, 1948, Gordon Kaufman questions such a compromise. In summary of his article he says:

> First, we have noted that the purpose of such a registration is only to provide a list of names from which to draw an army. Such a purpose is in conflict with the historic Mennonite pacifist position. Second, we have observed that the aim of conscription is to **destroy** the unique aspects of personalities and to make men into automatons, whereas the aim of Christianity is to **bring out** these very same unique characteristics in the Christian life, so that each man can make his contribution to his fellowmen. Registration, being nothing but the first step toward conscription, shares with it its anti-Christian aims . . . . Third, we have noted the effect which conscription will have on the possibilities of world peace, and have also noted the possible beneficial effect the refusal to register by a large number of people might have.

By accepting conscription then, we are sanctioning the act of conscription. Since registration is the first step in conscription, it is open to the same criticism.

The question is raised, "Why draw the line at registration? How about taxes, food for the armed forces, etc.?" I think it is essential to distinguish between what is given to Caesar, and entering into active participation ourselves. Caesar is responsible for how he spends the money received. Even Christ paid taxes to Rome, which had one of the largest military machines of ancient history.

Make Registration the Issue?

Another point of view is whether we should make registration the issue, or whether we should drawn the line just short of military service. In his article, "Should We Make Registration the Issue?" **The Mennonite**, June 15, 1948, Paul Goering replies to the article by Gordon Kaufman. Briefly to summarize his article, he says that if the law made no provisions for CO's then we should not register. Since, under the law, we have the alternative service program, if it is the program we cannot accept, he recommends that a person register but refuse the induction to the program. He does not agree that conscription violates the personality, but he holds that it is rather the attitude of the individual that is important.

With respect to the argument of the impact that non-registration would have on others, he terms it one of political effect. He feels it would be ineffective because there would be so few participating and that alternative service would be just as effective a witness. He contends that "efforts to frustate the government's policy for political effect has a tendency to change Christian grace to bitterness, Christian hope to despair, and Christian love to negativism."

In a comparison of alternative service to non-registration, he says under the first the pacifist is (1) permitted to discharge his obligations but still oppose its evil purpose; (2) permitted to continue his job of reconciliation; (3) permitted to remind the people that war and military service are wrong. Whereas, by non-registration he is put in prison and out of the way.

The Implications of Non-Registration

I think there are several points in his argument that should be considered. In the first place, I agree that we cannot expect such large numbers to refuse registration as to impress the world. That is not a valid reason or excuse for non-registration. In no way does that invalidate the charges against registration and conscription.

If we begin our testimony by having already compromised with war to the point of conscription for alternate service, our demonstration against war cannot be as effective as in the case of a total break.

It seems to me that "political effect" is a rather misleading statement due to the common usage of the term political. Rather, it is an attempt to express to others, foreign and native, that we are opposed to a "show of muscles" as an international practice because it is opposed to the teachings of Christ and because of the consequences. We believe rather in reconciliation. If, therefore, we cannot agree with government policy and must act according to our consciences, it does not call for a change in our Christian grace, hope and love, but should rather increase them.

Refusing to register for the draft is an extreme position and must be carefully considered before being followed. We are aware of the criticism of war, and we have discussed the relationship of conscription and registration to war.

To me, the criticism that refusing to register is not Biblical is not valid. We cannot expect to find the New Testament or Christ saying, "Thou shalt not register." The situation in Israel at Christ's time was one where there was no draft or even Jewish army. Christ's saying, "When you are compelled to go on mile, go two," is in an entirely different situation. He was referring to a Roman law that a Roman soldier could compel a native of whatever land he was in to carry his pack for a mile, but no farther. This is a situation to teach love for one's enemy, not an injunction for greater service in one's own army. I have already discussed the saying, "Give unto Caesar. . . ." and I think that applies here also.

The fact that you can be deferred or take an alternative service does not alter the relation of registration to conscription and war, and so does not free it of the charges against it. The fact that CO's are now deferred and so have a chance for positive action, does not lessen their responsibility for positive action before registration or without registration.

The Weakness of Non-Registration

So far we have considered the various possible positions from the perspective of my first fundamental point in the total picture—that is, the evil nature of war and what is associated with it. What is the relation of the second point to the situation as it stands? We regret again that there is no possible arrangement of positive service without registration. This would be the best expression of true Christian conviction. Under present arrangements the result of not registering is prison. This certainly seems to put limits on the amount of service and testimony we can give of our position. However, I believe our testimony would be stronger to those with whom we did come in contact.

Although registering does make a compromise with conscription, it does afford a greater variety of methods of service, most of which the non-registrant does not have. Whether they are as effective would depend upon the individual case. They would perhaps reach more people, but whether they would be as pointed as the second is doubtful. I think a very important factor, that should not be omitted, is the injunction of Christ to minister and serve.

The choice to make is not an easy one. It is necessary to look at all the factors involved and to weigh each on the balance of our own conscience. Then with God's help, make the decision and carry it out.

Why I Am a C.O.

by Stanley Bohn, Pandora, Ohio

There are three reasons why I take the C.O. position. The first reason, and probably the most natural reason, is that of my family background and training and the influence of my church and friends.

The second reason, which is probably an outgrowth of the first, is one of religious conviction. The life of Jesus, his teachings and especially the Sermon on the Mount, make plain he brought a new message and a new ethic—one of love. With this way of love, war seems inconsistent. If the teachings of Jesus are to have any value to me I should be able to apply them to this important problem of our day.

The third reason is practical. War never decides any issue (if any real ones happen to be involved!) but only determines who is the stronger.

The last war certainly could not justify its suffering, cost, and human degradation. The next war shows every indication of being worse if not fatal to civilization.

Force is an inappropriate tool to stop any ideology. It is especially inappropriate to stop communism, for communism, by its very nature feeds on the suffering, despair, and poverty brought on by wars. This is evident right now.

Furthermore, I believe that by taking a position as a C.O. I am not being a drag on the public any more than the Mennonites in this country who stood against slavery when such thoughts had never been voiced before, or than the early leaders of the reformation who cried against the existing order—or even the Christ who faced Pilate.

Rather, I believe, it is a contribution to the progress of this Nation and to the brotherhood of nations, contributiing to a higher ethic, greater happiness, and a deeper spirituality.

Labrador's Missionary Doctor

By Bertha Blanchard

The fisherfolk of Labrador cherish the memory of Dr. Wilfred Grenfell, who, through his great love and sympathy for humanity, came to their land to heal their bodies, direct their lives, and build their poverty-stricken region into a prosperous community. Now, to people all over the world, Dr. Grenfell and Labrador are inseparable.

The young doctor sailed from England in 1892 to fight God's battle against disease and poverty among the fisherfolk who lived along the rocky coast of Labrador. Grenfell knew that there are many ways to do God's work. He chose practical Christianity as the best way for him to serve the Master. He believed in doing his work by helping others to live healthful and happy lives. He expressed the real reason for his great missionary work in these words:

> There is no question that today we need the message of Christ's love in ways we can understand: access to milk for children; access to garden produce for the undernourished; clothing, schooling, better prices, and cash dealings for the underprivileged.

While still a medical student in the London Hospital, he was divinely guided to a tent-revival-meeting being conducted by Dr. Dwight L. Moody. His interest was so aroused that he attended other religious talks and finally decided to give his life to Christ, saying, "What use is any man in the world if he has no mission in it?"

He became interested in social work and established holiday camps and other organizations for poor boys. Then, as medical officer to the deep-sea fishermen, he sailed his little ship out in the North Sea, where he worked for three years.

But God had other plans for the young doctor. When Grenfell heard of the wretched conditions of the fisherfolk in Labrador, living in dire poverty and disease without any doctor to relieve their suffering, he eagerly decided to work among them.

Arriving in Labrador he found several thousand white men living on the coast. The people were living in hovels with none of the comforts of a home. Treating patients in such surroundings was almost impossible; and yet, undaunted, Grenfell worked laboriously saving lives and gaining the confidence and love of the fisherfolk.

The young doctor had another difficult situation to meet. During the fishing season the fisherman took their families in their tiny fishing boats and sailed up and down the coast. Grenfell, in order to treat his floating patients, had to sail up and down the coast in a whaleboat. The coast of Labrador is rocky and dangerous even today, and Grenfell didn't know much about sailing, so he had a hard time keeping his boat from being dashed to pieces or blown out to sea. Later a little steamer was given to the mission.

A hospital was so desperately needed to care for his patients that Grenfell went to St. John's, the capitol of Newfoundland, to tell the people about his work and his great need. As a result, a house was donated for his first hospital.

In winter, Labrador became a mass of ice and snow which did not thaw until spring. Sometimes the doctor was called out in raging blizzards and thick fogs. The people lived so far apart that sometimes it took the doctor days to reach his patients by dog team. Always the faithful doctor carried on, doing his work for the Master.

The fisherfolk believed that the Lord watched over the doctor, for he miraculously escaped death so many times. Answering a call one day to a sick boy some distance from the town, Grenfell set out with his dog team and sleigh to cross the bay on the ice. Suddenly the ice began to crack up into huge cakes that floated and crashed dangerously. Grenfell cut the the dogs loose just before the cake on which they floated broke into several chunks. Desperately, he tried to untie the dogs and finally succeeded, but he had lost his coat and was on the verge of freezing to death. So that he might live, he had to kill three of his dogs and wrap himself in their skins to keep out the cruel wind during that long bitter night. The next morning he tied his bright-colored shirt to the

frozen leg of one of the dogs and waved his flag to signal the shore. Hours passed and no one noticed his frantic waving. He floated about twenty miles before he was rescued by fisherman. Half-frozen, he was carried to his own hospital for treatment.

Besides being doctor to the fisherfolk, he also helped to improve their lives in many other ways. Upon his arrival, he found the storekeepers were robbing the poor fisherman by charging unreasonable prices for their supplies. They had no money left to buy enough food or clothes. Grenfell established co-operative stores where the people could buy things at fair prices.

Since the fisherfolk were undernourished, the doctor had an opportunity to study the relation of diet and disease. His work attracted the attention of famous doctors in the United States and Europe. Many young doctors and college students came to Labrador to work with Dr. Grenfell. Many people donated money to build hospitals as Grenfell's fame spread.

For nearly forty years, Grenfell worked among his beloved fisherfolk and continued working until the very last. He put Labrador on the map and helped the fisherman to better their condition in every way. All people, both high and low, loved Dr. Grenfell for his courage in danger, his good nature in enduring great hardships, his enjoyment of simple things, and his wholesome sincerity.

Grenfell once said, "The most telling words that any man can utter are acts and deeds of love."

—By permission of *Onward*, of Presbyterian Church.

BEHIND THE WINDSHIELD

III. When Mary Jane Visited a Cafeteria

(Continued from page 8)

the family gathered together, on their knees, while father led in family prayers. Again we went out to another farm home at the close of the next day. Again he found all gathered together for evening prayers. He recalled that thus they all did, every family, twice per day, for 365 days per year. Then he told me, "Now I know why when any Berne young man comes to Ft. Wayne, his checks are cashed at the bank with no questions, which is not true of checks from other communities."

I recall a mother in Pennsylvania, busy with eleven children, two big gardens, a nineteen-room house, butter and cheese making, who never failed once in 365 days to gather the children at eventide. They sang the grand old hymns. Then she read Bible stories, prayed for and with her children. One son went to China; a son and daughter went to India as missionaries.

What results of Himalayan proportions would result, if our church of 47,000 in all its diversified program of activity would observe primacy of value. In what way will we be running up blind alleys and be coming to dead stops, having the program let us down,—just because we fail to place first things first? What would happen if only one-tenth of the churches, organizations, mothers and fathers would observe primacy of value? (To Be Continued.)

4614 Woodlawn Avenue
Chicago 15
Illinois

NOTE: When writing specify both old and new address. PLEASE!

Albert J. Penner to Address Bethel College Anniversary Celebration October 12

Known as a great orator for more than 20 years, the Rev. Albert J. Penner of the Second Congregational Church, Holyoke, Mass., will deliver two addresses during Founder's Day, Oct. 12, at Bethel College. At 10 a.m. he will report on the World Council meeting at Amsterdam, which he attended, and discuss the urgent need for Christian leaders; at the Loyalty Dinner at 5:30 he will speak on "Christian Education or Chaos."

VOLUNTARY SERVICE OPPORTUNITIES

There are several openings for persons to serve in mental hospital units in occupational therapy work. This would consist of directing such activities as reading, sewing, painting, and other types of work and recreation. No previous experience is required. Write Voluntary Service, MCC, Akron, Penna.

The Mennonite

Volume 63 — October 19, 1948 — Number 41

"For the invisible things of him from the foundation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead" (Romans 1:20).

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

October 24, World Order Sunday.

October 31, Reformation Sunday

November, Month of evangelistic effort in General Conference churches as sponsored by the Evangelism Committee.

November 10, Men and Missions Sunday, sponsored by the Layman's Missionary Movement.

November 14-20, Bluffton College Bible Lectures, Rev. Charles R. Bell, Jr., pastor of the First Baptist Church, Madison, Wisconsin, speaker.

November 25, Thanksgiving Day

November 28, First Sunday in Advent.

December 12, Universal Bible Sunday

The Mennonite Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.
Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Life

BEYOND OUR OWN

COLUMBUS, OHIO, Oct. 8—Long-divided American Protestantism, represented by 3,500 delegates from 65 denominations in the United States and Canada, declared itself united here today in "the greatest co-operative program of world missionary service in church history." Quick to respond to the appeal made by the First World Council of Churches which met in Amsterdam last month, the Foreign Mission Assembly enthusiastically adopted a program of advance in foreign missions which was recommended to it by the Foreign Missions Conference of North America and endorsed by spokesmen of ten foreign countries in which missionary work is now progressing.

Utah—The Mormon Church sent one hundred and nine carloads of food and clothing to the people of Europe. Included was a carload of 80,500 pounds of cracked wheat.

Elkhart, Indiana.—Plans for building a large Mennonite hospital at Elkhart will probably not materialize, J. D. Graber, secretary of Mennonite Board of Missions and Charities, reports. The excessive cost, and the fact that the Elkhart-Goshen community itself has taken up plans for a unified hospital program, are factors which brought about the change in plan. The Mennonite Board is, however, considering establishment of a nurses' training program in connection with the proposed new county hospital set up.

New York.—A new package to help meet one of the greatest single needs of undernourished European families— a 10-pound package of lard—has been announced as now available. The price of this package is $6.50.

Bremen, Germany.—(Sept. 18) Bomb-flattened Cologne resembled a medieval pilgrim city last month as several hundred thousand persons thronged it to witness the colorful 700th anniversary and reopening celebrations of the famous cathedral, greatest Gothic monument in Germany, now repaired after wartime damage. A hundred thousand people were present and numerous high-ranking Catholic prelates took part in the week-long festivities.

Over Our Shoulders

Twenty-five Years Ago

October 18, 1923, THE MENNONITE, Vol. XXXVIII, No. 41: The celebration of the 240th anniversary of the Germantown, Pennsylvania, church during the past week was an event full of interest and enthusiasm. It was brought out that five denominations claim Germantown as the place where they first established churches, namely, the Mennonites, Friends, Brethren, Reformed, and Lutheran. Dr. C. E. Krehbiel gave the anniversary message on October 10, 1923, entitled, "Heirs, What of the Heritage?"

Editorials

There can never be peace until God has all the pieces of a broken and contrite heart.

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"I prefer to seem wicked in the eyes of all men rather than to be wicked in the eyes of God. Therefore, I love all men whether they be friends or enemies."—Peter Khelsicus of Bohemia

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"We are losing our Christianity mainly because Christianity is a creed for heroes, and we are harmless, good-natured little people who want everybody to have a good time."—Dean Inge

"CHRISTIANS MUST BE MORE RADICAL THAN COMMUNISTS." Thus spoke Kermit Eby to the recent Assembly of the Foreign Missions Conference at Columbus, Ohio. The growth of non-Christian and anti-Christian gospels has stabbed the conscience of the Church wide awake to the folly of her reticence in standing forth boldly with the universal Gospel—the Gospel for all mankind. The cry of the conscience is for a satisfying gospel. The Gospel of redemption from sin through the atonement of Christ is God's answer, and the only finally satisfying answer to the cry of the conscience. But where that Gospel is not clearly set forth, the moral vacuum left by sin will be filled by other gospels. Life is found to be guided by some gospel. *Because the true Gospel has been passed around as optional dessert instead of the bread of life, others have begun passing the bread around, but it is the poisoned bread of secularism, materialism, statism, and atheistic communism.*

Almost every major denomination has seen the need for the Church to get back on the job of giving out the Bread of Life, the Gospel of Christ. In the General Conference, the response to this need has been the setting aside of the month of November as the month of witnessing through the Sunday school and Holy Week as the week of witnessing through the church. Witnessing is not to be restricted to these periods; rather, the sustained effort of these periods is intended to give opportunity to establish the habit of witnessing.

Plans should be made now by education, Sunday school, or evangelism committees in the churches for a program that will help every member see the glorious nature of this task and share in the joy of bringing people to Christ. This issue of THE MENNONITE carries a suggestive article along this line entitled, " . . . . And Your Neighbors," written by the chairman of the Evangelism Committee of the General Conference. A review of Dawson G. Bryan's, **A Handbook of Evangelism for Laymen**, in also included in this issue.

We may not have it in our hands to bring peace to the whole chaotic world. But we can bring the peace of God to those next to us; and for that task God holds us responsible! No one else can do it for us!—J.J.E.

"JESUS CHRIST AS GOD AND SAVIOUR!" There you have it plainly and simply stated. This simple formula of the Deity and Saviourhood of Christ is the common ground upon which almost one hundred and fifty branches of non-Roman Christianity that make up the World Council of Churches have chosen to work together. Here is forthright uncompromising evidence of the Church's readiness to sound clearly the Gospel that the world sorely needs. Here is confession of the insufficiency of man the sinner. Here is confession of man that his fundamental need is not a change of circumstances without but a new heart within. Here is affirmation of the efficacy of the finished work of Christ that becomes the basis for the unfinished task of the Church to convert the total man to Christ. Here is high affirmation of the faith once for all delivered that sets forth the Christian way of life as grounded in the very laws of the universe! As Rev. Albert Penner reported of "Amsterdam" recently, "No human institution can speak the saving word; we were convinced *that Word had been spoken.*"—J.J.E.

AT LEAST FIVE MILLION MORE young people in the schools of our land twenty years from now—that is the astounding figure that present increases in population indicate as pointed out recently by an officer of the General Conference who is concerned about education. Who will teach this additional number? Who will replace those dropping out of the ranks of the active teachers in the meantime? Are we building the physical plants, faculties, Gospel-principled programs and traditions that will prepare us to serve the ever-growing generation of the future? It should be gratifying to see Christian schools expanding to meet this great challenge of the future. If it is true, as someone has said, that the great advances of the future will be in the realm of the spiritual, then the day of Christian education on every age-level *has only begun.* If it is true that the whole world is a mission field, including so-called Christian America, then as never before the Christian school becomes another arm of the Church in its fundamental function—the total conversion of people.—J.J.E.

. . . . just as a few deep breaths without constant, normal breathing are not sufficient to sustain life, so I find that premeditated, formal prayers do not satisfy the yearnings of the heart without the numerous spontaneous sentence prayers which the mind and heart prompt one to express.

What I Do When I Pray

How Agenda Prayers Become Up-to-the-Minute Personal Prayers

by Mrs. Edna Schrock

Have you ever stood before an open window with chest out and shoulders back and inhaled deeply the fresh morning air and then just as consciously exhaled, repeating the in and out process until a new vitality seemed to surge within you? Just as sure as I am that you have had such an experience, so am I equally sure that you have never been so stupid as to say when you closed the window, "There, I've done my breathing for today!" Yet haven't we all been guilty of such an attitude in our prayer life, even though not audibly spoken or consciously admitted?

I know that I have, for I have found that in my praying I have been too content to depend upon the "exercising" prayers of formal worship and daily family devotions to sustain my Christian life. However, such prayers are very vital through; them one enters many times into mountain top experiences which revitalize the soul. They are the prayers offered in an atmosphere most conducive for communion with God—in quiet, worshipful surroundings, preceded by hymns and the reading of God's Word, and given in Christian fellowship; they are just as important to the growth of a Christian as deep, controlled breathing is beneficial to physical health.

But I also find such prayers more pharisacial, for many times they are offered with a feeling other than a deep desire for communion with God. In formal worship, perhaps as a leader you are expected to lead a group in prayer; or when a call for prayers is made and the responses are few, you pray from a sense of duty; or when some one else is praying, your mind and heart are closed to the prayer. And in family devotions, the prayers may be offered as a dutiful obligation to God or may become a habitual ritual, done in the spirit of setting an example for the family. Such are the danger spots which I find in audible, formal prayers which leave one with the sense of having prayed and yet also leave the feeling that the prayers have reached out only as far as the sound of the human voice could carry them.

So just as a few deep breaths without constant normal breathing are not sufficient to sustain life, so I find that premeditated, formal prayers do not satisfy the yearnings of the heart without the numerous spontanteous sentence prayers which the mind and heart prompt one to express. An occasional "Round-Robin letter" to a far-distant friend contains only the high points of living—a birth, a death, an unusual experience—but a daily letter to a dear one contains all the intimate detailed happenings of the day. One all-inclusive prayer, I find, tends to becom general in content and interest, but many brief prayer become specific, personal and vital.

Such prayers one can pray anytime, anywhere With eyes closed to shut out distractions and moment of silence for inner quietude, one is read to come before God with an immediate word o praise or thanks, or a plea for forgiveness, or a petitio for a blessing upon someone, or for whatever desire the heart or mind contains. Is that not the kind of prayer implied when we ask of someone "Breathe a prayer for me," or when we ask of God in song, "Breathe on me breath of God?"

One does not set aside some certai time and say, "Now, I will breathe" but instead keeps on breathing constantly; s a certain time for prayer becomes less important as we are more constantly in prayer. Then prayer becomes less forced and dutiful and will come as naturally and as sustaining to our spiritual life as breathing is to the physical. I have found that in this way my praying has changed from an agenda type to an-up-to-the minute, personal method and also becomes the fulfillment of Paul's admonition, "Pray without ceasing."

In Times of Trouble

God's Trusting Child May Say:

FIRST: He brought me here; it is by His will I am in this strait place; in that will I rest.

NEXT: He will keep me here in His love, and give me grace in this trial to behave as His child.

THEN: He will make the trial a blessing, teaching me the lessons He intends me to learn, and working in me the grace He means to bestow.

LAST: In His good time He can bring me out again—how and when, He knows.

Say: I am here—

(1) By God's Appointment.
(2) In His keeping.
(3) Under His training.
(4) For His time.

"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.—Psalm 50:15.
—Andrew Murray

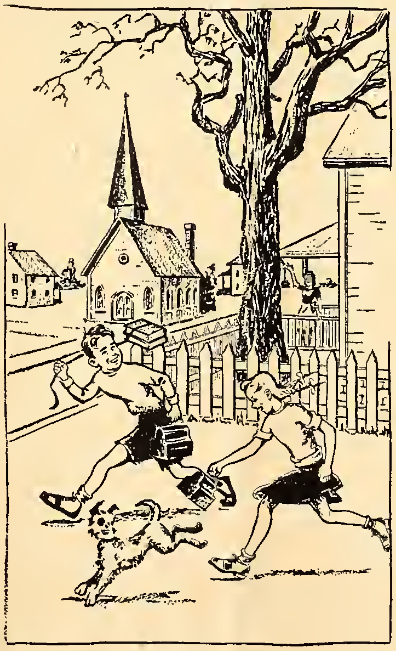
"We should get up protests against advertisements which are giving wrong impressions. This week one company was telling about 'Choosing the cigarette for your family.'"—James J. Gerhardt, Peace and Temperance Secretary, Eastern District.

. . . and Your Neighbor

by John T. Neufeld

Who is my neighbor? According to Jesus he is a person to whom you owe a great deal of love. The people in the accompanying picture are neighbors to the church. The church therefore owes something to them. The church owes something to the mother on the porch and to the playing children.

Your church represents the light of the world. This light however works a little different than ordinary light. Does the fact that these people live near the church make them Christians?



May we suggest some questions that might be asked about every neighbor and about every person in the church community:

Who are the people that live in this house? Did anyone from the church ever invite them to church and Sunday school? Were these children ever invited to a children's gathering in the church?

If these people come to our church, will they find a warm welcome? Will the regular church people just stare at them? Will they receive a warm Christian message from the pulpit; one that will warm their hearts toward God and their fellowmen? Is our church a church for people of all nations? Will our love for God and our fellowmen be large enough to overcome all prejudice against other nationalities?

"Go ye into all the world and preach the gospel to all nations." Shall we begin at home?

An effort by every individual is required and also a united effort by the entire church.

The individual church member can do a great deal by a friendly invitation to his neighbor to come to church. This may be done at anytime when you by chance meet your neighbor. Children may do this in school, fathers may have opportunity while in town, mothers may do well to make a personal call at their new neighbor's house. The individual must also do his or her part in making the new visitor feel welcome when he comes to church. Let the love of God be expressed in a friendly spirit.

There are certain times also that the church must make a united, special effort to reach everyone in the community. If the community is a closely settled community, then a house-to-house canvass is in place. A friendly call with perhaps a printed church announcement may be the means. Perhaps at some places a short visit will result. Be friendly, be courteous. Do not argue religion.

In a rural community a group of people working as an evangelism committee may be able to list all unchurched people of the community and to arrange for some one of the church members to make the necessary contacts for the church.

We should make friends with our neighbors now. This means with all that will accept friendship regardless of their nationality. Win them to Christ now. We must not only invite them to church but we must also present them with the gospel in all its fullness. This is in the first place the duty of the ministry, but the Sunday school teacher can also do a great deal. The Young People's meeting offers great opportunities to win people to Christ. Good literature can be wisely used. Our Junior Messenger is a fine paper to give to younger people. There is very much literature available today. A little help from your pastor will be a means of helping you to find the right literature to distribute.

The Evangelism committee has also a large selection of literature for distribution.

One of the first requisites of any church is a neatly printed church invitation. This should have the name and address of the church, the name and address of the pastor, the schedule of meetings and one or more appropriate verses from the Bible. And above all a properly worded invitation.

In all this you are the personal messenger of the Lord Jesus Christ. Feel free to call upon Him for courage and power, and for wisdom. The Lord will bless the work.

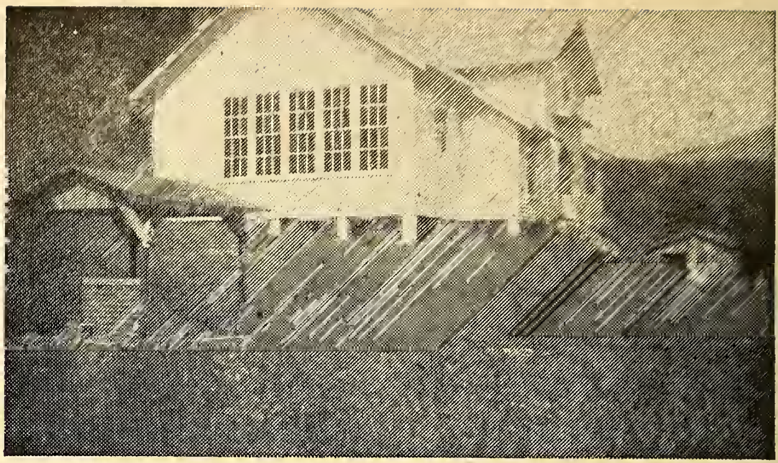
They Speak in This Issue

Mr. Edna Schrock (Mrs. Elden Schrock) is a member of the First Church, Nappanee, Indiana, where she serves, among other capacities, as vice-chairman of the church board.

Mrs. Elizabeth Thiessen (Mrs. John Thiessen) serves as one of our missionaries to India at Champa, C. P.

Progress at Paint Rock

by A. J. Neuenschwander



For a year and three months Rev. and Mrs. Andrew Holliman and their three daughters have been on this field at Paint Rock, North Carolina. Miss Elsa E. Grantland had labored here for a number of years before. With the coming of the new workers, it was hoped that a congregation might be established.

A large school was purchased by the Board of Home Missions. This building was remodeled as Grace Chapel and the apartment for the Holliman family. On Sunday April 18, 1948 with Rev. J. J. Plenert representing the Board, a dedication service was held. At this time the organization was inaugurated with fourteen members.

Progress is being made for which we praise the Lord. Soon after the Dedication Service Rev. and Mrs. J. J. Esau, Bluffton, Ohio were there and Rev. Esau conducted a week of Evangelistic services. Attendance reached almost one hundred. During the quarter, July-September the highest attendance was 83 and the lowest 16. Attendance at Sunday school ranges between 25-40. Prayer meeting and Bible study is conducted each Wednesday evening. The organizing of a congregation that can be called "our own" by the local people has contributed a great deal to strengthen the cause of Christ. Those who faithfully stand by the work are mostly young people who have manifested deep love and devotion to Christ. Others stand aloof in spite of many urgent and loving invitations.

All the work on the property had not been completed at the time of the dedication. Since then the outside has been painted, making it a spot of beauty and attraction in the pleasant valley. During the summer a well was dug, a garage and cow shed under one roof was completed as well as some grading and laying of sidewalks. Some work still needs to be done.

Mission work in a new station is subject to many and varied experiences. For a period of time all seems to be going well with attendance on the increase, but without a moment's warning Satan will arouse a group to make trouble for the cause of Christ. It has happened that such sudden outbreaks occur Saturday night and as a result the Sunday attendance is smaller. In Acts chapter 19 we read of an uproar in Ephesus. Satan still starts uproars.

Extension Work

Calls come in to Rev. Holliman from outlying neighborhoods to come and conduct services. These requests are followed whenever it is possible to do so. On one occasion they were invited to a remote place. They drove as far as possible with the car, but it was still a mile from the home. They walked the distance with the aid of the lantern. When they arrived at the place they were surprised and delighted to find 25 persons waiting to hear the Gospel story. Singing was difficult since they had only one small lamp and two lanterns, but where there is a will, there is a way and the Lord blest the endeavor.

Occasionally it is possible for the Hollimans to have fellowship with other Christian workers in adjoining communities. In the past quarter seven such meetings were held. On such occasions experiences are exchanged and all hearts are united in fervent prayer that the Lord might bring unto himself precious sheaves.

"Bring This Along, Will You?"

When it is known that the Mission Worker is going to one of the larger cities, many homes, without cars, make their needs known. On a certain trip Rev. Holliman had to bring the following: a half-bushel of rye and nine light bulbs for one family; a box of cheese was needed by another family; a third family asked for 20 pounds of sugar and some medicine, while a lady sent a note along to the bank that he should bring home all her money. For their own family needs he brought back two gallons of varnish, some sink fixtures and groceries. When merchandise, change, and cash are delivered to all the families, every one is happy.

For about seven months the work of visitation and other tasks could not be carried on as had been planned. Rev. Holliman had been bothered with low blood pressure. The Board advised that all outside manual labor be stopped and rest periods observed in order to regain health. Doctors were consulted and recently a trip had to be made to have a thorough examination by a specialist in Ashville, N. C. We hope and pray that the cause of the trouble can be located and corrected. The family and the Board desire intercessory prayers for the work and especially for Brother Holliman's health.

Rev. and Mrs. Andrew Holliman and the three daughters have made a deep impression on this community because of their steadfastness and devotion to Christ and His Cause.—Reported by A. J. Neuenschwander, on the basis of information supplied by Rev. Andrew Holliman.

Honor -- AND AID -- to the Hoary Head

(Lev. 19:32)

by Erna J. Fast

Today I visited a number of the distribution places where twenty thousand old people of Hamburg come for their thrice-weekly portion of nourishing soup and little white "Brotchen." One of these distribution centers was in the basement kitchen of Frau Schmidt. I am grateful that there are still people like Frau Schmidt who are willing to have folks come through hallway and kitchen in order to get their portion of the *Mennoniten-Speise*, even if it means daily sweeping and floor-scrubbing. Then there was the basement of the bombed-out church with its single window and dingy walls. There is little left of the building to show that it formerly was a house of worship, beloved by those who came here to meet God and speak with Him. And I must not forget that long line of subdued, bent figures quietly waiting their turn in the wartime barrack now occupied by the German Red Cross. All day the rain had been falling steadily, and these folk revealed that they had been out in the downpour for a good length of time—coats, hats, and shoes were so wet. When one is old and weak and at times crippled and can walk only with great effort and slow step, it does not take long before one is pretty well drenched in these Hamburg rains.

Savings Gone

And yet these people come for their portion—in all kinds of weather! As often before, today I again felt within myself a deep sense of shame. What sort of a civilization am I living in that allows this sort of thing to happen? Why must all this hunger and suffering be? As usualy, I talked with a few of the folk to learn if they are satisfied with that which is offered and also to give them a bit of an idea of the spirit in which these materials are sent. As I spoke with some of them, I sensed in them, too, a feeling of reticence and almost shame. It is not easy for them to accept charity when, after years of diligent effort and careful saving to have something "laid by" for the afternoon years of their lives, they are now forced to depend on ¾ liter of soup and a little white flour roll distributed by a foreign relief agency.

Disregarded

In their lifetime these people have seen much of advancement, of progress, prosperity, and pleasure, but also of struggle, envy, hate, and failure. The last ten years have been the most difficult of all, for the Third Reich saw no value in maintaining the standards of old people and refused to support them. The meagerest of food allotments, no consideration when clothing or shoe rations were needed, and the poorest of accommodations have become a matter-of-fact state of affairs to these unfortunate people. As I spoke with a tiny, grey-haired woman today she told of how she had worked hard as a cook all her life and had hoped that the hard-earnings would care for her needs during her last years. Then with tears in her eyes she said, "I don't want to be dependent on the state. That is one thing I could never do!" As she gripped my hands in parting, I noted how the fingers of both hands were crippled and misshapen from arthritis.

The Neediest of 80,000 Needy

The thank you letters and words of gratitude which we receive from these who have been chosen as the neediest of the needy among the eighty thousand old people of greater Hamburg mean very much to us. However, it is the daily record which speaks far more forcefully than all else—to know that seldom a portion of soup and little 50-gram roll are left when the distribution is completed for the day. This means that they come in all kinds of weather, walking long distances or traveling the dangerously overcrowded streetcars. There are those over ninety years of age, some of them walking many blocks to reach the nearest distribution center. There are those who find it extremely difficult to walk because they are crippled or weak or sick, or because they have not the necessary clothes or shoes. But they come—some of them very early so that they won't miss their share.

So many of the old people who come have no one left to care for them. They

When the Needy Become Helpers

or

The First Meeting of the Deacons Wives

by Mrs. Elizabeth Thiessen

For some time I pondered the question of getting the leading women to help more in solving problems of the church. We have three deacons whose wives are fine intelligent women. After prayer, I decided to try to call the three deacon's wives together with Mrs. John, who is one of the leading women and who has been teaching school in the years past. I also invited the Palak's wife because her husband is one of the leaders of the church. We wanted to pray together and talk over problems on Friday afternoon of each Week.

Everyone Grumbling

Soon after we came from the hills, we had our first meeting. The increased tension and grumbling because of high prices led us to search a new path to help our Christians. We decided to have a special service in two weeks on Sunday and let everyone bring a special offering for the poor in Europe. We hoped to send one food parcel or CARE parcel through the MCC to some poor family in Europe.

A special announcement was made and Exodus 35:20-9 was read before the people. Each one was to bring whatever he or she could from their homes on the Saturday previous to the meeting. Our church bearer went around to remind all the people about the special day.

Everyone Expectant

When the Sunday finally arrived, each one was expectant. Many brought their gifts to the front of the church. We had big baskets all ready for the different articles. One little girl brought up some big, white eggs her mother gave. One family gave a goat, and the church bearer was told to take charge of such things till later when they would be sold. Some gave unpeeled rice and others gave used clothing. There was a generous collection besides some jewelry. We sent around two medium-sized baskets for the collection and when I looked back to put in my share, I was surprised; for the many rupee notes looked more like the Berne Church collection than our own.

The cash collection in the morning was over Rs.40 or about $12. The money from the sale in the afternoon was over Rs.30, or about $10. Now we had more than enough to send two parcels to Europe. After a few days we sent a slip around again among the different people to ask if any wanted to give any cash. Enough was collected so there was a total of Rs.106-3-6, which was more than enough for three CARE parcels. So we at once sent an air mail letter to the MCC office at Akron, Pennsylvania, asking them to forward three parcels as gifts from our church in India.

Everyone Happy

We know our people experienced a real joy in giving and we pray that God may bless these gifts and the people who will receive them.

Champa, C. P., India
July 31, 1948

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live all alone in tiny room, cellar, or garret. I recall the little lady who, when I asked her why she did not have someone bring her food to her because she is far too frail and has so far to go, answered that there simply is no one. She told of living alone in a small room among other people who are unhappy to have her forced upon them and continually remind her that she must be very quiet and keep out of their way. Another grandmother told of having lost all—husband, business, home, family—in the bombing attacks and how she now lives in a small, unheated room in the garret of a damaged house. The Red Cross "Schwester" pointed out the old gentlemen who had already gained five pounds since he had stopped cooking the discarded potato peelings. He is over ninety years and also alone.

". . . to Think Someone Remembers Us!"

It is not an easy work—but such a rewarding one—to try to help these unfortunate old people of the city. They have known better times, and by contrast their present plight is made all the more tragic; they have known repression and what it means to be ignored. To hear them say, "And to think someone is remembering us!" cuts deep. They have not the strength to go out into the country to scourge for a peck of potatoes. They have saved nothing from the fire and bombs with which to trade for an extra portion of food. To live on the ration card is absolutely impossible. We realize the truth of the statement made by welfare officials and helpers at the distribution centers—that the old people of Germany are today among the neediest of the needy.

"The halt, the blind, and the lame"—how great was the compassion of our Lord for these who came to Him those days in Galilee. May our compassion be measured by the degree of service and love which we—all of us—give to these who need our help.

Into the Beyond

Mrs. Kathrina (Henry K.) Friesen, Henderson, Nebraska, member of Bethesda Mennonite Church, born February 2, 1892, and died September 18, 1948. John M. Boshart, Olds, Iowa, produce merchant, member of Wayland Mennonite Church, born December 9, 1881, and died September 19, 1948. Mrs. Gust Miller, Butterfield, Minnesota, member Butterfield Mennonite Church. Mrs. Clara E. Krebill, Donnellson, Iowa, member of Zion Mennonite Church of Donnellson, born November 5, 1866, died August 22, 1947. Edward J. Lowenberg, Donnellson, Iowa, retired drayman, member of Zion Mennonite Church of Donnellson, born March 16, 1876, and died September 5, 1948.

Military Training for Three-Year Olds

by Demma Ray Oldham

It is not coming. It is here. It came so quietly, so unnoticed—like Hitler's Youth movement—that it was in effect before we realized it. And since its inception back in World War I, it has produced a most startling number of juvenile criminals

We start any kind of military training by placing a gun in the hands of the trainee, by arousing his interest in it, by encouraging him in the mastery of of it. That is exactly what we have done with the three-year-olds and up.

We have placed toy guns in their hands, showed them how to use these guns, and laughed at their "Bang-bang, you're dead!" We have thrown up our hands and smiled approvingly at their "Stick 'em up!" We have encouraged them in this play and fed them on its emotions. Yet when they have used the real thing in later life and found themselves in trouble, we've shaken our heads and wondered at the cause.

The only difference between military training for adults and military training for babies is that military training for babies is more effective. Babies are more impressionable.

> **"The position of the Christian World, with its fortressess, cannons, dynamite, torpedos, churches and palaces in monstrous . . . . Although we have recognized the fundamental, divine commands 'DO NOT KILL,' and the law of Love and Brotherhood, yet, in spite of this, every man of our Europeon world (most, not all, men of the entire world) renounces this divine law, and at the command of a president, emperor, minister, puts on a foll's costume, takes up the intrument of murder and says, 'I am ready . . . . I will strike down, ruin, and kill whomsoever you command me to.'"—Leo Tolstoi.**

The psychologist tells us that the first six years mark a pattern for the child's future and that the impressions made on a child's mind during that period are duplicated at certain intervals throughout his life.

Play habits influence thought habits. A child plays first with a toy gun. At teen age his toy gun is too small. He wants the real thing, the grown-up's gun. He has become used to a gun, knows the feel of it. He remembers how it worked over his playmates when he was a child. He used the gun then to get what he wanted. Why shouldn't he use the real thing now for the same reason—to get what he wants now?

He reasons that his parents sanctioned his using the play guns. They filled his play-pen with toy guns, tanks and soldiers. He played hold-up man as soon as he could walk and shout, 'Stick 'em up!" Then he had gone off to the movies to see his favorite crime pictures as soon as he could find his way alone to the theater.

Naturally under such conditions the child comes to look upon crime as a sport, as a game, as something normal instead of something dangerous and destructive. All these impressions lead up to the fatal missteps. And according to J. Edgar Hoover, director of the Federal Bureau of Investigation, since the outbreak of the last war arrests of boys under 17 have increased 30 per cent.

In fact, more than half the burglaries committed in our country are by youth under 21. One out of every 22 persons in the United States has been arrested for an offense sufficiently serious to justify being fingerprinted, and in one year one out of every 21 homes has been a victim of this crime toll. Last year in our own country 3,785 serious crimes were committed each day.

If we are to have a peaceful country, certainly we must have a more effective crime prevention program. We have set out to reform Hitler youth by disarming them, by teaching to live without guns, and by directing their thinking into constructive channels. Why do we not become equally interested in American youth and start a movement to disarm them?

The place to begin is in the nursery.—reprinted by permission from *The Christian Advocate.*

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Words Are Swords

by Amanda Friesen, Avon, S. D.

If we
Could look within
The hearts of those we
wound,
We would be slow to spread
Their faults abroad.

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—**Topeka Church, Topeka, Indiana:** Our pastor, Rev. Esko Loewen, was called to his parental home in Kansas because of the death of his father on September 22. Dr. S. F. Pannabecker, President of Mennonite Biblical Seminary, brought the morning message on September 26 in the absence of the pastor. That evening a young people's musical program, with the Nappanee, Eighth Street, Silver Street, and this church participating, was given at the Middlebury Church.—Corr.

—**Bethel Church, Hydro, Oklahoma:** Rev. J. J. Esau, of Omaha, Nebraska, closed a week of evangelistic meetings on September 26. His messages were so well given that all who heard him were stirred. On Saturday night he gave a brief summary of his life story. Sunday morning climaxed the week with Communion services.—Wilfred Ewy, Corr.

—**Miss Edith Pierce**, daughter of Mrs. Frank Walker, became the bride of Harold W. Entz, son of Mr. and Mrs. J. A. Entz, the evening of August 17 at the First Baptist Church in Hinton, Oklahoma.

—**First Mennonite Church, Beatrice, Nebraska:** Dr. Emil Haendiges, of South Germany, spoke to us the evening of September 19.

M. C. C. in Miniature: Ontario Version

by Don Smucker

M.C.C. in Miniature: Ontario Version

One of the most unique organizations of nonresistant people in North America convened October 5 in St. Jacobs, Ontario, when the Conference of Historic Peace Churches held its thirteenth session.

Amish to General Conference

Organized on July 3, 1940, at Waterloo, this group came into being to provide much more unity and fellowship among the people of non-resistant convictions in Canada. It includes all the groups of Mennonites—from Amish to General Conference—and the Canadian Quakers. The Church of the Brethren is not represented because there are no Brethren churches in the province of Ontario. Most Brethren centers in Ontario joined the Brethren in Christ churches. In this small Canadian province there are thirteen thousand Mennonites of the various branches. A visitor to this meeting is impressed with the profound similarity to the American situation. The problems are basically the same, the opportunities are basically the same, and the conviction of the individuals are the same.

M.C.C. on Local Level

The outstanding feature of this conference is the fact that it appears to give local reality to the unity attained at "the top" by the way of the M.C.C. Here the M.C.C. fellowship is reduced to local terms, where all the different individuals come together for a day of inspiration. During the war years, when the problems were much more complex, the sessions were given over primarily to business matters. Today the messages are basically for inspiration. The Quakers are a very small group in this conference, but take some part in the program to give it a fresh dimension. Among the General Conference people who served on the program were Andrew Shelly, Don Smucker, J. J. Thiessen, and John Wichert.

Church and State Status

The American observer is also struck with the fact that the status of Canada in the British Empire does not materially alter the church and state situation. There is no established Church of Canada, as there is, of course, in Great Britain itself. And while the Anglican or Episcopalian Church is much stronger than it is here in the States, it still does not fundamentally change the church and state situation.

Conference Setting

The Kitchener-Waterloo area is very attractive as a small residential city. The Mennonites were the first white settlers in this community, and came at the very beginning of the nineteenth century. Two of the best known pastors in Kitchener are Andrew Shelly, in the General Conference church, and C. F. Derstine, in the Old Mennonite Church. In Waterloo Jacob Janzen has just terminated a long and honorable pastorate. This is also the home of J. B. Martens, an outstanding peace leader in the Old Mennonite Church.—Reported by Don Smucker.

VOTE NO

For Others—Information

For Kansas—Exhortation

In order that you may be informed as to the issue at stake we include in this issue a copy of the proposal to repeal the section of the Kansas constitution which deals with the manufacture and sale of intoxicating liquors in Kansas. Constitutional prohibition was adopted by the people of the state at the general election of November 2, 1880 and reaffirmed in 1934 by a substantial state-wide majority of more than 89,000. The proposal which is to be brought before the public for a vote this November is as follows:

> "The legislature may provide for the prohibition of intoxicating liquors in certain areas. Subject to the foregoing, the legislature may regulate, license and tax the manufacture and sale of intoxicating liquors, and may regulate the possession and transportation of intoxicating liquors. The open saloon shall be and is hereby forever prohibited."

Note the following items in the above: (1) It would completely repeal constitutional prohibition and take any and all powers over the manufacture and sale of alcoholic beverages away from the voters and give them to the legislature. (2) There is not a single sentence in the repeal amendment that is directive to or mandatory on the legislature. The next or any future legislature would be enabled to do as it pleases, in legalizing sellers of any and all kinds of alcoholic beverages, anytime, anywhere in the state. (3) The proposal states that the legislature "may provide for prohibition—in certain areas" but does not require it to enact any kind of local option law, which would enable people to vote on whether or not they want their own communities to be dry. (4) The prohibition against the open saloon means nothing, because thereunder the saloon may return with all its evil influences and practices, by calling itself a tavern or cocktail lounge as it has under similar circumstances in other states. —From the *Eden Chronicles*. Eden Mennonite Church

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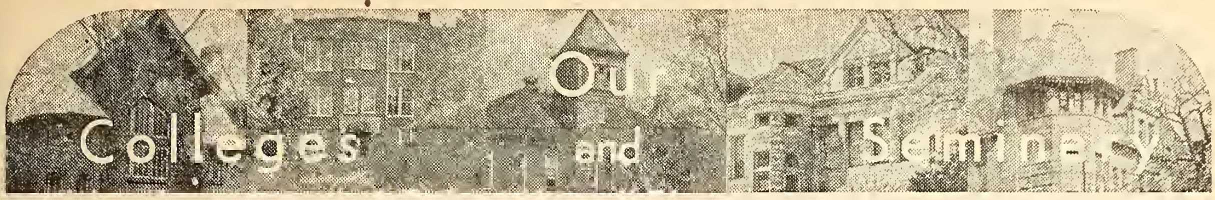
New York Mennonite Fellowship Convenes

The New York Mennonite Fellowship had its first fall meeting on Monday night, October 4, in the reception room of the Biblical Seminary in New York. Mr. Stanley Shenk, an instructor in Bible at Eastern Mennonite College for the past few years, was the speaker. Mr. Shenk is now continuing his work at the Biblical Seminary.

A fine group was present at this meeting. The Fellowship will continue to meet on the first Monday evening of every month at the same place. **Anyone who has the name and address of Mennonites in and around New York City should send them to Orlando Schmidt, 235 East 49th St., New York 17, N. Y. as soon as possible, so that the Fellowship might continue to grow and serve those Mennonites who are in this area.**



BLUFFTON COLLEGE

Gospel Teams are active and preparing for a year of service, both in regular devotional and discussion meeting on the campus and in deputation work. Several trips are being planned for services in the churches. Prof. Paul Shelly will hold a week of special services at the Eden Mennonite Church, Moundridge, Kansas. Prof. Shelly and Pres. Ramseyer are teaching courses in the Bluffton Community School of Religion sponoserd by the local Ministerial Association. Prof. Shelly is also in charge of a course for Sunday School workers being put on the combined efforts of the Grace and St. John Mennonite Churches of Pandora. One hundred seventy-five guests attended the Open House activities October 8. Homecoming and Parents Day were also well attended. Dr. C. Henry Smith is ill in the Lima Memorial Hospital, where he underwent an operation on October 6. Prof. Gara, History instructor, spoke at College Church, October 3 on the subject, "Conscience and the Atom Bomb."

MENNONITE BIBLICAL SEMINARY

Marvin J. Dirks, director of practical work of this institution, has announced the practical work assignments for the first quarter of this year.

Six students will serve as student pastors, namely: Henry Grimm, at the Tiskilwa Mennonite Church, Tiskilwa, Illinois; Esko Loewen, Topeka Mennonite Church, Topeka, Indiana; Rollin Moser, First Mennonite Church, Nappanee, Indiana; Irvin Richert, Salem Mennonite Church, Dalton, Ohio; Maynard Shelly, Hopedale Mennonite Church, Hopedale, Indiana; and Harold Thiessen, Warren Street Mennonite Church, Middlebury, Indiana. Without regular charges, but doing occasional supply preaching are Benno Toews, David Habegger, and Jacob Goering.

Orlando Waltner is engaged in deputation work in behalf of foreign missions, and Miss Grace Liu, of China, and Hanno Klassen, of Germany, will also participate in deputation work. Ronald von Riesen continues his work as executive secretary of the General Conference Board of Education while Orlin Frey is serving as the Central District young people's field secretary. The Mennonite Bible Missions of Chicago is receiving the services of Erna Friesen as supervisor of religious education, of Sarah Mae Wiens as Sunday school teacher and church organist, and of Rudolph Martens who teaches Sunday and week-day church school. Paul Boschman, J. Olen Yoder, Edwin R. Stucky, and Marie Kroeker are teaching week-day church school for the South Side Church Council. Ellen Harder, Marie Kroeker, and Stella Schrag serve as Sunday school teachers. Engaged in settlement work are Delbert Schrag and Erwin Goering, Mr. Goering also serving as director of church visitation. Alvin Franz is the assistant choir director and Sunday school music leader for the group at the Seminary fellowship.

FREEMAN COLLEGE

Wednesday, October 6 President Miller spoke to the students in chapel. It was the first of three messages to be given on "Keeping Our Records True." These messages are based on a verse by Henry Van Dyke. In his first message President Miller stressed that in order to keep our records true we must think without confusion and think swiftly.

Kitty Foyle dramatized from Christopher Morley's novel by Christopher Sergel has been chosen as the academy play for this year. According to plans it is to be given in the early part of November. Rehearsals began Monday, October 11.

Friday, October 8, the Speech Clinic was held here at Freeman Junior College. It was a meeting of the Inner State Academies including Western Christian Academy, Augustana Academy, Northwestern Academy and Freeman Academy. Mr. Shenk from Yankton was in charge of this meeting. The purpose of it was to have Mr. Shenk give the contestants and coaches of declam and debate, rules as to what the contestants will be judged on in the final contest. Mr. Shenk is also to be the final judge and in giving these rules and criticisms the coaches will all know what is expected of the contestants and will be able to coach them better.

BETHEL COLLEGE

Dr. Harold H. Gross, dean of Freeman Junior College, was the main speaker at Christian Life Week held at Bethel College from Sept. 27-Oct. 1.

Preceding the evening services prayer meetings were held.

Work in a city mission, the desire of those interested in church service, will be realized for five student volunteers who have been chosen to serve in the project at Lorraine Ave. Mennonite church in Wichita.

Student-nurses from Bethel Deaconess Hospital, Newton, are in affiliation at Bethel College for the first part of their training period. This new arrangement makes it possible for the students to receive their college degree in addition to their R. N.

Three days of celebration of the Bethel College sixtieth anniversary came to a climax Tuesday evening, Oct. 12, with a Loyalty Dinner, and a pageant portraying the history of the college. Messages of congratulations and good wishes from sister Mennonite colleges and Bethel alumni poured in from China, India, South America and Europe.

Jottings

—**First Mennonite Church, Reedley, California:** Mrs. F. J. Isaac, who is visiting the Pacific District churches, spoke to us October 1, telling about her work in India, and also showing pictures of the natives there. The California Mennonite Homebuilders Retreat will be held at Cambria Pines, October 15 to 17. Main speakers will be Dr. Alvin Gaede, from Shafter, and Rev. H. G. Wiens, from Fresno.—Corr.

—**First Mennonite Church, McPherson, Kansas:** The C. E. enjoyed a picnic lunch and campfire service at the Ed. J. B. Stucky grove on Sunday evening, September 19. Lillie Goering and Oswald Goering were guest speakers at the Sunday school on September 26. Four young people were recently added to our church membership through baptism. On October 3, Holy Communion was observed. The ladies of the church are planning to can jam for relief in October. Other items, such as sorghum, molasses, honey, and lard, if brought, will be disposed of at this time. Dr. J. E. Hartzler, professor at Bethel College during the fall quarter, was the guest speaker of the Christian Endeavor on Sunday evening, October 3. On October 31, he will again be the guest speaker at the morning and evening services of the annual Harvest Festival.—Mrs. John W. Goering, Corr.

—**Fairfield Mennonite Church, Fairfield, Pa.:** Six young people were received into our church by baptism and one by the right hand of fellowship on Sunday October 3.

—**Rev. B. H. Janzen,** Field Worker of the Western District Conference, reports that a Mennonite fellowship gathering was held on October 3 at the Swope Park in Kansas City, Missouri.

—**Students of the Canadian Mennonite Bible College at Winnipeg** registered on October 1 and 2. To date, forty have made application and more are expected. On Sunday evening, October 3, a number of these students gave a very much appreciated spiritual program in the Bethel Mission Church, in which the classes of the Bible College convene.—B. Ewert

—**Apostolic Mennonite Church, Trenton, Ohio:** Miss Elise Holly, life-long member of the church, celebrated her 99th birthday on September 26, when she held open house to her friends. Miss Holly was recently hostess to the Missionary Society.—Edna Kinsinger, Corr.

—**The General Conference Indian Mission Church,** near Thomas, Oklahoma, entertained the other five Oklahoma Mennonite Indian Churches on Saturday, September 25. Rev. John J. Esau brought several short messages. The Indians, as well as the missionaries, participated in the song service, Bible classes, and in the prayer service. The host church served the noon meal. Rev. and Mrs. Herbert M. Dalke are now serving the Thomas church every other Sunday. The next such fellowship meeting will be on Saturday, October 23, at the Clinton Indian Church.—Arthur Friesen.

—**Bethel Church, Inman, Kansas:** J. R. Barkman, of the Grace Children's Home, spoke in our church Wednesday evening, October 6. Our Mission Festival was held October 13.—Mrs. Elmer Neufeld, Corr.

—**Walton Mennonite Church, Walton, Kansas:** Midweek services were initiated October 10, with a devotional and business period, followed by a social hour. A visitation program was begun whereby each family drawing a card agrees to visit two other families by the end of the year.—Ella Voth, Corr.

—**West Zion Church, Moundridge, Kansas:** Mission Sunday was observed October 10, with Marie J. Regier, missionary to China, as our guest speaker. We celebrated our Sixtieth Anniversary on October 17, with Rev. P. K. Regier as special speaker for the morning worship service. At noon there was a fellowship dinner, with a special program immediately following. A musical program was presented in the evening. The church has undertaken to bring a Mennonite refugee family from Germany into the United States. —Mrs. Ernest Miller, Corr.

—**Eden Mennonite Church, Moundridge, Kansas:** Rev. Paul Shelly will conduct a series of Bible studies October 17 to 22. Reverend Shelly is the Bible instructor at Bluffton College. An offering was taken recently to be applied toward the project of bringing Rev. Bruno Enns, his wife and daughter, to Canada to spend a year in Bible school before going to Paraguay to minister to his people there. Miss Elma Esau spent a few hours in the community recently in the interests of the refugees of Europe; some 30 families are to be placed in Kansas by the MCC. The work on the remodelling of the Church building is progressing with a good response on the part of the congregation to the appeal for daily workers. The Singing Society will sponsor a radio program over KSAL (Salina), beginning October 3. The program will be given every Sunday morning from 7:30 to 8:00.

—**Zion Mennonite Church, Donnellson, Iowa:** Sunday, October 3, Rev. Elmer Basinger brought his first sermon as pastor of our church. In the evening, the congregation gathered in the church basement for a welcome for Rev. and Mrs. Basinger. The younger ladies of the church have recently organized as the Goodwill Mission Circle and have been busy doing relief sewing. The Women's Mission Society has collected used clothing to European relief and will soon pack the barrel of canned goods for the Ottumwa orphanage.—Corr.

—**West Swamp Church, Quakertown, Pennsylvania:** A farewell service for Rev. and Mrs. Arthur Keiser was held Sunday morning, September 26. The Keisers left for Galveston, Texas, to get their visas; than to Stockton, California, to Mrs. Keiser's home; and from there they will leave by plane for Colombia, South America.—Idella Boyer, Corr.

—**First Mennonite Church, Beatrice, Nebraska:** The Annual Sunset Reception for people over 65 was held October 5. A gift of recognition was presented to the oldest couple present.

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

The Christian Church in Puerto Rico

The first in a series of articles telling about Puerto Rico and the interest of the Young People's Union in the projected mission there.

By Harry Martens, North Newton, Kansas

In the Caribbean Sea, between the great Americas, there rests a plot of ground approximately thirty-five miles wide and one hundred miles long. On this Island, known as Puerto Rico, one finds God's handiwork—nature's beauty, almost at its best. One almost feels God put forth special efforts in making the Puerto Rican sky, clouds, flowers and landscape. His prize creation, man, seems to have unusual difficulty to enjoy even the bare essentials of life.

Puerto Rico under Spain

History records again and again that after the so-called "modern man" took possession of land formerly occupied by natives, or after one country had wrested control of the government of another, mission work of one kind or another was started. The history of missions and the church of Puerto Rico shows that Puerto Rico is a typical example. I believe it can be said that the beginning of the Roman Catholic Church is from that solemn hour, November 19, 1493, when Columbus implanted the standard of their Catholic majesties, Ferdinand and Isabella, in the soil of Puerto Rico and claimed it for Spain. Puerto Rico has the distinction of receiving the first Catholic Bishop of the New World when in May, 1513, Bishop Alonzo Manso, of Spain, arrived.

Most of the early Spaniards, of course, came to the New World in search for gold, but others were inspired to come with the desire to establish Catholicism in the New World. The earliest founders of missions on the Island were Francisca and the Dominican Fathers. Authorities say that it is beyond a doubt that the Catholic religion has influenced the general culture of Puerto Rico more than any other religion or cult. The Catholic Church is located in the most prominent place in the public "plaza" in every city, and it is a community-center of activity where all classes, races, ages, and sexes are brought together.

Dire poverty and want amidst breath-taking beauty—that is Puerto Rico, the island with over 500 people per square mile. Back in the mountainous rural areas, the Foreign Mission Board has projected a plan to establish a mission. The Young People's Union has undertaken to raise in this next year $2,500 to buy the land for the mission.

A large percentage of the rural people are baptized Catholics, although they have followed the custom of visiting the church only two or three times a year, attending only traditional festivals, which can also be said of many urban dwellers. Even though there stands a Catholic cathedral at the end of each city plaza, it is hardly accessible to thousands living in the hills. There are very few Catholic churches in the rural areas. Although the rural man may say he is a nominal Catholic, the church is seldom visited, if ever.

The Protestant Church Comes in '98

May we briefly review the history of the Protestant Church on the Island. This may be a surprising statement to some readers, because many think of Puerto Rico as being Catholic and nothing else. A booklet entitled *The Church of Puerto Rico's Dilemna*, written by J. Merle Davis, contains some interesting facts and figures regarding the churches of the Island.

As mentioned above, here again we see typical examples of the opening of new missions. The Protestant Church came to Puerto Rico with the American occupation 1898. A small Anglican church was organized in Ponce, Puerto Rico, prior to that date, but the Spanish Government applied various restrictions, such as never to ring its bell, that services be in English only, etc. With American occupation came religious freedom. A Lutheran leader, Mr. Swenson, came to conduct services as early as 1898,and Dr. McCormic, a Baptist, came in 1899. That was the beginning of the Protestant Church on the Island. Among some others there are represented on the Island the Baptists. Lutherans, Disciples, Methodists, Presbyterians, United Brethren in Christ, Episcopalians, Seventh-Day Adventists, Pentecostals and, of course, some Mennonites by this time. The total Protestant membership in 1942 (the latest figures available to the writer) was estimated at 32,122. The population of the Island now is well over the two-million mark, so the reader can see even though the Protestant Church has had its missions for fifty years much remains to be done.

You may ask, "How many of the two million are loyal Catholics and believe and practice what the Catholic Church professes?" I don't know. I would say fully a million or maybe half again as many are really "unchurched" or are even familiar with the gospel of Jesus Christ, as we know it.

What Can Mennonites Do?

Now, is there a place for the Mennonites in Puerto Rico? You have seen that inspite of the fact that various Protestant groups have worked on the Island for years only a small portion of the small Island's large population has been reached. Space will not permit to discuss the many other needs of the people on the Island. There are thousands on the Island who do not get sufficient daily food, thousands who do not have a chance at making even a moderate living, and many who have physicial wounds or ailments, but no one to heal them. One can tell by the look on many faces that they have no purpose in life. It is right here where the Mennonites come in. They believe in helping their brothers in need with food for the body, helping them to opportunities to make at least a moderate living, helping them to heal their physicial wounds. They believe in the full Gospel of Jesus Christ that also is to be shared. This lack of purpose in life can only be filled in the fullest sense with that Gospel.

The Puerto Rican of the rural areas needs the assistance of a church that preaches the Gospel of love as made manifest to us through our Lord Jesus Christ. He also needs a group of men and women who have accepted this Christ as personal Saviour to live and work with them. They desire for those to come that will make real the Gospel they preach. They long for people who take seriously the portion of Jesus' Gospel, "Inasmuch as ye have done it unto the least of these my brethren ye have done it unto me."

A group of Puerto Rican seminary students with one of their professors requested that they be permitted to live and work with us at our Mennonite Central Committee La Plata Unit for one month, as a part of their seminary course. This was arranged for and seemed to be very fruitful experienc. At the close of the last meal several were called on to say a few words in parting. The Puerto Rican professor, in part, said, "The Protestant Church has been on the Island for fifty years. Your greatest contribution in your few years has been that you have taught us that religion is to be lived."

In summary, we say here is a small, but much overcrowded Island under the American flag with many of its people in need economically, morally, socially, physically, and spiritually. Above all, they need the Gospel of Christ in their hearts to bring forth a reason for living, a purpose in life and joy and peace only the Gospel can give. Who will share this with them? They need more Christ-loving people who are willing to give their time to minister to their many needs.

If you are around twenty years of age and would enjoy corresponding with someone in Germany about your age, write to Helen Tieszen or O'Ray Graber, N. Newton, Kansas. They are in possession of a "barage' 'of letters from Germany seeking American pen pals. Tell them your age, interests, and the sort of person to whom you would like to write.

Letters Looking for Friends

Do not only send them bread, send them letters as well. Such was the sentiment of Pastor Martin Niemoller's parting words when he returned to Germany from America a year and a half ago. Mennonite youth around the age of twenty have the opportunity to find a friend in Germany. There are many letters from Germany looking for a friend. Write Helen Tieszen or O'Ray Graber, North Newton, Kansas. They are ready to find a pen pal for you.

BOOK NOTES

A Handbook of Evangelism for Laymen, by Dawson C. Bryan, Abingdon-Cokesbury Press, price, 50 cents.

Here is the command companion to **A Workable Plan of Evangelism,** by the same author. With the same clarity it shows the layman—as the earlier book showed the minister—his part in the program that has been winning men, women, and youth to Christ and the Church in all parts of the country.

It offers simple, effective, and clear instructions on: (1) How to make a visit; (2) What to say and how to say it; (3) What not to say; (4) How to achieve results in: securing membership transfers, securing decisions for Christ, winning entire families.

Here in simple and direct language are described specific methods for a lay evangelistic program which has proved effective in thousands of churches, large and small, urban and rural. There are detailed instructions on how to proceed and examples to inspire every loyal churchman to greater efforts to expand the Kingdom.

Concerning the Draft Law

On Conscience and Conscription

By Hugh Hostetler, New York City

On August 23 I registered for the draft. More recently I filled out the general questionnaire and the special form for conscientious objectors. I stand, therefore, in company with those who feel the compromise involved in registration is not serious enough to jeopardize a possibly greater witness under complete exemption. By going to jail over this issue, one is—albeit unwillingly—allowing himself to be dragged out of the arena of life's give-and-take situations, with their inherently countless opportunities for public (or private) witness by word and deed to the pacifist position. Granted my stand is sustained by the draft board, I shall be free to choose my own witness, and my own alliances through which my testimony shall be given. This latter position, undoubtedly, contains less initial dramatic appeal. On the other hand, consider that any "normal" life that is not lived dramatically and zestfully is not in the tradition of Paul, Stephen, and Francis of Assisi.

Yet one cannot choose to live "on fire" with the Gospel message. Our spirits must be kindled to that point. No one will choose the rocky, uphill path of real Christian discipleship unless pricked so deeply by a conscience, wrought out of a profound understanding of God's redemptive purpose and love, that he must say, "I can do no other." This stirring to the inward depths of her members is the prime part of the prophetic function of the Church.

It would be pharisaical on the part of any church to dictate a cut-and-dried solution to the well-faceted problem of conscription and registration. Rather, the Church's job is so to mediate the Kingdom of God to her members that they are bound in spiritual agony until a path to follow is opened to them. Where the decision is made honestly and sincerely, may the Church rejoice in the path so chosen. May her strength and prayerful nurture follow her members, whether to prison, to the work of the world—or to military service.

Draft Classifications

The following classifications have been adopted under the Selective Service Act of 1948:

Class I-A: Available for military service.

Class I-A-O: Conscientious Objector to combatant service only.

Class I-C: Member of the armed forces, the Coast Guard, etc.

Class I-D: Member of reserves or student taking military training.

Class II-A Deferred because of civilian work other than agriculture.

Class II-C: Deferred because of employment in agriculture.

Class III-A: Deferred because of dependents.

Class IV-A: Veteran or sole surviving son.

Class IV-B: Official deferred by law.

Class IV-D: Minister or divinity student.

Class IV-E: Conscientious objector to all military service.

Class IV-F: Physically, mentally or morally unfit.

Class V-A: Over the age of liability for military service.

Each registrant will be classified in the lowest class for which he is determined to be eligible, with Class I-A considered the highest class and Class V-A the lowest (as in the above list.) Thus a registrant's claim as a conscientious objector (IV-E) will be given early consideration. If the local board decides the registrant is not eligible for Class IV-E, he is then considered for higher classes such as dependency deferment (II-A), occupational deferment (II-C or II-A), or actual military service. It seems, therefore, that if a young man accepts one of these higher classifications such as Class II-C without objection, his chance for securing a Class IV-E later (in case he later becomes ineligible for the II-C or other deferment) may be seriously jeopardized. It is important, therefore, that nonresistant young men request, and if necessary appeal for, a IV-E classification at the outset.

Alternative Service for the C. O.

The recently enacted draft law has challenged many young people anew to consider service sponsored by the church. Numerous inquiries have been received from ministers and young people regarding service opportunities sponsored by the Church, open to young people who wish to volunteer. An informational folder is being prepared and copies will be sent to the pastor of each congregation by about October 15, outlining in considerable detail the present opportunities and application procedure. Additional copies may be secured from the Akron office.

Voluntary Service Personnel

Recently appointed have been Mr. and Ernest E. Yoder of Fisherville, Virginia, for service at Brook Lane Farm; Laura Metzler, of North Lima, Ohio, and Marjorie Yoder, of West Liberty, Ohio, for service at Gulfport, Mississippi; Mary Falk, of Steinbach, Manitoba, for service in Mexico; and Orrville Shoemaker, of Dakota, Illinois, to serve as leader at Richmond.

Service Opportunities

Present specific needs for personnel include a head cook for Brook Lane Farm, a nurse for Gulfport who is interested in doing public health work, a mature, German-speaking nurse to serve in Mexico and a man to serve in Mexico as electrician, maintenance man, ambulance driver, etc.

There are several openings for persons to serve in mental hospital units in occupational therapy work. This work consists of directing such activities as reading, sewing, painting, and other types of work and recreation. No previous experience is required. Write Voluntary Service, MCC, Akron, Penna.

Rev. John T. Neufeld
4215 South Rockwell Street
Chicago, 32 Illinois

> *"The only difference between military training for adults and military training for babies is that military training for babies is more effective. Babies are more impressionable."*—Demma Ray Oldham.

NOTE: When writing specify both old and new address. PLEASE!

What College Has Meant to Me

The testimony of a Bluffton student about Christian college expierence.

By Helen Bohn, Senior, Bluffton College

Obviously, you might say it means an education. At least I hope that it is obvious. I admit there are some who spend the required number of years in college and even then seem to leave without one. I presume, though, you are the studious, ambitious type— just aching for classes to begin.

To me, college has meant more than simply an education. If that was all it meant, I and you too, might have gone to one of the more popular state schools where they have a football team that actually wins one or two of its games in a season. Instead, we chose Bluffton. Bluffton offers to its students something more than just an education in liberal arts, and something which to me is even more important. Bluffton gives its students a Christian philosophy of Life. That should not be hard to understand. Bluffton is a Christian college. You have, undoubtely, heard that said several times. That does not mean, however, that the content of the courses here is going to be any different from those of a state school. I admit there are some courses such as philosophy and history which can be taught either pro-Christian or anti-Christian; there is no specific Christian chemistry as distinguished from chemistry in general. Neither are any of the languages either Christian or non-Christian. The difference lies in that the professors of a Christian college, such as Bluffton not only attempt to impart knowledge to their students, but along with that they exert over them a Christian influence. Those of you who will be studying chemistry this fall, will find that Professor Berky has a way of making you understand that the earth didn't just happen to fall together in a certain way but that the great Creator planned it that way. It is just little incidents like these, both in the classroom and in outside organizations and activities, which have combined to give one a Christian philosophy of life. I have found through my college years that Christianity is a part of every phase of life. It is not a way of life among a number of equal ways, but it is the way of life—life itself. I have found that to be a Christian means to serve and that it demands everything we have.

To me, college has meant a place where I can develop whatever talents or interests I may have so that I will be better equipped to serve. It has meant a place where I have received a clearer vision of what I am to do with my life and of the happiness which comes through service. More important still, it has been a place where I have learned to know God better.

Kenneth Latourette give us the following definition of a Christian college. He says it is "a community bound together by a common faith in Christ and seeking to prepare its members to serve their day and generation according to the will of God and in the spirit of Christ." This can certainly be said to be true of Bluffton, and I am sure you will find it that way.

College has been for me a source of inspiration. I have learned to appreciate more than ever what the great Christian martyrs of centuries ago underwent in order to preserve for us our great Mennonite heritage. Too often we take our heritage for granted. Did you ever stop to think that if it wasn't Menno Simons, you might not even be? At least you wouldn't be here. College has inspired me to be one of the many who will help to carry on this great work which was started for us by our ancestors. I would like to be able to say that I have helped in some way to bring about Christ's kingdom here on earth.

The third stanza of our "Alma Mater" expresses very clearly what college has meant to me and what I am sure it will mean to you:

Noble thoughts and high deals,
Noble thoughts and high ideals,
Friendships dear we owe to thee.
Clearer vision thou dost give us,
And thy truth shall make us free.

In short, college has given me a Christian outlook and philosophy of life.

Invitation to Ordination

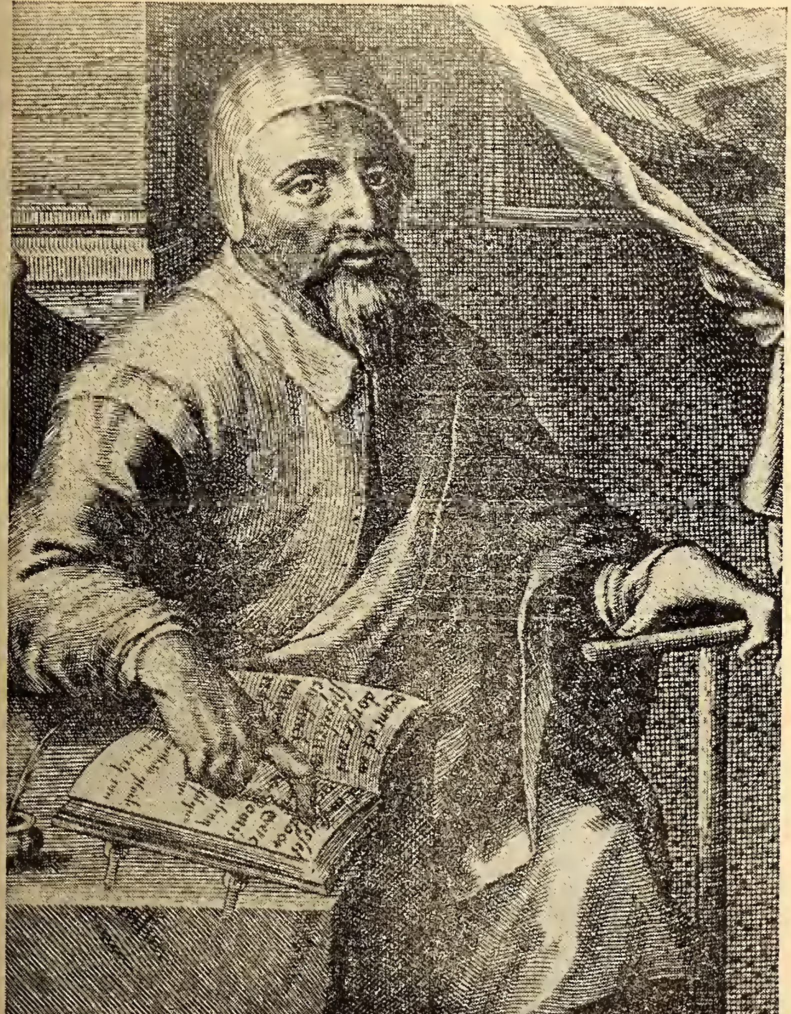
Mr. Irvin Richert, a member of the senior class in Mennonite Biblical Seminary, Chicago, Illinois, has accepted a call to the pastorate of the Salem Mennonite Church, near Kidron, Ohio. His ordination to the Eldership of the church is to take place in the Salem Church, Sunday, November 14, 1948, at the morning service, 10:30 o'clock. The ordination sermon is to be preached by the Rev. J. N. Smucker of our General Conference, and the ordination is to be performed by Dr. S. F. Pannabecker, president of our Seminary.

The Salem Mennonite Church invites members of our General Conference churches to attend this ordination service, and to partake with us of the great spiritual feast of this day.

Ivan Badertscher
Wilbur Gerber
Deacons

The Mennonite

Volume 63 — October 26, 1948 — Number 42



MENNO SIMONS

Reformation Sunday

October 31

The Unique Mission of the Mennonite Church

by Paul Shelly

On October 31st the Church celebrates Reformation Sunday in commemoration of the ninety-five theses against the sale of indulgences that Martin Luther nailed on the door of the Castle Church in Wittenberg These indulgences permitted the people in the established Church to buy forgiveness of sins.

All Protestant churches unite with the Lutheran Church in the celebration of this day which marks the beginning of the Reformation movement. It is well for us to consider three basic principles which were a part of the total Reformation movement and which form our common protestant heritage.

(Continued on page 6)

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

October 31, Reformation Sunday

November, Month of evangelistic effort in General Conference churches as sponsored by the Evangelism Committee.

November 10, Men and Missions Sunday, sponsored by the Layman's Missionary Movement.

November 14-20, Bluffton College Bible Lectures, Rev. Charles R. Bell, Jr., pastor of the First Baptist Church, Madison, Wisconsin, speaker.

November 25, Thanksgiving Day

November 28, First Sunday in Advent.

December 12, Universal Bible Sunday

The Mennonite Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.
Contributing Editors: Kenneth Bauman, Harold Burkholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannabecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Life

BEYOND OUR OWN

NEW YORK CITY, — The American Bible Society seeks to increase its normal distribution of Scriptures by 1,750,000 Bibles, 2,750,000 Testaments, and 5,500,000 Gospels annually for the next five years, Dr. Eric M. North, executive secretary, announced here today.

He said the step-up in Scripture circulation would be required to meet the Bible Society's share in a five-year expansion program of overseas mission work, being sponsored by the Foreign Mission Conference, through its 108 Christian foreign mission boards of the United States and Canada.

Principal areas to receive the increased supply of Scriptures include Latin America, China, the Philippines, and Japan.

Figures show that the whole Bible has been translated in 185 languages, and some sections of the Bible into 905 more languages. Approximately 30,000,000 Bibles and Biblical portions are sold or distributed free each year throughout the world.

OMAHA, NEBRASKA—On May 24, 1946 a church was organized here under the name of United Mennonite Church. This was especially for the purpose of having a local Mennonite church for the students and workers of the Grace Bible Institute who represent many branches of the Mennonites. On September 12, 1948, Rev. J. J. Esau was installed as the regular pastor.

WASHINGTON D. C.—"Conscription News" calls attention to the following developments: the Army plans new drive for Universal Military Training: recruiting indicates draft not needed; **Infantry Journal** carries argument against Universal Military Training; World War II Brigadier General opposes Universal Military Training.

ITALY.—Immigration is causing the Waldensian church, oldest Protestant denomination, severe losses. This movement, which is chiefly in the direction of Argentina and Uruguay, has reduced the number of Waldensians in Italy to 15,000 from a pre-war figure of 21,000.

CHICAGO.—A father was forbidden by a court order to let his son read any more comic books or attend ganster movies.

HOLLYWOOD.—Believe it or not there is a Hollywood film producer who prays at the beginning of each day's work. Rev. James K. Friedrich producer of Cathedral Films, who spends around $15,000 to produce a thirty minute film, is the man. His purpose: "for the sole purpose of presenting the message of the Bible to a larger audience in a manner worthy of our Twentieth Century environment."

COVER PICTURE, Engraving by Abraham de Cooge (1620-1632?), one of oldest portraits of Menno Simons. Note Crutch. Cut Courtesy *Mennonite Life*

Editorials

SOMETIMES A DAY COUNTS FOR YEARS, decades, and even centuries. When a nation approaches election day, there is always that feeling involved in crisis, that the course of the years is wrapped up in one day's decisions. When Kansas faces so fundamental a moral choice as the repeal of prohibition, there is inevitable concern on the part of God-fearing people for the thousands of impressionable lives that will be affected for evil if this wickedness is turned loose. One day will stand for blessings or ruin for thousands. As voters-enter the poll, they should remember the decision of the true heroes of world history—of an Abraham whose decisions meant blessing for all time, of a Joseph who took prison and saved a race, of a Moses who obeyed the call of God and set the pattern of a nation, and of the Lord Jesus Christ the Son of God who in the Garden cast his final decision to die for sinful man providing redemption for all mankind. Election day will find men and women standing on such the terrible, but opportune and holy ground of decision once more. *The laws of God, not personal opinion, must be the guide in the polls if this day is to count for months and years of blessings.*—J.J.E.

EVANGELISM IS URGENT. "As we have studied evangelism in its ecumenical setting we have been burdened by a sense of urgency. We have recaptured something of the urgency of the apostolic age, when the believers 'went everywhere preaching the word.' If the gospel is so important, it seems intolerable that any human being now in the world should live out his life without ever having the chance to hear and receive it.

"It is not within the power of men to create a new evangelistic movement. But the Holy Spirit is still at work. In the past he has from time to time quickened the church with power from on high. It is our earnest hope and prayer that he will do a mighty work in our day, giving the church again wisdom and power rightly to proclaim the good news of Jesus Christ to men. We have tried to dedicate ourselves afresh to the service of the gospel. We are bold to call our fellow Christians to share with us the venture of taking seriously the command of Christ to make that gospel known to the ends of the earth, of doing whatever he shows to be his will, and of speaking boldly in his name. God does not wait for us to be perfect; he is willing to use very imperfect instruments. What matters is that the instruments should be available for his use. The results of our efforts are not in our hands but in his. But he has given us the assurance that 'it is required in stewards that man be found faithful,' and that where that faithfulness is found, he is able 'to do exceeding abundantly, above all that we ask of think'."—From the report of the First Assembly, World Council of Churches.

THE DUTCH are a stubborn people, and they do not easily forget wrong done them. Since the war they have made no secret of their continuing resentment against Germany for its unprovoked attack of 1940, for the bombing of Rotterdam and other cities, for the treachery with which Hitler's troops fought and won the brief battle for Holland, for German subversion of many Dutch people and for the long and bitter tyranny of occupation. Accordingly, many of the German delegates to the Amsterdam Assembly of the World Council approached the border with some apprehension. They need not have worried. A large number of them were billeted in Dutch homes, and they were treated as honored guests. When they left most were loaded with gifts of food, clothing, and books to take back to Germany. Dr. Martin Niemoeller addressed a large meeting of young people of the Dutch Reformed Church. He spoke in German, which has been taboo in Holland since the occupation. He was the first to attempt to use the language in a public address since the war, and the first German to speak to a public meeting. When the 10,000 present rose to their feet in prolonged applause as he walked on the stage, both German and Dutch realized, as no other people who have not stood in their circumstances can possibly do, that forgiveness is a Christian principle of great power. One Amsterdam delegate was billeted in the home of a Dutch family which came very close to starvation during the final months of the occupation. It is now entertaining three children of a destitute German family. The German children were brought from the Ruhr to enjoy for a little while the comparatively abundant food of Holland. Not the least important result of Amsterdam was its achievement of reconciliation between churchmen of countries which only yesterday were enemies. —reprinted from *The Christian Century.*

Our General Conference President Speaks

Another goal to set before us is a renewed emphasis on EVANGELISM in our midst and in ourselves. Our unsaved neighbors are as mportant as the far-away heathen.

We need to win people for Christ one by one in our daily personal contacts. Religion must be shown to be practical and workable in our strange world. Our churches should be more deeply concerned in bearing true witness to our Lord. Definite training and assignments should be worked out for practical home evangelism. (quoted for General Conference Month of Evangelism during November from Rev. J. N. Smucker's address to General Conference Council of Boards Meeting, February 1948.)

District Conference Plans For Budget

The Western District Conference held at North Newton, Oct. 13-14, was a good conference. Fine weather encouraged people to attend and the attendance was good. A spirit of Christian fellowship and appreciation prevaded the meetings. The conference gave evidence of a progressive leadership. The Executive Committee recommended that in the future a Budget Committee appointed for this purpose be charged with the task of presenting to the conference a budget for the total work of the conference. The committee recommended further that a conference treasurer be elected who is to receive money for all committees. Such steps would help to unify our work. The implementation of this plan requires a change in the conference constitution and will therefore have to wait till another conference session.

Corps of Home Mission Workers Report

The Home Mission Committee report was very encouraging. Each one of the home mission workers shared with the conference an encouraging experience of the year. What they said gave evidence that they are faithfully at work and that their congregations are working with them.

Educational Work Progresses

The report of the Education Committee revealed that much guidance and help is being given to the young people. The fact that both the Oklahoma Retreat and the Kansas Retreat now own their own camp grounds bears evidence that the young people have a real interest in things spiritual. The insistance of the Sunday School leadership that not mere discussion but real teaching of Bible materials should characterize our Sunday School work is another evidence that high goals are set in our teaching ministry.

Rev. Ronald von Riesen's report on the work of the General Conference Curriculum Committee brought to our attention the tremendous work which has been undertaken in preparing teaching materials for the young people. The Mennonite Biblical Seminary and Bethel College are contributing richly to the total Christian life in the conference. The goals they set out to attain are above the ordinary and bear evidence of divine guidance and much prayer. Bible schools, Oklahoma Bible Academy and the Berean Academy, also make a very vital contribution in guiding young lives into Christian service.

Peace Committee Active

The Peace Committee gave very helpful guidance in making the peace testimony, suggesting ways of preserving our historic peace testimony and keeping before us the dangers that threaten true Christian life. Through its leadership the Conference also has taken a definite stand against the repeal of Kansas prohibition laws.

Program Notes

The spiritual fellowship of the Conference was greatly enriched by the scholarly messages of Rev. Don Smucker of the Mennonite Biblical Seminary. The Conference was pervaded by a spirit of mutual trust and Christian love and concern. The Spirit of Christ was there and the Lord Jesus Christ was glorified in many ways.

Officers Elected

Rev. Henry, Hege of Corn, Oklahoma, was reelected president. The vice-president, Rev. Henry Fransen, of Buhler, Kansas, and the secretary, Rev. Arnold Epp, of Burrton Kansas were also re-elected to their respective positions.

Times of Refreshing for Ministers

The ministers of the Central District Conference met together in four sessions October 6th and 7th at the Mennonite Biblical Seminary in Chicago for their annual retreat. The president of the Ministerial Association of the Conference, Rev. H. E. Nunemaker, pointed out in his opening remarks the purpose of the two-day gathering was three-fold: for fellowship, for worship, and for the receiving of something practical for their work.

The program was purposely planned to leave ample time for fellowship. The worship program was balanced. There was a series of devotional expositions of certain Psalms by respective ministers, and there was group singing of some of the great hymns of the church along with some special music. The practical offerings were in the form of instructive studies. Dr. A. E. Kreider brought a message on "Preaching from the Great Texts of the Bible." Rev. Marvin Dirks, teacher of Church music at the Seminary, gave a message on "the Selection of Good Hymns." There were several fruitful discussions on pastoral work such as the pastor's relation to his community and to his congregation; and the pastor's ministry to the erring. The Home Mission work of the Conference was also studied with an emphasis on possible new fields for service.

Besides sixteen ministers of the Conference, there were a number of faculty members, students, and friends in attendance. The ministers pooled their traveling expenses for the purpose of encouraging all the ministers of the Conference to attend these annual periods of refreshing.

WIRE TO THE MENNONITE

BLUFFTON OHIO OCT 18

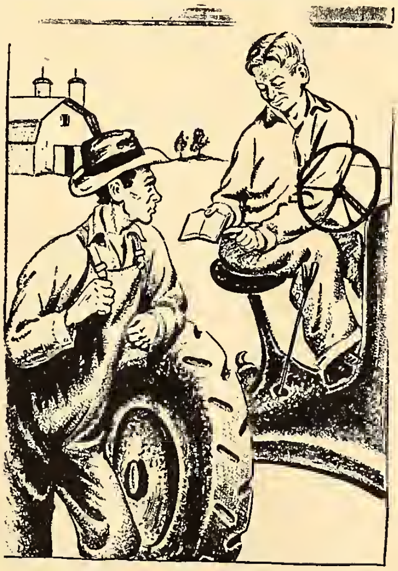
DR C HENRY SMITH PASSED AWAY THIS AFTERNOON FUNERAL THURSDAY AFTERNOON AT TWO IN FIRST MENNONITE CHURCH BLUFFTON.

LLOYD L RAMSEYER

PLOWING FOR GOD

This young farmer is doing two jobs of plowing at once! With the tractor he is plowing up soil and preparing it for the seed that will produce life-giving grain. Through his witness by word of mouth and example of life he is plowing up the field of a man's conscience and preparing it for the seed of the Gospel which he himself, or another, will plant.

EVERY MAN WITH A LEGITIMATE CALLING HAS THIS SACRED ASPECT CONNECTED WITH HIS VOCATION. Jesus called the fishmen to become "fishers of men." He is calling salesmen who sell cars, washing machines, etc., to become salesmen of the Gospel. He is calling grocers who provide people with the bread of physical existence to provide people with the Bread of Life as well. He calls service station attendants who keep the cars moving along the highways to the task of lubricating the souls of men with peace-producing love. Christ calls school teachers to make good citizens for two kingdoms. When God calls men to do His work, more often than not, He calls them not to a different occupation but to higher conception of their present vocation or a higher application of the principles of their present calling.



Certainly if the Gospel is to spread to the ends of the earth and to penetrate to every nook and cranny of every land it will have to be by this method —*EVERYONE A WITNESS ACCORDING TO HIS OWN CALLING.* This method alone makes for coverage. This is the application of the Reformation idea of "the universal priesthood of the believers" to the missionary task. This method alone will assure the possibility of a vital personal contact in a very natural way minus the undue pressure of a professional approach. This way of presenting Christ makes for the highest efficiency in the spread of the Gospel because it makes use of the talents of every Christian, which, when each is doing his part will roll up a tidal wave of witness that will sweep the hearts of sinful men before it, bringing them up on the shores of the Kingdom. This manner of presenting the Good News is most efficient because it clothes the Gospel in the beauty of a rainbow of varied types of witnessing. It gives the Gospel the harmonious sound of a mighty symphony with each performer playing the Gospel refrain with his own particular instrument, thus wooing the sinner to God. The world has not been converted because it has heard an orchestra consisting only of violins or perhaps the trumpets, namely—ministers and missionaries. Let the world hear the full symphony!

This ought to lead to some sincere, heart-searching questions. *Have you ever considered that in probably no other one aspect of your life do you witness or fail to witness as much as you do through the motives and actions by which you carry out your vocation?* Have you asked God to reveal to you the best possible way by which you, in your circumstances, can be effective in winning people to Christ? Have you considered how you can best employ your individual talents to the advantage of the progress of the Gospel? Have you tried to see the various techniques you employ in your occupation transfigured into methods of reaching people for Christ?

Rise up, O men of God!
Have done with lesser things,
Give heart, and soul, and mind, and strength
To serve the King of Kings.

Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up and make her great.

Prepared by the Evangelism Committee under the auspices of the Home Mission Board, this article is available in leaflet form for use during November, the Month of Evangelism through the Church School. Order from the Evangelism Commitee, 4614 Woodlawn, Chicago, Illinois.

Visual Aids

FOR MONTH OF EVANGELISM

"REACHING FROM HEAVEN," a 16mm sound motion picture which, in the course of an hour and a half will impress every congregation with the grace of personal evangelism in action, is a Christian film which shows a loving God reaching down from heaven with comfort and help. This is a stimulating film which portrays Christian life in action and of which a prominent coast-to-coast commentator stated: "The world is crying for such movies today."

It is a challenging film with a great lesson: God uses ordinary people to accomplish His purposes in the lives of others.

For immediate bookings contact your local film supply dealer, or the Visual Education Service, 3558-H Jefferson Avenue, St. Louis 18, Missouri.

The Unique Mission of the Mennonite Church

(Continued from page 1)

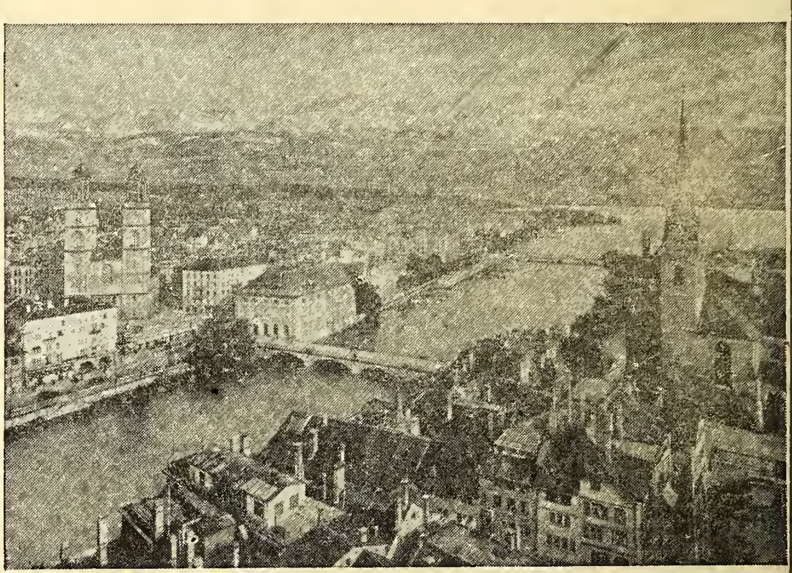
THE MISSION OF THE TOTAL CHRISTIAN CHURCH

1. The Reformation clearly taught that the *Holy Scriptures are the sole authority for faith and life.* Thus, the Bible became a book which had meaning for each individual member since it alone contained God's eternal message for the human heart, a message of forgiveness for the penitent sinner as well as a message of power for the redeemed child of God.

2. The Reformation also taught anew that *we are justified by faith.* The established Church had declared that one becomes a Christian by what he does. The Reformation reiterated the New Testament teaching that a person becomes a Christian through his own faith in God through Jesus Christ. He does not become a child of God by what he does but only by accepting with His total being God's plan of redemption.

3. The third great principle of the Reformation as a whole was the teaching of the *priesthood of all believers.* The church through the Reformation discovered again that a person need not have any earthly mediator through whom to come to God but that the way is open for each penitent heart to come directly to God through Jesus Christ; for, we are taught in His Word that Christ ever liveth to make intercession for us.

We should emphasize here that the Reformation did not teach any new doctrines but simply rediscovered these truths which were plainly and distinctly taught by Jesus Christ and the entire New Testament but which had been lost through the corruption and organization of the church through the centuries.



The Unique Mission of the Mennonite Church

The Mennonite Church does have a common heritage with the other Protestant churches but as we celebrate Reformation Sunday it will be well for us also to consider our unique mission as a Mennonite Church. Let me suggest four aspects of our unique mission which we do well to rediscover and apply to our churches and our individual lives in our day. It should be pointed out here too that these truths should not be followed because they are a part of our Mennonite heritage but rather because they are a part of the teaching of our Lord and Savior Jesus Christ.

1. *The Authority of the Bible.* Jesus on a number of occasions said: "Ye have heard it said . . . . but I say unto you." Menno Simons also taught that all Scripture is inspired and that anything that is taught contrary to the teachings of the Scriptures as interpreted through Jesus Christ is false. There are a number of considerations in this area. One of them is that this part of our unique mission is basic. Unless the Bible is authoritative we have no permanent and authentic source for our Christian message. The other point that should be stated here is that the closer we stay to the Bible and the more we emphasize the fact that our distinctive doctrines and practices are Biblical truths the more we will be able to maintain them.

2. *Baptism on Confession of Faith.* We are taught in the Bible that he that believes and is baptized shall be saved. This same truth is clearly taught both in the teachings of Menno Simons and in the Ris Confession of Faith. On the surface there does not seem to be too much involved here. However, this truth means that we have believed that a person is not born into the church but he voluntarily accepts Christ as his own personal Savior and Redeemer from sin and that then baptism becomes an outward symbol of that inner experience. It has meant that at baptism those who accepted Christ knew that this act would mean living according to the teachings of Jesus in all areas of life. As the age for uniting with the churches has been lowered this aspect of our heritage is being threatened for when a person unites with the church too young he has not made his decision with the full comprehension of what it involves.

3. *Living a Christian Life.* We are told in I John 2:6 that if we claim to abide in Christ that we ought to walk even as he walked. Menno Simons reminds us that Christians ought to live a pious, unblamable life before all men. This was the Anabaptist vision! Our forefathers believed in the three cardinal principles of the Reformation. However, they also believed that these principles were incomplete unless those who claimed they were Christians bore fruit in daily living. They took the teachings of Christ seriously! This was not a new doctrine! The New Testament clearly teaches that a Christian is

to live a different life from those around about him and that if he abides in Christ that he will bear fruit. Thus, Paul also mentions the fruit of the Spirit. We need to recapture this vision in our day! The Mennonites are not in any immediate danger of losing their orthodoxy of belief! They are in grave danger, though, of losing their orthodoxy of practice. We have reflected our world too much! We must again be witnesses and lights in our dark world.

4. *Nonresistance and Love.* We are taught both by Christ's life and by his teachings that we are to live a live of love which will manifest itself both in nonresistance and in positive goodness and compassion. Menno Simons and the Ris Confession also emphasize this same truth in a very clear manner. I have become convinced that our Christian experience and life is of little value unless we apply it to the area of life where it is tested. Our forefathers died because the state would not permit them to baptize adults. In New Testament times people died because they would not worship the emperor. Today the way of love is the part of our heritage that is being threatened in our own country and throughout the world. As we celebrate Reformation Sunday may we rise up with those who have gone before and be willing to live or die for our faith.

For Such a Time as This

In the Book of Esther Mordecai came to Esther with the challenge that perhaps she was brought to the Kingdom for just the particular task that he was explaining to her, the task of interceding in behalf of her people even though it meant her own death. She accepted the challenge!

I cannot help feeling that the Church of Jesus Christ has entered the world for a time like this. The forces of evil are certainly massed throughout the world and from a human point of view there is little hope. I think the message of this Reformation Sunday is to catch anew the vision that the Church does have an eternal message and will triumph in God's own time and way and that He has called us to be His ambassadors in this kind of a world.

The vision comes to me too that in a day when so much of Christendom has lost its witness on so many issues, including the issue of war, that it behooves the Mennonite Church to think through its unique mission. Perhaps we have come into the world for such a time as this! Certainly the message that is ours by heritage is the message the world needs! We have failed to live up to it! The Mennonite Church is at the crossroads. It can choose to lose more and more of the distinctiveness and simply become another church, or unite with another existing church, or it can recapture its unique mission and purify its life and be that "light" and "salt" and "leaven" which the true Church is told to be by whatever name it is called.

Into the Beyond

Peter C. Loewen, Newton, Kansas, farmer, member Bethel College Mennonite Church, born December 30, 1874, and died September 22, 1948. Mrs. Ben (Sophina) Richert, Meno, Oklahoma, homemaker, member Zoar Mennonite Church of Goltry, born November 20, 1908, and died September 23, 1948.

$7,000 Birthday Present

Bethel College Begins Sixty-first Year

North Newton—Sixtieth anniversary activities at Bethel College came to an end Tuesday evening, Oct. 12, with over 1,600 people viewing a pageant portray, ing the history and progress of the college. The anniversary collection taken that evening together with donations coming in after the event amounted to over $7,000.

Day of Reminiscing

Throughout the day a large number of friends toured the campus amidst a brilliant Indian Summer sun. Twenty-one people who had attended the laying of the cornerstone of the administration building 60 years ago were photographed. Everywhere there were small groups of pioneers reminiscing of the early beginnings of this great institution. The original tree-less campus with mud roads has grown to more than 20 permanent and as many temporary buildings, with beautiful shade trees, paved streets, and well-kept parks.

Day of Progress

Highlights of the day were the dedication of the Health Center, the cornerstone laying, and address by the governer of Kansas, and the Loyalty Dinner. Dr. H. R. Schmidt, college physican, Sister Lena Mae Smith, Mother Deaconess of the Newton Bethel Deaconess Hospital, and Dr. A. M. Lohrentz, member of the board of directors, formally opened the 10-bed student hospital. The Health Center is a project of doctors, dentists, and nurses.

In an impressive ceremony Rev. A. J. Dyck, president of the board of directors, placed the cornerstone of the new library. He was assisted by Rev. Arnold Funk of Hillsboro, and President Ed. G. Kaufman.

Day of Greetings

An unscheduled two-hour short wave radio hookup with South America brought greetings from Rev. Gerald Stucky, a Bethel alumni doing mission work in Columbia. Through the courtesy of the American Embassy Staff, Missionary Stucky was able to converse with Prof. N. Paul Stucky at Bethel.

Day of Challenge

The keynote of the day was struck with an address at the Loyalty Dinner by Rev. A. J. Penner, Holyoke, Mass., giving a brief for higher Christian education. He argued that secular education, separated from God, had led humanity to the brink of destruction, as evidenced by current events. He urged a return to fundamental principles of Christianity. Approximately 700 guests attended the banquet.

APPLICATION: SECRETARY

There will be an opening for a secretary in the Mennonite Publication Office approximately December 1st. If interested, write for Qualification Sheet indicating the nature of the job before making your application. Girl with Mennonite background and affiliation, naturally, preferred. Write to Mennonite Publication Office, 722 Main, Newton, Kansas.

Through Our Windshield

Part IV. Seeing Him Who is Invisible

By S. T. Moyer

As we go about, sometimes our windshield is facing West, sometimes East. Sometimes it is facing North, sometimes South. Seven outstanding, maybe exceptional, instances of God's dealings we came upon. I have been in each home and each church referred to.

A God Who Pardons.

As we drove up the entrance, it did not look like a Mennonite farmyard. The place was unkempt. Baskets of old tins sat about the lawn, just outside the house. Doors hung on broken hinges.

Inside we talked for an hour. As we were ready to leave, a brief period of worship was conducted. The Word of God became His instrument.

> The heart for a harp is framed
> With its music never done!
> Else why from above,
> Should God in His unending Love,
> Send us His wondrous Son!
>
> Bally, Pennsylvania
> —Ralph W. Berky

This past middle aged farmer was completely undone. He knew he had sinned, and felt there was no escape from his sin. He feared loosing his mind. His wife's health had gone to pieces, because of the darkness that came over her husband's mind. They had discontinued going to church. Never have I heard such a wail of despair as he asked us, "Is there any hope for a sinner like me?"

Before we could leave, a second hour had passed. Scripture was made just as penetratingly persistent as the voice of Satan had been to him. But as we left, after two hours, that man was assured that God was a God of pardon. He came back to church. His wife and children came with him. Life took on a new meaning. He had seen Him Who is Invisible.

A God of Mercy.

Thirty years ago a certain young couple were special friends of ours. Just recently we visited them in their home when he told me this story. With another couple they were driving along the highway at night. Darkness had come over the icy roads. The car windows were heavily frosted. Suddenly, lights shone throught the frosted car windows to the left. My friend thought,— this must be a crossing with a car approaching. He stopped his car

Suddenly his wife realized that they had stopped on the tracks of the New York Central, and one of those new diesel powered engines was bearing down on them. She cried out. Her husband started the car. They had just moved off the tracks when the long heavy Cleveland-Chicago Express train shot past. Mercy? Grace is something God does for us, but mercy is that demonstration of His love whereby we are saved from just deserts according to normal law. How many times have you and I been saved by the mercy of a great God. Down across the centuries I hear the voice of Count Zinzendorf asking, "John, do you know the healing of His stripes? Have you tasted of His mercy?"

That same friend in that same parsonage that night told the story of his son. A C. E. outing was being arranged. The son had climbed to the top of a cliff, off the summit of which, at a drop of some six to eigh feet, was a small plateau. Down onto this he descended, expecting to hold himself by some sapling. But the plateau was covered with dew drenched moss. He slipped, the sapling gave way, down he fell sixty one feet. At the base of the cliff was another declivity, down which his body bounced another eighteen feet. At the bottom of this was a triangle of massive rocks and a tree stump.

Ordinarily human spines, and necks and vital organs cannot stand such a beating up. The boy landed not on the rocks, but in the midst of the triangle on sod. Nothing but the mercy of God saved him. And out of that great merciful act God is calling that youth, "Surrender your life to me." The young man is now a senior in college.

How often has God had to use such experiences to call you and me to Him, because our ears are too deaf, our hearts are too engaged in other things to hear His call in other ways. As Oswald Chambers says, "A crisis comes into our lives by God's permissive will, because we heed not the gentler ways of a merciful God."

Joe Koee had decided on C.P.S. He was assigned to a Government Work Camp, near the state Agricultural Experiment Farm. Thus he was reassigned to work in the experimental farm, and gained some very profitable experience at no cost to him with high bred cattle and pure bred poultry. But a case of hernia took him to the hospital. And a lovely nurse was assigned to his ward.

Of course the story cannot end there. Before love went too far, the guardians of the girl demanded that she have him visit her home when they were present. They were highly suspicious of C.P.S. men as unpatriotic or traitors. Things had gone just about far enough. They must have a show down.

The girl, a non-Mennonite, loyal to her lover, had him primed for what was coming. He came on the appointed night, thoroughly groomed, nearly six foot tall, heavy muscular, beaming, looking like a prince. The evening passed pleasantly; the folks were thoroughly taken aback. Never once did they question him on his stand as C.P.S. He got the girl. He was loyal to Him Who is Invisible.

Isaiah 41:10 was fulfilled, "Fear not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, I will help thee, yea, I will uphold thee with the right hand of my righteousness." Does not God always do thus? When we stand by what is right, He upholds us by His righteousness.

The God, Ever-Present

We visited the home of a mother in the East who had seen more than three score and ten years. All her children had left the home nest. Her husband had departed this life. As the years took their toll, and her youngest left that home, and she was all alone, there came over her a loneliness that was well nigh unbearable. She had brought up twelve children. Was there not one of them to stay with mother in her old age?

In her agony of soul she cried unto the Lord Whom she had known and served since her girlhood days. He heard. There came into her experience a sweet Presence, that changed her night into day. With fresh courage she faced the future, ever looking forward. Now, with more than four score years, her gentleness is a tremendous benediction. She knows within her home dwells Him Who is invisible.

The God of the Holy.

Mary Baytee was a high school senior, and very much a creature of the world. Born a natural leader, she was much in demand in all social functions. Dancing and the pleasure of the world held her soul captive. Her radio in her room blared forth the trash of a godless age. Many a night her home folks waited her return home with anxious hearts lest evenings of fun might ruin Mary's life. Oh yes, she was baptized and attended church. But she had all the claims upon her life, not Christ.

Then came the Menolan Retreat. After a Spirit-powered message, each high school retreater was challenged to write on a piece of paper some cherished plan which he or she considered outside the plan of God and cast it into the evening camp fire. God had spoken to Mary's heart. She hesitated, then acted. Soon the flames of fire darted out as her slip of paper was consumed with her worldly ambitions. When later a call was given for full dedication, she came through with a decision.

Not in long years did such a change come over any in her church as came over Mary Baytee. Her face changed. Her whole life was altered. She now gave a ringing testimony for Christ. Her face became radiantly joyful. Her radio in her room changed its music. A holy God had laid hold of her life. She had caught an all consuming vision for Him Who is invisible. She had come to realize that Consecration is not giving anything to God but is taking our hands off that which belongs to Him.

A God of Power

We came to the Lincoln Memorial, Washington, D. C. Night had descended upon the Capitol City. We were surprised at first to find nothing there but a statue of Lincoln, and two brief messages cut into stone. But we were soon to learn that the massive Memorial possesses a spirit of power and simplicity which was all pervading.

We were amazed when we read the Second Inaugural Message cut into the wall facing on our right. So much of so-called Christian literature makes so little mention of God and makes so little use of His written Word. In contrast, in a few brief lines, Lincoln speaks of God maybe half a dozen times, and (if memory has played no tricks) he had quoted Holy Writ in from twenty to forty percent of the total message. We were deeply stirred as we left that memorial, and could not help but be convinced that Abraham Lincoln endured as seeing Him Who is Invisible.

Why is it that professing Christians, in their written and spoken speech, so seldom mention God or His gifts, refrain from referring to His written word, while here was one, engaged in tremendous social changes and political and administrative problems was saturated with both God and His Word?

The Mennonite church owes its origin to experienc-

(Continued on page 10)

■ URGENT APPEAL ■

The MCC has finally succeeded in its efforts to help the East Prussian Mennonite refugees, long interned in camps in Denmark, to find a new home in South America. They left for South America on October 7th on the S S "Vollendam" together with another group of some 800 Russian Mennonite refugees. Some 3,000 displaced Mennonites have already found a new home and opportunity in Canada, with perhaps 2,000 more to follow. It is expected that some 1,200 or more eligible refugees will find entrance into the United States. According to present plans and prospects this moving of refugee Mennonites will come to a close in a few months.

General Conference Share $60,000

In order to move these people and help them get started in their new homes, the MCC needs urgently and immediately $200,000 or more. Our General Conference share of this is at least $60,000.

Offerings Are Down

Our people have supported the work of relief and resettlement generously, but in this past year offerings have fallen off considerably. The war is over, but hunger goes on. The war is over, but the homeless are still anxious with worry and suffering. "I was hungry, athirst, a stranger, naked, sick, in prison—" said Jesus. What do we want Him to say we did about it?

Gifts and Loans Solicited

Charity gifts, therefore, are still urgently needed. But it occurred to the Relief Board that greater emphasis might be placed on **loans** as a means of meeting this emergency confronting us. There should be many people in our churches who would be willing to invest money in Mennonite causes.

The MCC has provision whereby people can loan to the resettlement program sums of $50, $100, and larger amounts for ten-year periods at 2¼% interest. These loans should be as secure as the security of the Mennonite church itself. The MCC issues certificates of indebtedness to the lender.

Action Needed Now

We would entreat you to give this request immediate and wide publicity in your church and urge especially that loans are needed. In order to get immediate results it may require active promotion and solicitation. We trust you will take such measures as will be effective.

Please send funds to the Treasurer of the General Conference, 722 Main Street, Newton, Kansas. Indicate clearly whether they are loans to the resettlement program and give the name, address, and sum loaned of each individual lender.

RELIEF NOTES

Volendam Sails Again

Another milestone in Mennonite refugee migration was reached on October 7 when the Volendam departed from Bremerhaven with a total of 1,678 Mennonite refugees on board — including 561 men, 623 women and 394 children. Of these, 700 are Danzig Mennonites who will settle in Uruguay, and the remaining are Russian Mennonites who will join the settlements in Paraguay.

Peter and Elfrieda Dyck are accompanying this refugee group as they make the ocean voyage to Buenos Aires. In addition to the Mennonite passengers on the Volendam, 115 Hutterites are being helped to new homes in South America under the sponsorship of the International Refugee Organization.

The Relief Program in Brief

As of September 24 there were 259 relief workers abroad, serving in the following nineteen countries. Paraguay, Brazil, Puerto Rico, China, Japan the Philippines, India-Pakistan, Sumatra, Ethiopia, Holland, Denmark, France, Hungary, Beligum, Germany, Switzerland, Italy, Poland, and Austria. Of these the countries in which Mennonite relief can do the greatest good seem to be China, Germany, and Paraguay. Therefore the emphasis of relief effort this year centers in these areas.

Relief Shipments.

During September the following shipments, having total value of $66,418.76 left port: **To Paraguay** 23 tons used tools and utensils, 4 tons Christmas Bundles, 11 tons aluminum roofing, 4 Farmall M. tractors, 8 tons miscellaneous items. **To Belgium** ¾ ton clothing. **To French Zone Germany** 12½ tons mixed food. **To British Zone Germany** 12½ tons mixed food **To Sumatra** 8 tons clothing.

Relief and Service Personnel

Oliver and Mary Ellen Stuckey of Manitou Springs, Colorado left on October 1 for Puerto Rico. Paul and Ellen Peachey of Springs, Pennsylvania, left on October 6 for a second term of relief service in Europe. Margaret Janzen has transferred from the Italy Unit to Gronau, Germany. Welma Graber Nelson has transferred from the Italy Unit to Holland. Orlo and Helen Goering returned from France on October 4. Ruth Hilty returned from Europe on October 5.

Emma Schlichting of Weatherford, Oklahoma, recently joined the worker staff at the Akron headquarters.

(Continued from page 9)

ing God a God of pardon (in the church meeting, in the home, not through priest or pope); a God of mercy (in giving unmerited, land in Penn., Ind., Kans., the Dakotas); a God of the Holy (separated life), a God of power and reward, that when they stood by their convictions based on His word, He was their reward. They so knew Him and His Word that their writings resound with both. They were conscious of His hourly presence and His Word was on their lips.

Will the Mennonites of the future endure, seeing Him Who is Invisible?

For Your Christmas Program

Recitation and Dialogue Books

*Rodeheaver Christmas Helper No. 48	.35
*Christmas Treasury No. 59	.35
*Practical Christmas Helper No. 3.	.25
*Christmas Program Builder No. 3	.35
*Standard Christmas Book	.30
O Come Let us Adore Him (a booklet of poems and songs for (Christmas)	.25

Carol Books

Rodeheaver Christmas Customs and Carols	.35
World's Best Christmas Carols	.30
Christmas Carols	10
Christmas Carols New and Old	.35

Cantatas and Pageants

*The Babe of Bethlehem (Pageant)	.35
*They Found the Child (Cantata)	.40
*Come to Bethlehem (Pageant)	.25

Plays

*Special Plays for Christmas (4 plays)	.30
*Four Plays for Christmas	.30
*Four Christmas Dramas	.30
*Four Christmas Notes (1 play)	.35
Follow the King (3 act Play)	.10

Christmas Services

*Star of Glory	.10
*When Angels Sang	.10
*Heralds of Joy	.10
*The Light of the World	.10
*Glad Tidings	.10

*Indicates new 1948 material.

Please send check or money order with your order to your nearest store:

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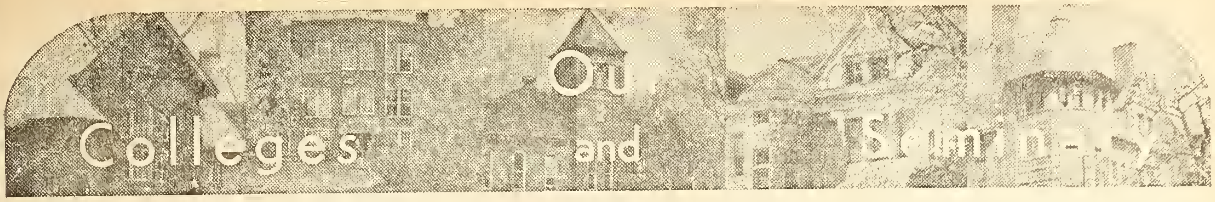

BLUFFTON COLLEGE

The faculty held a discussion meeting the evening of October 15 on the subject, "Avenues for the College in Religious Community Work." Monthly meetings are held to discuss religious problems of the College. Weekly prayer services are also held each Monday morning. A minister's conference will be held in connection with the Bible Lectures. Topics to be discussed include the Christian nurture of older young people, methods of lay visitation, and the attitude of the ministry toward certain pressing current problems. Dr. O. R. Yoder, medical superintendent of the Ypsilanti State Hospital will lead a half day discussion on "Psychotherapy and Religion." There will also be a women's conference at the same time with the general theme, "Developing Missionary Leadership." Topics include the need for missionary leadership, developing missionary leadership in the home church, and missionary leadership on the foreign field. The conferences will be held November 17, 19. The YMCA discussed the nature of man from both the Christian and the psychological standpoints at a meeting held October 13. Miss Mary Elizabeth Amstutz, recently returned from two years work with the MCC in India will speak in a Vesper service October 24.

FREEMAN JUNIOR COLLEGE

The boy's octet has been much in demand and has filled several singing engagements recently. The a cappella choir sang for the first time this year in public at the Sunday School Convention held by the Mennonite churches west of Freeman on October 10.

Tickets for the community concert series have been placed on sale. Numbers included in this season's entertainment course are: Frances Gilman Miller, harpist; Howard Pierce Davis, lecturer; The Ambassadors of Song, Men's Octet; Frank Guariera, Baritone; and as a mid-season special number the combined music, art, and dramatics departments of our school will present the operetta, PINAFORE. Tickets for the the series are $3.60.

For students at Freeman Junior College it is goodbye to school for one week of corn-picking vacation extending from October 15-25.

The school wishes to acknowledge the gift of the senior class of 1948. The Venetian blinds add much to the general attractiveness of the library.

ROSTHERN JUNIOR COLLEGE

The annual school event of the *Gabentag* (Gift Day) found many parents on the campus. Besides bringing their sons and daughters to school and seeing them placed, they brought a suitable gift to serve for the maintenance of the school or to increase the stock in the larder.

On the opening day approximately 110 students registered. This number has now grown to 128 with several more expected to come later. The majority of the students come from Saskatchewan with a good representation from the larger settlements in this province. About 30 students come from Alberta and one from British Columbia. The first day of school was fittingly opened with the entire school board present. The welcome address, which was given by Rev. J. J. Thiessen of Saskatoon, encouraged the students to continue uprightly on the way that they had chosen. Rev. J. G. Rempel than extended a courteous invitation to the students to make the Rosthern Mennonite church their place of worship while attending College. These warm words of welcome cheered the hearts of all of us and especially those who for the first time found themselves away from their home.

During the first two weeks the various committees dealing with extracurricular work were organized. The Student Christian Volunteers are again active and making plans for full-time work in this service. The sports committee is enthusiastically providing for ways and means to get organized sports operating. The literary committee is functioning too and will present the students with entertainment during the year.

MENNONITE BIBLICAL SEMINARY

The major event of the week was the meeting of the Seminary Excutive Committee, composed of A. S. Rosenberger, Quakertown, Pa., President of the Seminary Board, J. N. Smucker, Bluffton, Ohio, E. N. Baumgartner, Berne, Indiana, and R. L. Hartzler, of Bloomington, Illinois. Among the matters brought to light during the meeting of the Board are the following: The report of the President showed twenty-six students enrolled, a distinct increase over last year when the year began with nineteen students. Notable also was the proportion of older men and women of experience in church work. Total population of the seminary family, including other student residents and children, was 89 of whom 81 reside in the Seminary buildings. Six students are engaged as student pastors, six in deputation or other special work, and the balance have Sunday school or Week Day Church School or settlement work. The treasurer's report showed the net worth of the Seminary on September 30 as $110,000 as compared with $92,000 on June 1st, or $66,000 one year previous to that date. Other matters were considered, such as faculty additions, field work, and the use of memorial gifts, but on these no announcement is ready at present. The Seminary deeply appreciates the constant effort required to make a Christian institution function effectively for the glory of God and the service of His people.

Jottings

—**Salem Church, Freeman, S. D.:** Rev. Christian Schnebele, of South Germany, whose daughter, Margaret, will attend Freeman College this year, spoke to us at a recent evening meeting. A new oil burning furnace is soon to be installed in our church building. Gifts for the Mennonite Biblical Seminary totaled $2,245 from our church.—Corr.

—**Deep Run Church, Pennsylvania:** Rev. Andrew Shelly spoke on Christian education on a recent visit with us. He and Rev. Wilmer Shelly called on our members in the interest of the Mennonite Seminary. The pastor is beginning his fall visitation. Jean Wismer showed slides of her work among the poor negroes and whites in the MCC Unit at Gulfport, Miss.—Mae Gross, Corr.

—**First Mennonite Church, Sugarcreek, Ohio:** Our annual Harvest Home Festival was held September 26. A relief offering amounting to $875, was brought in. Over ninety pairs of new and used shoes have been collected and will be sent overseas. Thirteen bushels of peaches, donated by John Miller, were picked and processed by the people of the church for Bluffton College and the Chicago Seminary. Rev. Dirk Cattepoel, of Krefeld, Germany, spoke to us October 8.—Wiley McDowell, Corr.

—**Hebron Church, Buhler, Kansas:** Communion services were observed October 3. That evening Eugene van der Smissen gave an interesting talk on Puerto Rico and also showed pictures. Among things sent to relief recently were stockings, 56 Goodwill Christmas bundles, 300 garments, 12 wool comforters, 106 aprons, and 360 cans of sorghum which we pressed and processed.—Mrs. Sam Regier, Corr.

—**First Mennonite Church, McPherson, Kans.:** Rev Erland Waltner, of Mountain Lake, Minn., is conducting a week of meetings in our church. These meetings began October 24, and will be concluded this Friday, evening, October 29. Dr. J. E. Hartzler will be the guest speaker, both morning and evening, at our Harvest Festival on October 31.

—**Mennonite Bible Mission, Chicago, Illinois:** Three weddings held here recently included: Miss Eleanor Lang, and Donald Bellson, September 25; Miss Adeline Raddatz and James Fruhauf, September 25; Frieda Voth and Reinhard Oehrke October 2. Miss Erna Friesen is making some visitation calls on Sunday school children. Three Tieszen boys (Vernon, Alvero, and Arvin), from Marion, South Dakota, are now at the National College of Chiropractic.

—**Richfield Church, Richfield, Pa.:** Rev. Walter W. Wolfe brought the messages October 10, both morning and evening. Other guest ministers, since Kenneth Bauman went back to college, have included Rev. Herbert Fretz and Rev. A. J. Neuenschwander.—Wilma Hoffman, Corr.

—**Flatland Mennonite Church, Quakertown, Pa.:** Rev. Isaak, of Paraguay, South America, brought the morning message on October 10. The message, which was given in German, was translated by our pastor, Rev. Neuenschwander.—Corr.

—**Menno Church, Lind, Washington:** Our annual Homecoming and Harvest Festival was held October 24, with Rev. Dan Toews, of Lynden, Washington, as guest speaker. A noon fellowship lunch was served at the church. The church voted to employ Mr. Ralph W. Bishop, of Spokane, as the architect for our new church and parsonage. At its last meeting, the Mission Society packed and shipped 357 pounds of new and used clothing for relief. Mrs. Julius Franz was reelected as president of the society. Twenty-two people turned out for the two clean-up days recently held at the cemetery and the church.—Mrs. Willard Wiebe, Corr.

—**Tabor Church, Newton, Kansas:** Our pastor, Rev. H. B. Schmidt recently exchanged pulpits with Rev. J. M. Regier of Johannesthal Church. During the time that the Junior C. E. holds its meeting, the parents and others interested meet for a Bible Study Hour, conducted by our pastor. They are now starting on the Gospel of Matthew.—D. S. Thiesen, Corr.

—**The Western District Conference Women's Meeting**, held Friday, October 15, at the First Mennonite Church, Newton, was attended by about 350 women in the morning with a slightly smaller attendance in the afternoon. The women enjoyed the day very much. The speakers included: Mrs. Harold Ratzlaff, recently returned missionary from India, who spoke on that subject; Mrs. Selma Linscheid, who presented the work of the Relief Clothing Center; Mrs. Herbert Schmidt, of Newton, spoke of her recent trip to South America; and Miss Bertha Fast, who gave a picture of the Voluntary Service Work of the past summer.

The Washington Scene

by Paul Goering

October 16. Truman's proposal to send Chief Justice Vinson to Moscow is considered an awful blunder in nearly all quarters. Vinson, it is claimed, knows little about Russia or how to deal with the Russians and his direct discussions with Stalin would cut ground out from under Secretary of State Marshall and bypass the U. N.

Truman is accused of acting like Wallace to get Wallace votes. Marshall threatened to resign if Vinson went to Moscow. Even folks who talk about the career diplomats keeping the Russian and the American peoples from coming together share the general reaction.

An alien who is a conscientious objector can register his objections and be classified in Class IV-E without losing his right to apply for citizenship in the United States. An alien can be relieved from liability for training and service under the draft but unless he is deferred as a conscientious objector or under some other provision in the law he will be forever barred from becoming a U.S. citizen.

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Editor
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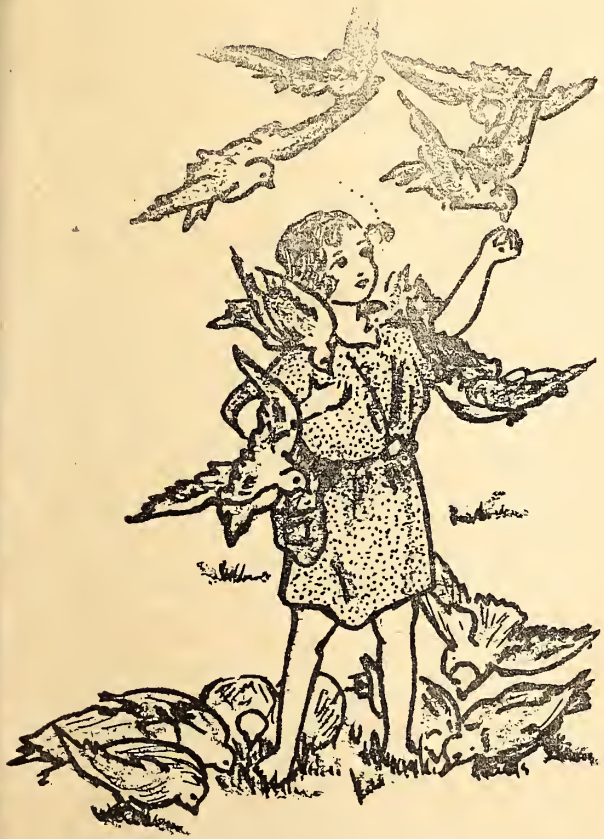
A Vocation for John

By Lois Snelling

John Audubon's father wanted him to be an engineer. He loved birds and wanted to be a naturalist.



John sat down on a stone and opened the box which had contained his lunch. It mid-afternoon now, and the lunch had long since been eaten. But packed carefully inside the box was a collection of treasures that the boy was taking home with him. A round, smooth stone he had picked up in a dry creek-bed, a leaf that he wished to identify, the mummified shell of a black beetle, a long feather from the wing of a moulting blackbird.

"Plenty of room," he thought contentedly, setting a nest of dry grass and lichens in the box. "Mother understands me so well. She knows I have a big appetite, so she always packs a big box of food. And she knows just what I like in food and amusement and everything."

He fingered the nest reflectively. "I'm almost certain it belonged to an indigo bunting. When I was out here in May, I saw a pair of the beautiful creatures fussing around the hawthorne bush where I found the nest. I wish I had one of their blue eggs to put in it."

Closing the box, John Audubon tucked it under his arm and started towards home. All of a sudden he realized that he should have been there long ago. In fact, he should have not have come to the woods today at all. He should have gone to school.

His mouth twisted wryly at the thought. "I dislike school!" he told himself emphatically. "I'm sorry, since Father wants me to be properly educated. But I can't help it if I don't like the schoolroom. I really do try! Of course," and he sighed gloomily, "I suppose I could help playing truant if I tried hard enough. It will be rather unpleasant for me if Father should arrive home while I am away."

He quickened his step. All of the happiness he had experienced during the day was swallowed up in his feeling of guilt and apprehension. He could see the scene in his mind's eye, should his father be at home. He would walk into the house, tired and dirty, his box of specimens under his arm. Rosa would laugh at him, tease him and ask if he were ready for Father's examination. ("Which I certainly am not!") His stepmother would look worried, hover about protestingly, and defend him against any criticisms that might be made. ("And there is room for plenty!") His father would speak sternly, look at him with disappointment in his eyes, and probably suggest a change of schools. ("And I don't want any school at all!") After dinner his father would go into the drawing room and review Rosa and him in their studies. Rosa would go first, and give a perfect performance. Then—

John refused to allow his thoughts to follow his own entrance into the drawing room. Those examinations by his father were always painful. They were never a credit to Captain Jean Audubon's son, and the one which John was now anticipating would be no different from those of the past.

"It's too bad," John thought regretfully, as he turned into his own street. "I love my father dearly, and he loves me. He is away from Nantes most of the time with his merchant ships and when he does come home, his visits are always spoiled because I am not a good scholar! It wasn't like this when I was small—too small to go to school! I went with Father on his voyages. Oh, the beautiful, big, clipper ships sailing far away! There was Santo Domingo, where I was born—New Orleans—America's Atlantic Coast! America—how I would love to go to America again. A great, wild, unsettled country. And there are birds, hundreds of birds which are unknown in France! I have read about them, and I want to see them, hear them sing, draw pictures of them. Carolina wrens, Baltimore orioles, titlarks, towhees . . . ."

As he approached his own home, he saw a carriage drive away from the door.

"Father has come," he whispered, thinking of the examination after dinner.

That night John sat alone in his room, dejected and ashamed. Everything had turned out just as he had known it would. His sister had gone into the drawing room to show Captain Audubon how well she had progressed in her studies since his last visit. She played a selection on the piano, read aloud from a book of fables, and recited the arithmetic tables. The captain was very much pleased and praised Rosa for her excellent performance.

Then it was John's turn. To each of the questions asked him he had given the wrong answer, or was unable to give any answer at all. His father was very angry.

His father said bridges, John said birds. The conflict between father and son over a vocation.

"You are a bright boy, John," he exclaimed. "Why do you never learn your lessons?"

"I can't seem to keep my mind on them, Father," John replied miserably.

"But you must keep your mind on them, my son! Do you think you will ever become a capable engineer if you never apply yourself to the studies that engineering requires?"

John was on the point of saying, "But I don't want to be an engineer!" But he thought better of it, and remained silent. He had tried on previous occasions to explain to his father how he felt about mathematics and his other school textbooks, but the explanations always seemed a little lame. It always appeared as though he were only a sluggard, too lazy to study, too lacking in ambition to wish to prepare himself for a useful vocation. But really it wasn't that way at all. Why, a lazy person would never choose to tramp all day in the fields and woods along the Loire, as he did! And as for study, did he not often sit up half the night trying to identfy some plant or insect from a reference book? Or work day after day to improve a drawing he had made of some bird?

John was annoyed when he heard Rosa's footsteps on the stair. He loved his sister, but he did not like her teasing. Rosa always did things well, while his efforts ended in failure. No wonder their father praised her and scolded him!

"May I come in, John?"

"Yes, if you won't mention my examination."

Rose came in and sat down on John's bed.

"I have to sit on the bed," she laughed "because there is no room anywhere else. John, how do you get around in here? It looks like a museum. Bird pictures on the walls. Birds' nests on the floor and table and chairs. Eggs in the washbowl. Flowers in your drinking glass. Dried seed everywhere."

"I like it this way," John replied quietly. "It looks a little messy, of course, for a bedroom. But I have all of the specimens in good order, and properly labeled. All except the things I found today. Look, Rosa—an indigo bunting's nest!" And he carefully lifted the nest of his sister's inspection.

"It looks like all the others to me," Rosa said. "But Mother will pretend to see something wonderful about it. She spoils you, John. I heard Father telling her so, when he learned that you were not in school today."

"She understands me," John cried defensively, "and the things I like! You and Father don't. Can't you see, Rosa, that there is something for everybody in this world to do—something especially for them? Father is splendid as a merchant. Our stepmother is wonderful as a housekeeper and mother to us. I might be successful as—"

"As what?" Rosa prompted, smiling. "An engineer?"

"No! I have no talents for egineering I should be a—well,I suppose you'd call it a naturalist."

Rosa became suddenly serious. "John," she said, "forgive me for teasing you so much. I don't mean to be unkind. And I am very sorry about what is going to happen to you."

John's eyes grew big as he stared at her. "W-what is going to happen to me?"

"I heard Father telling Mother. You are going to a new school in Paris."

John's heart sank like lead, and he gave a little cry of dismay.

"Not Paris!"

"Yes, and you are to start in the morning. Father thinks it is for your own good, John. He is ambitous for you. Away from the country, where you can put your mind on your books, he thinks you will do better in school."

John did not sleep that night. Lying still and miserable in the darkness, he thought of Paris. A great throbbing city, filled with hurrying, hustling people. Hard, stony streets, where no sprig of grass would ever show. Miles and miles of houses.

"No open fields," he thought wistfully, "no woods, no Loire!" He sobbed a little, as he thought of life without the birds and animals which he had so loved at Nantes.

In Paris, John settled down with a determination to please his father with his schoolwork.

"He wants me to follow engineering," he reflected. "Well, perhaps if I tried hard enough I might become an engineer. I doubt it, but I might. And if I did— there is America. A vast, new country would be in need of engineers. And there would be an opportunity to study the bird life of the United States. I would get a horse and ride—"

And present John Audubon, the engineer, would be completely absorbed by John Aububon, the naturalist. Jacques, or some other of his schoolmates would call out, "What are you dreaming about, John?" before the engineer came back to life again.

John would then shrug his shoulders, as if to shake off his wistful reveries, and pick up one of his textbooks.

But in spite of his efforts and good intentions, John found that his school grades in Paris were no better than they had been in Nantes. On his father's infrequent visits he made no better impression than he had back at home.

"You spend too much time in drawing," Jacques reminded him. "Those sketches will never get you a diploma."

"I suppose not," John agreed sadly. "But I enjoy making them. Drawing pictures of birds helps to make up for never seeing them. What do you think of this song sparrow that I did from memory, Jacques?"

Jacques squinted critically at the canvas the boy was working on.

"Is it a song sparrow?" he grinned. "Well, at least, it resembles a bird considerably more than the nighthawk you drew last week."

John ignored the good-natured ridicule, as he always did. His schoolmates teased him about his class-failures, his love of the outdoors, and his constant drawing, just as Rosa used to do. But John knew that he had a real talent for drawing and painting, and that each picture he made was a little better than the last one. With some instruction from a master, he would become a real artist!

"I'll take lessons someday," he now remarked, as he bent over his canvas. Then he abruptly asked, "Jacques, were you ever in America?"

"No, but my older brother was. He says it is a wonderful country. Fine cities, like Washington, Boston, New York—"

"I wasn't thinking of cities. I was thinking of the big forest and prairies, the Mississippi banks and the Alleghanies."

"I know—and the birds that rest there!" Jacques laughed. "Well, right now, my friend, you had better be thinking of your lessons for tomorrow. Isn't your father coming to visit you?"

"Yes," John sighed. "He is coming tomorrow."

When Captain Audubon arrived the next day, John, as usual, was miserable.

"He will be displeased," he reminded himself with certainty. "About all I have done to be proud of during my stay here is to sketch two hundred pictures of birds. And Father will not be proud of those!"

But to John's surprise, his father did not mention his schoolwork. He did not scold or insist upon closer application, as he always had before.

It was at the breakfast table the next morning that he made a remark which puzzled John and set him to wondering.

"My son," the captain said, "you will never be an engineer."

"No, Father," John replied quickly. "At least not a worthwhile one. I hate to disappoint you. I try."

"Never mind. I have been wondering, John, if you might not do better in some other line of work, in some other locality.' '

"I—I am sure I would, sir, In some other work. As to some other locality.

"I was thinking of a place I own, a farm. It is in Pennsylvania."

"Pennsylvania? In America?"

"Yes. You might get your bearings there get a new start. You don't seem to be able to start at all in France.

"Oh, Father!" John cried, trying to restrain some of the great happiness that was sweeping through his being. "I would, Father. I would get my bearings in Pennsylvania—in America! I am sure I would."

'You like the idea? Very well, then. I have a friend in Philadelphia who will act as your guardian over there. He is a gentleman by the name of Miles Fisher, and you will be in excellent hands. I hope you will be happy, my son, and do well in some line of work."

"Oh, thank you, Father, thank you. And I am sure I shall." To himself he whispered softly, hardly able to believe what was happening, "America—America. A great, open country. A farm to live on. Rivers, hills, trees. And birds—new birds! Cardinal—phoebe—bob-white—" —By permission of *Onward,* Presbyterian Youth Paper.

Phillipe Vernier of Belgium

We also had the privilege of having Philippe Vernier visit us here at Nancy, France. Vernier was born of French missionary parent in Madagascar. Because of his position as an uncompromising pacifist he has been sentenced to three prison terms including 24 months of solitary confinement. Being a man of profound humility he has a great love for work among boys, under-privileged people, the sick—for broken and shattered lives.

He stated that some of the experiences which he lived through while he was imprisoned was that God's love was true, it is for everyone — it knows no bounds, and we must love as He has loved in Christ. It is said, "His prisons were palaces, and the bolts were precious jewels." "I had joy and wonder," "God was so near and real that I was sometimes overpowered. There was a song in the depths of my heart. The happiness was like that of a rescued child, as though I were on an ocean all drowned, and then, God's arms underneath me lifting me up." The great fact is that through all his trials and misunderstanding with his officials, he has never been condemned as a conscientious objector but as refusing to wear a uniform, or failing to report for duty, etc. In reading his meditations, in conversation, and in listening to his words, one realizes that he has held on firmly to the things which are unseen and which are eternal.

At present he is a Protestant minister working among the invalid coal miners in Mons, Belgium. He has lived and put into action the beliefs that he has written in some of his meditations.

—Helen Goering

Mennonite Biblical Seminary 1-49
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NOTE: When writing specify both old and new address. PLEASE!

Report of Northern District Young People's Work

The Young People's Organization increased its budget considerably for the fiscal year ending in June, 1948. The total budget for all the projects and activities was $1,500.

The special project for the year was the equipping of the workshop in the Champa, India, Leper Station. A total of $670.90 was contributed by our district for tools and equipment which have been purchased and sent to India for this new workshop.

Included in the budget were funds for the Mission Student Education Fund and for the general fund of the General Conference Young People's Union. The district young people's paper the *Northern Light* was published bi-monthly in four-page, printed form.

The first all-district retreat was held at Crystal Lake Camp Grounds near Sioux City, Iowa, in August of 1947. Approximately 60 campers attended. The second retreat was held at the same place in August, 1948, with about 80 campers meeting for four days of study and fellowship.

For the coming year the Northern District young people are again planning to co-operate with the Y.P.U. and the projects sponsored by them. Special emphasis will be given to the fund for the proposed Puerto Rico mission station.

As a special project, the district will raise funds to purchase a wire recorder and public address system to be used in the mission work among the American Indians in Montana. The organization has consented to help in the sale of the *Handbook of the Mennonite Hymnary* which is newly published by the Mennonite Publication Office of Newton, Kansas. The publishing the *Northern Light* will continue as well as plans for the third all-district retreat during the next summer.

The young people of the district and their organization are striving to render the service they can in the work of the Church and the Conference.

A Ship! A Ship!

The true story by A. Donald Miller, worker in the Mission to Lepers, of experiences encountered on a voyage from Cape Town to England.

An Apology for Writing

Lying before me is a crumpled pink program. Between the printing of items of music there is a very irregular, and sometimes almost indecipherable, pencilled writing in my own hand. It is a program which, in consequence, brings back to me not only the afternoon when, in Durban, I listened to Arensky's "Quintet in D Major," but also the thirteen days and nights which I spent in a crowded open boat not long afterwards. For when I searched for some paper in my pockets on which to set down a log of our journeyings, this was all I could find. This piece of pink paper reminds me of the beauty of music heard and the rigours of hard days experienced. It represents to me the struggle of the sensitive artist seeking to capture and make vocal something of the unutterable beauty of God, and also the struggle of ordinary men and women, in conflict with desolating circumstances refusing to lose faith in His ultimate goodness and power.

From this brief log, and while the memory of our experience was fresh and vivid, I wrote a more extended diary which was checked by fellow-survivors, as we travelled in the ship which finally rescued us. Because of the circumstances which led to our rescue, many friends have asked that I should set down in printed form the narrative of what happened. I have therefore drawn directly on papers written close upon, and even during, the events themselves. In writing this account I have only changed or withheld the names of fellowpassengers, and concealed the exact location of the spot where our ship was torpedoed.

If my narrative quickens men and women to speed to "rush into print" to give publicity to this story. I believe it holds in it elements which may help to strengthen the faith of some readers in the reality of communion between men and God in prayer, and of God's purpose that, as His children and not merely His creatures, we should co-operate through prayer in effecting His divine will. I have no theory of prayer, no special technique, to press. It is my profound conviction and experience that men's prayers, however weak and misguided, but when offered in trustful humility, do open the way for God's action; action which would, were it not for this co-operating act of man, become merely that of a Divine Dictator and rob us of our real responsibility and manhood. It is the wonder of God's goodness that He calls us to bear a vital part in the operation of His will.

I have this other purpose. The work which I had left behind when I sailed from India and the work to which I came after this experience in the deep waters is the same. It is a work for men shipwrecked in the journey of life, cast upon a lonely ocean, and depending for rescue upon other men led of God to meet them in their need. I would that this narrative might quicken men to be more sensitve to God's call, in Christ, to share in the rescue of countless leper men and women, buffeted and lost upon an inhospitable sea of ostracism and physicial tribulation.

If my narrative quickens men and women to speed on its course this saving task, then those days and nights which I experienced in the mighty deep will have been most certainly worth while.

(To be continued)

The Mennonite

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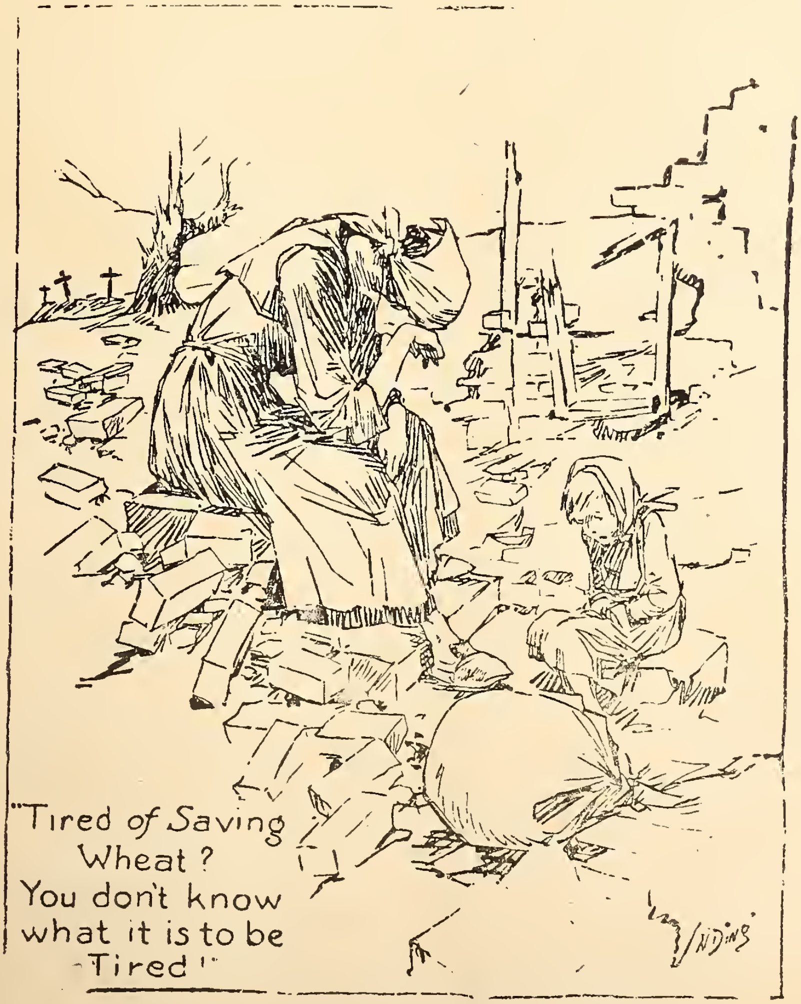
"Tired of Saving Wheat? You don't know what it is to be Tired!"

ARMISTICE DAY, 1948

Memorial to Failure

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

November, Month of evangelistic effort in General Conference churches as sponsored by the Evangelism Committee.

November 10, Men and Missions Sunday, sponsored by the Layman's Missionary Movement.

November 14-20, Bluffton College Bible Lectures, Rev. Charles R. Bell, Jr., pastor of the First Baptist Church, Madison, Wisconsin, speaker.
Ministers Conference and Women's Conference November 17, 18. Dr. O. R. Yoder, Medical Superintendent of the Ypsilanti State Hospital, speaker.

November 25, Thanksgiving Day

November 28, First Sunday in Advent.

December 12, Universal Bible Sunday

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Life BEYOND OUR OWN

CHICAGO.—A special celebration was held during the week of October 17 in honor of Edgar J Goodspeed, now 77 years old, whose American translation of the New Testament has sold almost on million copies. This Bible was published in 1923. Meetings in his honor were held in various places throughout the city.

TOPEKA, Oct. 23—Plans for a "Share You Thanksgiving" trainload of Kansas food for starvin persons abroad were announced yesterday by Leonar M. Lowe, Kansas director of the Chrisitan Rural Overseas Program (CROP).

"In spite of good crops in some parts of Europe people in other areas are starving, and governmen aid will not reach millions who will be cold an hungry this winter," Lowe said.

Milo, wheat, and corn are being collected, wit many counties undertaking to load one or more cars he indicated. The cars are to be assembled and shippe the day before Thanksgiving.

PHILADELPHIA.—Eight denominations cooperating in the National Lutheran Council approved organic union of their various organizations to be attained by the 16th bi-annual convention of the Unite Lutheran Church.

HILLSBORO, KANSAS.—The sixty-ninth sessio of the Krimmer Mennonite Brethren Conference o North America was held at the Gnadenau Church here on October 23 to 26.

NEW DELHI, INDIA.—Suicide by poisoned candy was the answer that four teen-age boys and girls gave to the problem resulting from the refusal of their parents, who were of different castes, to let them get married.

Your Pen Acquaintances

J. Herbert Fretz is pastor of the Deep Run Mennonite Church, at Bedminster, Pennsylvania. He also serves on the Historical Committee of the General Conference.

Carl Kreider, is dean of Goshen College and Professor of Economics, at Goshen, Indiana.

V. E. Nickel serves under the Home Mission Board at Wymark, Saskatchewan.

August Epp, of Newton, Kansas, is chairman of the General Conference Pension and Minister's Aid Committee.

Benjamin Ewert is spiritual leader and Bible teacher of the Girls' Home at Winnipeg, Manitoba, where he serves under the auspices of the Home Mission Board. He also serves on the Doctrine and Conduct Committee of the Canadian District Conference.

Editorials

Is it any of my concern what other people think? Mr. Lilienthal, chairman of the Atamic Energy Commission, says that what is more dangerous than the atomic bomb is the thinking of people. It is wrong thinking which makes the atom bomb dangerous. In the hands of loving and compassionate people atomic energy would be quite harmless. "As a man thinketh in his heart, so is he." The Apostle Paul writes in II Cor. 10:5, "I take captive every thought and make it obey Christ . . ." (Goodspeed) or as the King James translation has it, "bringing into captivity every thought to the obedience of Christ."

This is a high ideal and calls for realistic planning and action on the part of Christian people. As we watch the trends of our day, we wonder what may happen to our country as a result of the thinking we are led to do. Much that comes in the press and over the radio tends to direct the thinking of people away from obedience to Christ. Is it enough for Christian people to say, "We will not read the papers and be influenced by them. We will turn the radio off when they broadcast programs which are unchristian." What about our neighbors and the young people of our churches who may not turn the radio dial but listen to such programs? Are we to be our brother's keeper also in this respect?

We are told that radio broadcasting companies are very sensitive to the opinion of their listening audience. They are anxious to please the public with their programs. If enough Christian people would take the time and trouble to write a card to the radio station which broadcasts good programs and commend them on their good work and encourage them to continue, a great deal could be accomplished to improve radio broadcasts. If they would also take the time to write in to express their disapproval and unhappiness over broadcasts which are evidently not "in obedience to Christ," both in spirit and content, it would have a tremendous influence. A great change could be affected. Every Christian has a responsibility here. We dare not say, "It is regretable what is being broadcast, but what can we common people do about it?" There is much we can do. If enough Christian people would express their convictions to the broadcasting companies, a great change in type of radio programs would take place and consequently also in the thinking of people. Is it too optimistic to believe that if every one who reads these lines would do this a change for the better would result? W.F.U.

"OTHER FOUNDATION can no man lay than that is laid which is Jesus Christ." This simple scriptural quotation, together with what is known as the "Souderton Statement of Faith," form the basis upon which General Conference churches in conference and through the leaders elected by Conference work unitedly, as one responsible unit of the total mission of the Church in the world today. At the present time, though there is considerable overlapping of effort in the homeland as far as the ministry of the various responsible units which we call denominations is concerned, it must not be forgotten that this is not the case in mission or relief work. At home here we may salve our consciences by saying that someone will reach them if we don't; this is not the case on the mission field or in relief service. There, in most cases, the work is so divided that if we do not take care of those in our responsibility area, they simply will not receive the Gospel witness of saving grace or saving help. The fulfillment of this responsibility and the ever-widening outreach for the Gospel that saves the whole man are the reason for the existence of the whole gamut of the General Conference organizations, institutions, and activities.

Through the united action of Conference each of these has been carefully weighed in the light of fulfilling Christ's mission for us and has been accepted by us. It is our conviction that for the present none of these can be ignored without substracting something vital from our witness for Christ. If this is true, then each of us has a responsibility to the total Conference program. If this is true we dare not practice favoritism in our giving as churches and as individuals to Conference causes. If this is true, then members of our churches will look for a plan of giving in which it will be impossible for a "beyond our own" cause to be represented in a church and take out more money in one collection than the church contributes for the whole year to a part of the Conference work upon which the Conference depends to carry out its God-given task. If the above is true, then churches will plan to give to General Conference causes as a whole, their gifts being divided according to the percentages suggested for each board and committee, as based on their needs in accordance with the program they have planned as authorized by the General Conference. District conferences are moving in the direction of suggesting to churches how their giving to district causes is to be divided. Until there is an adequate integration of district planning with General Conference planning the individual church will have to decide what portion of the benevolence giving is to stay in the district. You say this is too much regimentation? If the alternative is unplanned, only a subject-to-the-inspiration-of-the-moment type of giving, then let us have more of this kind of giving. A satisfactory missionary program—and this is ever the fundamental task of the church—demands converted leaders (evangelism), trained leaders (education and youth program) non-conformed leaders (peace), and leaders who are supplied with the materials to lift up the needy (relief). From this angle there is no phase of the General Conference program that is not expressly mission-centered. To neglect any of them is to make ours only a partial witness to "the Lamb of God that taketh away he sin of the world."—J.J.E.

Peace of Mind

by J. H. Fretz

The world today is playing the old game of blindman's bluff. Blindfolded by indwelling sin and groping for a perfect peace it cannot reach, it eagerly seizes upon man's best imitation. The phenomenal sales of such a recent book as *Peace of Mind* by Joshua Loth Liebman seems to again indicate this. Though this book is morally stimulating and undeniably comforting, we must add, it still offers only a human peace of mind, a peace of man's best imitation.

Is there not a peace of mind—a perfect peace of mind for man, right now in 1948, in this present evil world, where we hear so much about Peace! Peace! when there is no peace? In 1875, on one August Sunday, an English Clergyman, Edward Bickersteth, asked this same question for his day and found his answer when he wrote:

> "Peace, perfect peace, in this dark
> world of sin?
> The blood of Jesus whispers peace
> within!"

Bickersteth, moved by a sermon on Isaiah chapter 26, verse 3, had found the answer. Let us this morning, also turn to Isaiah 26:3, our text, and find the answer to God's peace of mind. We read; "*Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee.*" The prophet Isaiah, faced "a sinful nation, a people laden with iniquity." He warned them and predicted the exile for them in the early chapters. Then after pronouncing doom on the surrounding heathen he turns in chapters 24 to 27 to look in glorious hope beyond to the exiles future return, and still beyond this to the coming of the Messiah, both the first and in the glorious Day still beyond us. It is in this three-fold setting that Isaiah speaks to his people and certainly to us, who have only the last—the Day of the Lord—yet to anticipate.

Thou wilt keep him in perfect peace whose mind is stayed on thee.
—Isaiah 26:3.

The three phrases in the text can be easily placed under the two divisions: the last two phrases, 'whose mind is stayed on thee," because he trusteth in thee" both describing in the repetitious fashion of Hebrew poetry, God's requirement for peace of mind; and, the first phrase, "Thou wilt keep him in perfect peace" consequently describing God's reward of perfect peace.

God's Requirement for Peace of Mind

Some of God's covenants or promises are unconditional. In Genesis 8:21, 22 God covenanted with mankind never again to curse the entire earth as He had done by flood. God will keep this promise regardless of man. But the covenants concerning redemption, such as we have here and throughout the Bible, are always conditioned upon man's implicit trust and unswerving obedience. Peace of mind can never come until man the creature has unreservedly given himself over to Almighty God the Crator; and that cannot happen until man the sinner has thrown himself upon the mercy of Jesus Christ the Savior.

But what about good Christians who do not have peace of mind? The text is clear. They too are not trusting in the Lord nor have a mind stayed on Him as they should. It is valuable to note that both verbs "stayed" and "trusteth" though similar in meaning, nevertheless add distinctive color separately to the concept of faith.

In the original Hebrew "stayed" connotes the idea of leaning or resting something heavy upon something firm. When the Empire State Building was erected in New York City they not only excavated, as usual for skyscrapers, down deep to rock, but now drilled special shafts still deeper and deeper to a bed rock never before reached. It was only then that the engineers were satisfied that they had found a solid footing for the gigantic structure. Christian friends, you have found the foundation of salvation in Jesus Christ; in his atoning work at the cross and empty tomb, but as the days and years pass with increasing world agitation, you must dig deeper; you must penetrate by faith to a new and firmer assurance in the center of God's great Grace and Mercy! The heavier the burden and the greater your faith, the firmer will be God's resting place and deeper will be your peace of mind!

The meaning of the other Hebrew verb "trusteth" opens up to us another illustration of faith. It means literally "To cling"; not merely "hold" but to "cling!" The man who throws a life preserver to the drowning passenger overboard, momentarily *holds* it as he throws. But the person struggling for his very life in the angry seas *clings* to the preserver with every ounce of strength left within him. And we are told that often after the person has been safely hauled aboard, the tremendous shock and mental agitation leave the victim helpless to voluntarily let go of the preserver which has saved his life. Too many Christians are just "holding" God. If you want peace of mind, whatever your particular burden or care, you must not just hold, but *cling* with all your heart and soul and mind unto the Goodness and Mercy of Jesus Christ who doeth all things well!

God's Reward of Perfect Peace

Let us now give our attention to the main phrase of the text. The inspired prophet tells us that whoever "trusteth" in God and has his "mind stayed" on God, God will "keep him in perfect peace!"

And what is this perfect peace God so wonderfully promises man? First of all the Hebrew word "peace" literally means "physical soundness or health." For that reason it has always been a word of greeting or departure in the orient. In the spiritual sense, it would therefore mean a completeness or inward

All Set to Go

by August Epp

—A privilege to help our ministers—

If our church members could read some of the pathetic letters we receive, and if they fully realized the seriousness of many of our minsters' future, they would lose no time in seeing that their minister get under the General Conference Minister's Pension Plan, and would donate funds more freely to the fund from which we help those ministers who are too old to come under the plan and who need assistance right now.

Churches Must Take Initiative

The General Conference Pension and Ministers' Aid Committee wishes to draw the attention of the General Conference churches to the fact that at the last session of the Conference a pension plan was adopted for its ministers. Since that time, the Council of Boards, at its session in Chicago in February of this year, reviewed the plan in detail. Certain changes, corrections, and additions were passed upon. These changes have now been embodied in the set-up and are a part of it. Your Pension Committee now has all the details worked out, has all the printed forms completed, and is ready to handle applications for entry into the plan. In spite of the fact that very little pubilicity has been given to the plan since its adoption, a reasonable number of ministers have enrolled. Many more ministers would start their pension plan if the churches would take the lead in this matter. Repeatedly we have stated that it is not to be expected that the minister will get the pension plan started in his church, but that it is definitely a responsibility of the church to take the initiative in seeing that the amount of money required is raised and that the minister is placed under the plan.

Provision for Ineligible Ministers

As has been stated before, a minister who is past age sixty is not eligible to enter the plan. In such cases, local congregations may need to seriously face the responsibility of doing their part in providing for the retirement of one who has faithfully served them: If the church cannot fulfill this responsibility, application may be made to the Committee for consideration.

No Hesitation!

There should be no need of trying to convince the churches that the plan is good, most economical, and dependable. This has been done many times in the past few years in *The Mennonite*, and the fact that the plan is good and satisfactory was evidenced by the wholehearted acceptance of the plan by the Conference at Berne, Indiana, in 1947. The committee

(Continued on page 9)

PEACE of MIND . . . . From p. 4

perfection of soul. It means that peace is not just a negative cessation of evil and fear, but rather a positive infilling of the perfect personality, poise, and abundant life that God originally planned for his creatures in Eden. Now the text promises us even more than this! God wants to give us *perfect* peace! In the Hebrew there is no auxiliary word used, as in English, to express the idea of the superlative or perfection. Rather for emphasis, the word is always given twice. Thus the Hebrew reads: "Thou wilt keep him in peace, peace." That is the difference between God's perfect peace of mind and man's best but poor imitation! I believe God's word says what it means! Right now in 1948, this side of glory, you can have a *perfect* peace of mind, a perfect poise, a perfect conquering of life's most baffling problems, in short a peace—peace— by firmly trusting the Lord!

How does God give us this perfect peace of mind? Colossians 1:20 gives us the New Testament answer. *Jesus Christ has made peace through the blood of his cross!* The world today is so paradoxical! Men everywhere are humbled and they are sincerely seeking peace of mind, yet they will not think of coming to the God of the Scriptures for real peace of mind. We all admire Charles Lindbergh. In his most recent book *Of Flight and Life* he reccounts hair-raising experiences taken from the awful war, and by them reveals not only the superficiality of modern man, but his own turning back to God for peace of mind. We eagerly read on— "Is he really coming back to God?" we ask. But also in the end we are still left stranded with man's best imitation— "the sermons of Christ, the wisdom of Lao-tse, and the teachings of Buddha."' He closes. "We still have the possibility, here in America, of building a civilzation based on Man . . . ." Christian Friends, what a contrast between this frustrating and wavering peace of man and the perfect peace of Him, who in very the night he was betrayed, said "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid!" O you disciples of 1948, distraught and alarmed by the approaching night, ponder anew these words from the Son of Man! And you without Christ and without a perfect peace of mind, come unto Him; rip off the blindfold of sin and find forgiveness and life and perfect peace of mind in the perfect atonement of Jesus Christ, who has made peace through the blood of the cross!

"Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers peace within!

Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest!

Peace, perfect peace, our future all unknown?
Jesus we know! and He is on the Throne!

[A digest of a sermon by J. Herbert Fretz preached at Deep Run Meeting House, Bedminster, Pennsylvania on September 12, 1948.]

Freedom and Security

by Carl Kreider

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free . . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:31, 32, 36).

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

These Demanded Freedom

On August 15, 1947, the great subcontinent of India became free of British rule. Indian leaders had worked fervently for this end for many years, and the actual freedom was granted after long negotiations. Very soon after freedom was secured, however, there was great bloodshed in various parts of India, and there was the universal fear of more bloodshed to come. Less than a year after freedom was secured Gandhi, the great spiritual leader of India who always counseled moderation and nonviolence, was murdered. The natives of India now have one of man's cherished ideals, freedom, but for the time being, at least, they have given up the other prize, security.

The natives of Indonesia fought against their Dutch rulers to obtain freedom. By so doing, they also gave up security.

All through history man, in trying to work out his own salvation, has chosen either freedom or security. When he received freedom, he gave up security; when he achieved security, he lost his freedom. During the Middle Ages the great majority of people of Europe were serfs. A basic principle of serfdom was that serfs were bound to the soil. Since they were bound to the soil, they enjoyed a considerable amount of security, for it was impossible for their landlord to evict them from their homes. Furthermore, they never needed to worry about the insecurity of unemployment. On the other hand, their security was purchased at the price of a lack of freedom. The landlord was not free to evict the serf from his home; neither was the serf free to move to other more favorable locations. The lord had control over every aspect of the life of the serf from the cradle to the grave.

By approximately 1500 A.D. the feudal system of the Middle Ages had broken down in most parts of Europe. At the same time mercantilism had spread over much of Europe. The governments of the newly formed national states severely regulated the lives of the individuals. Wages, prices, domestic and foreign trade, periods of apprenticeship—all were severely regulated by the government. The goal of all of this regulation was to make the state powerful and thus give the inhabitants security from foreign aggression. To achieve this security, however, the individual was forced to give up personal freedom.

By the close of the eighteenth century, the economist Adam Smith and others began to preach a doctrine known as *laissez faire*. Businessmen were rising in importance and they were becoming increasingly restive because of the many governmental regulations of mercantilism. The economic ideas of Adam Smith provided the theoretical framework for free private enterprise. Smith argued that if man was free to pursue his own best interests he would automatically promote the best interests of society as a whole. Governmental regulation was, therefore, contrary to natural law.

These Demanded Security

It was not many years after the mercantilistic regulations were discarded, however, that many of the same men who had clamored so loudly for freedom began to ask for protection. The businessmen who wanted to be free to operate their businesses as they saw fit felt insecure as the Industrial Revolution spread to other countries. They began to ask the government for extensive tariff systems as protection against foreign competition. The working man, who a century before had become restive under the Elizabethan Statute of Labourers, began to ask for governmental protection against the long hours and the low pay provided by the employers under the system of free private enterprise. Social security schemes became prominent all over the Western world as the governments took away the money of laborers through taxation (thus destroying their freedom to spend this money as they saw fit) in order to give the laborer security during old age or in periods of unemployment.

The most profound political problem of our own generation is the question of whether freedom and security are compatible objectives. Totalitarian countries, such as Russia and fascist Germany and Italy, answered this question with resounding "No." Furthermore, they believed that since the two objectives were incompatible, man would prefer security to freedom. They built a political order in which popular representation was completely discarded and in which elections weer an empty shell.

No single answer to the question of freedom and security has been given in the United States. Some groups argue that a return to free private enterprise is essential. These groups were successful in defeating war measures designed to promote economic security such as the O.P.A. It was soon discovered, however, that when prices were free, they were free to rise, so that food became nearly two and one-half times as expensive as it was before the war. No doubt it will also be discovered sometime in the next five years that when prices are free, they are free to fall. When that happens many of the same people who were the erstwhile believers in price freedom will be asking for "price supports." All who argue for free enterprise, however, would maintain stanchly that such freedom would also provide the best security.

Other groups within the United States emphasize security and believe that some form of planned economy such as England is currently cultivating is necessary. They believe that it is possible to achieve this security and still maintain our free democratic institutions. Others believe that such a step would lead to a complete lack of freedom such as is found in totalitarian states (To be continued.)—Reprinted from the **Gospel Herald**.

Giver, Tither, Steward -- *Which Are You?*

by an Anonymous Minister's Wife

Mr. A, The "Regular" Giver

Mr. Adams was a Christian. Every Sunday morning he stretched out his feet under the church pew in front of his and listened to the sermon. After six days of labor, and he really obeyed the command "Six days shalt thou labor," it was good to relax for an hour or two and think back over the past week.

Then when the offering plate reached him, he always placed one dollar bill into it. Whether the offering was for missions, or maintenance, or pastor's salary, or education, his offering was always the same one dollar.

Mr. Adams had a little difficulty concentrating on the sermon at times. His mind had a tendency to wander especially when he had a little financial plan up his sleeve. That eighty acres for sale down at Four Corners seemed like a bug in his mind. It kept creeping in.

By the end of that service, Mr. Adams had made up his mind about that eighty acres. He didn't know that eighth verse of chapter five of Isaiah. "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed in the midst of the earth!"

Mr. B, The Strict Tither

Mr. Baldwin, too, was a Christian. Every Sunday morning he sat erect in his church pew and listened carefully to the sermon. Being a conscientious man, he looked to see if there was anything in the message that could apply to himself. He wanted to do his duty to the work of God, but he must also consider his family. For did not Scripture say, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (I Tim. 5:8).

But Mr. Baldwin was not stingy when the offering plate came around. The Scriptures certainly taught tithing and he would do his duty. From a net income of five thousand dollars a year, five hundred belonged to the Lord. Half of that he figured, ought to go for foreign and home missions. The other half should go for the work of the local church.

Since this was Mission Sunday, Mr. Baldwin dropped a five dollar bill onto the plate. He wanted to see the work of God go ahead.

God had blessed Mr. Baldwin above many of his neighbors. One by one, as his children married, he was able to give them a small farm, free of debt.

To be sure, his children could have been more grateful. They figured it was coming to them. In fact Mr. Baldwin had to be careful to keep them all even. Some wanted a little more than their share. Tim had the idea that Ben had a better farm. Even though Mr. Baldwin gave him two extra cows, he still compained. O, yes, all the children were Christians—went to church at any rate. But they seemed to have difficulty with "the cares of this world."

Mr. C, the Faithful Steward

Mr. Calter, too, was a Christian. Every Sunday morning he bowed his head and thanked God that he could again meet with Him and His children. He didn't always feel thankful; in fact, sometimes the last minute hurry on Sundays had a tendency to irritate him. "'But what do my feelings count anyway?" he would say to himself. And looking to God he began thanking Him, if for nothing else, than that He was there, ready to listen.

When the offering plate came by, there was no doubt in his mind as to how much he would give. That had been settled in his early morning prayer.

Since it was Mission Sunday, he took out a carefully folded bill, the denomination of which could not be seen, and placed it on the plate. He did not like for people to know just how much he gave — they might think him foolish.

But this is the way Mr. Calter figured. He loved God more than anyone else, or anything else. Had He not saved him; had He not made life worth living to him? Hence, he figured all he had including himself and his farming ability belonged to God.

> **"The investment of God's $2,000 was as important to Mr. Calter as his own."**

He could not speak, he could not sing; he could not teach a Sunday School class. But he could farm fairly well; so he would farm for God. He had a family, so he would bring them up for God. When people were in trouble, or going the wrong direction, he could point them to God and to His only begotten Son. So what he could do, he would do.

With prices as they were, Mr. Calter decided that $1500 would be about right for his family to live on for the year. His crop brought about $3,500. That would leave $2,000 for God.

Oh, yes, his home needed modernizing; but that could wait. Were not the things of God more pressing? The $1500 would permit a few necessary repairs, and a little extra, provided they lived simply.

Some folks wondered why the Calters did not dress more up-to-date. They just don't appreciate nice things," some said. The Calter children wore hand-me-downs. Mrs. Calter invited guests to "have a seat" on frayed upholstery. She placed food on the table that paid its way in vitamins and minerals, as well as the essential proteins and carbohydrates, and fat. The extras just cost money with nothing in return.

The investment of God's $2,000 was as important to Mr. Calter as if it had been his own. He sought the mind of God in prayer. Where would it bring in the greatest returns for Him? The work of the foreign mission board was bringing in returns in many lands. Souls were being saved, and the young in Christ were taught the way more perfectly. That, he decided, would hold a prominent place in the investment of God's money.

(Turn to p. 10)

Beach of Glad Tidings

Report of 1948 Season at Elim Gospel Beach

Another season at Elim Gospel Beach has come to a close, and as we look back, we are very thankful to God for having helped us in a wonderful way.

On Land, On Water, They Hear

Elim Gospel Beach this year was in operation from June 13 to August 8. Because of this long season, our aim and program are different from other camps and retreats. One of the chief objectives of this project is to reach those with the gospel who otherwise would never come to any church. Since it is a regular summer resort, there are often over 1000 people there. Many of these would never come to a church or Christian service. We give the gospel to these people over a public address system in the form of songs and messages in person or from records. They hear it whether they are on the grounds, on the water, or in the water, We also give them the gospel by means of gospel sound films. In this phase of the work, we believe, lies one of the major values.

The Whole Family Served

The rest of the program is much like that of other camps and retreats. This year we had one week Retreats: one week Children's Camp, and three days Adult Retreat *in German* for the parents. The courses taught in camp and retreat were: (1) Plan of Salvation, (2) The Christian Life, including Bible Study, Prayer, Church Membership, Stewardship, etc. (3) Mission. For the adult retreat we had three services each day for Bible exposition. The parents received a real blessing and are anxious to have a longer period next year.

Our speakers and workers were all our local workers including Rev. and Mrs. J. Unruh who are teaching in the Swift Current Bible School; Mrs. F. J. Isaac Newton, Kans.; Rev. Clyde Dirks, Portland, Oregon and several graduates from the Swift Current Bible School. The speaker for the adult retreat was Rev, J. J. Nickel, Langham, Sask.

The attendance at camp and retreat is not as large as we would like it to be, chiefly because there are not so many Christian young people in our churches and the non-Christian young people do not register as retreaters, although many come and go or camp there during the retreat and camp season. In this way, as stated above, they hear the gospel even if they are not regular retreaters, and some have been won to Christ in this way. That is our aim. There were 53 regular registered retreaters this year and 77 at the children's camp.

Result — Definite Decisions

There were seven definite decisions for Christ and nineteen consecrations to do what Christ wanted them to do as He would make it clear, as well as two definite dedications for full-time service in nursing and foreign missions.

We feel very definitely that continued work along this line should have a vitalizing effect on the churches of Southern Saskatechewan. We cannot look for miracles, but a steadily growing fruit in the form of a deeper spiritual life, souls going out for full-time Christian service, etc. Young people are preparing now for such service who have definitely stated that Elim Gospel Beach directed their lives into the channel. Three are preparing for missionary nursing, several are in Bethel College, two in Winnipeg Bible College, and several in Swift Current Bible School. I just received a letter from a young man and his sister in B. C. who are both definitely preparing for full-time service. They say they dedicated their lives to Christ at Elim Gospel Beach.

Please pray for this work that it may ever become a greater blessing to this part of Saskatchewan, especially in Southern Saskatchewan, and, if you feel led of the Lord, send us a donation to help to make our final payment which is due November 1, 1948.

The Elim Gospel Beach Committee,
Per. V. E. Nickel, Sec.-Treas.

Retreaters at Elim Gospel Beach in a circle singing their farewell song July, 1948, with the corner of the Tabernacle visible.

Canadian Echo: World Conference of Mennonites

by Benjamin Ewert

Unique and important in Mennonite history was the well-planned and well-organized Fourth World Conference of Mennonites which brought together from eighteen to twenty different groups of Mennonites within the Mennonite denomination. To the Mennonite Central Committee, an organization which administers the relief and the peace program of our various groups, goes the credit for this unusual Conference.

The World Heard

How impressive was the wealth of papers, lectures, reports, discussions, and testimonies which were offered in the course of the Conference. At least, forty different subjects were discussed by some of the most capable of the Mennonite constituency of the world at this Conference. This World Conference gave evidence that our background, our convictions, our activities are in harmony with the statement of Jesus in Matthew 5:14-16: "The light which is to shine from our midst was set up for all to see." The world took notice of this through the daily press reports.

Will We Produce?

If only we could become still more conscious and convinced of the eternal merit of our convictions and our faith and our activity! We have no cause whatever to blush about them, to feel contempt for, or to abrogate them—no, not even when speaking about our convictions in matters of non-resistance, non-conformity, and consistent, definite Christian living.

I trust that this Fourth World Conference of Mennonites will not fail to bring richest fruits of many kinds. I am thinking particularly now about common convictions. Common Christian convictions, a Biblical attitude toward the world, active participation and support of Godly undertakings, peace-loving sponsorship of fellowship and life in our entire Christian Mennonite community, God-fearing personal life, and more of such qualities. All this for the blessing of ourselves and the entire world, as well as for the praise and glory of the Lord and our Saviour Jesus Christ. How overwhelming it was that so many Mennonites, perhaps as many as ten thousands, members of so many various groups of our church and from various different countries, could get together and enjoy fellowship with each other. This was surely an event which corresponded with the command and prayer of Jesus.

The meeting of old friends and hitherto unknown brethren in the faith cannot be valued highly enough For me, as well a for many other, the participation in this Fourth World Conference of Mennonites has been a great joy and a priceless experience. Being from Canada, I was especially pleased to find that perhaps over a hundred had come from various churches and provinces in Canada to this Conference. We all had the opportunity to enjoy blessed fellowship with many others from various lands of the earth. Praise the Lord!

HAZEL DESTER KAUFMAN

The lives of very few women in the General Conference have touched the life of the Conference at as many points as has that of Hazel Dester Kaufman, wife of Pres. Ed. Kaufman of Bethel College, who passed away at the age of 52, on October 21, 1948, at Newton, Kansas.

Her first service to the Kingdom of God and to the Mennonite Church began in 1917, when, in the same year of her marriage to Dr. Ed. Kaufman, she began with him a period of eight years of educational service on the mission field in China. Between the time of their return in 1925 and their coming to Bethel College in 1931, Mrs. Kaufman joined her husband in further study at the University of Chicago and in the service of the Conference in educational work at Bluffton College. Since 1932, when her husband accepted the presidency of Bethel College, Mrs. Kaufman graciously assumed the many responsibilities that came to her as wife of the head of the school. The Women's Association of Bethel College was her special interest and concern. Since 1944, Mrs. Kaufman has spent much time in the Bethel Deaconess Hospital as a patient sufferer and courageous sufferer. It was this experience that led Dr. J. H. Langenwalter, of Wichita, who gave the funeral message, to make the following observation concerning her life:

"Hers was the heroism which can face a trying siege and not weaken."

ALL SET . . . . From p. 5

knew from the start that enrollment into the plan would be slow for two reasons: first, because the plan benefits the minister, and he will therefore not wish to push the matter, and, second, churches are slow to act in matters of this kind because most people do not realize the terrific problem our ministers face when, by reason of old age or poor health, they are forced to discontinue their service to the church. Let us not be blinded by thinking that our responsibility ceases when such a minister lays down his work. It would be unethical to publish some of the letters our committee receives from ministers who have given a lifetime of faithful service, who now have nothing to live on, and who now feel that they are being treated unfairly by those whom they have served so many years.

This writing is intended to urge the churches to enroll their minister in the plan as soon as possible. Within a few days, each church will receive a booklet, which explains the plan in detail, and the necessary forms which the church and the minister completes, and then sends to the General Conference Headquarters where the rest of the enrollment will be completed.

The General Conference Pension and Minister Aid Committee,

August Epp, Chairman.

RELIEF NOTES

Does Europe Still Need Relief?

Hasn't there been a good harvest this summer? Isn't the Marshall Plan going to help conditions? Isn't it about time that the Europeans are getting back on their own feet? What is the picture in Central Europe? These are questions that many may be asking. The MCC workers in Europe have given some answers to these questions.

Conditions in Europe have improved in some ways. The crops of this year have made more food available than was the case last year. The currency reform in Germany has helped to stablize the resources of the wage earners. This, however, has worked a great hardship on certain classes of people such as the aged, convalescents, and students. Thus our relief work will need to reach out more specifically to these special groups—the aged, students, convalescents, tuberculosis patients, returned prisoners of war, widows with children. The European Recovery Program has helped conditions somewhat, but not to relieve all the need. Even in normal times, Germany imported forty per cent of its food. Now with disrupted economy and industry, together with increased refugee population, there is reason for the continued relief needs. Even though the ration of certain materials is adequate for individual needs, the money with which to purchase these items at high prices is many times not available. Similar situations exist in other countries of Central Europe. In Poland the demand for food exceeds the supply, and clothing prices remain too high for the worker to buy. Foreign relief agencies in Poland are continuing their work with unabated energies.

Assisting Mennonite Refugees

The Mennonite refugee migration staff in Europe continues its efforts to help our homeless brethren. In the past months many have gone to Paraguay, Canada, and Uruguay, and a few to the United States. It is hoped that many more may be able to enter the United States and Canada. Engaged in this work in Europe are C. F. Klassen, Siegfried and Margaret Janzen, Peter and Elfrieda Dyck, Marie Brunk, Magdalene Friesen, Cornelius Dyck and Arthur Voth, as well as relief personnel who give assistance in a number of ways. All of these have continued in service beyond their initial two year term because of the urgency of the work and their desire to be of further help to the homeless Mennonite people.

Brook Lane Farm

Ada Frey of Archbold, Ohio, and Martha Stoltzfus Morgantown, Penna., who have been serving at Brook Lane Farm in Maryland, will begin a period of interneship at the Cleveland State Hospital on November 1. Ada Frey will concentrate on accupational therapy.

The MCC Homes for Mentally Ill Planning and Advisory Committee met at Brook Lane Farm on October 20. The committee consists of H. R. Martens, H. A. Fast, E. C. Bender, Harold Sherk, Titus Books, Orie O. Miller, and Paul Nase, M.D.

The Washington Scene

by Paul Goering

October 23. Armed forces strategists say they will renew their efforts to get Universal Military Training in the new Congress. The armed forces pushed the draft only after they saw Congress would not give them UMT.

Governor Warren Republican vice-presidential candidate, gave a strong endorsement of UMT at the American Legion Convention in Miami this week. Governor Dewey came out for UMT at the convention in New York last year.

The new national commander of the American Legion, S. Perry Brown, devoted two years trying to sell Congress the "Legion UMT Plan" which he fathered. The Legion campaign, launched last November to flood Congress with petitions, flopped because so many Legionnaires ignored the petitions, wrote letters against UMT, and because congressmen discount petitions.

Opponents of UMT consider church people among those whose sustained opposition to UMT helped to defeat it.

No Comment Needed

Walter C. Longstretch, Philadelphia lawyer, said, in notifying the Internal Revenue Department that he and his wife would refuse to pay 34.6% of their 1947 income tax which "was used for preparation for war." "In the Nuremburg trials, the U.S. maintained the principle that a citizen of Germany should refuse to obey his government when his government orders him to do an evil act. The principle is equally valid for the citizens of the United States including myself."

We haven't read what happened to the lawyer and his wife!—From the Salem Mennonite Church Bulletin Freeman, South Dakota.

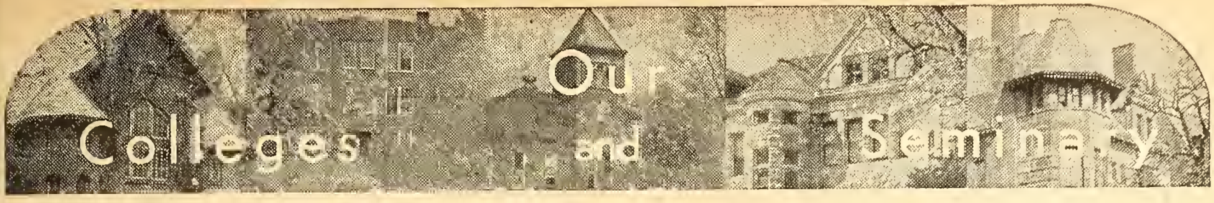
Tithers — Stewards . . . From p. 7

But their pastor sometimes permitted speakers representing other boards and fields. What should he do about them? Some spoke so effectively that they had a way of swaying a person. Was that the leading of God to give?

Mr. Calter decided to make each speaker and field a matter of definite prayer. All during the service he could ask, "Lord, what do you think? How much shall I give?" He weighed the results of the work. He tried to let the speaker's personality affect him. Then he gave as he felt the work warranted. Once he discovered that a work he had given to was not financially sound. After that he carefully investigated any letter of appeal that came in the mail, before replying.

Financially, Mr. Calter did not progress; he just held his own. But the work of God progressed.

Mr. A, and Mr. B, and Mr. C, were all reasonable men. Mr. A. figured from his own point of view. Mr. B. figured from his family's and community's point of view. Mr. C. figured from God's point of view.



BLUFFTON COLLEGE

The funeral services for Dr. C. Henry Smith were held Thursday, October 21. President Pannabecker, of the Seminary, conducted the devotions; President Ramseyer paid tribute to Dr. Smith as an educator, and Dean Bender paid tribute as a historian; and Reverend Smucker preached the funeral sermon. Students conducted a "work day" October 27. Each student attempted to secure a job and then turned in the money earned for the Auditorium-Physical Education Building Fund. The Girls' Gospel Team conducted a service in the Baptist Church of Moral, Ohio, October 24. The Messiah Concert will be given Sunday afternoon, December 12. Soloists who have been selected are Christine Habegger Purvis, soprano; Ola Lugibihl Moser, contralto; Allan Schirmer, Indiana Central College, Indianapolis, tenor; and Wilson Jones, New York, bass. President Ramseyer attended the inauguration of the new president of Ashland College, October 23. Scott Nearing, lecturer and author, visited the college October 23, and spoke on the topic, "Why do civilized nations fight wars?" He came under the auspices of the American Friends Service Committee.

MENNONITE BIBLICAL SEMINARY

For the second week, missions were the major emphasis in the life of our school. Orlando Waltner, director of the Champa Leper Home, delivered a message in which he pointed out that there are two million lepers in India, of whom only fourteen thousand are in the different institutions set up for lepers. The Mennonite institution at Champa is the third largest in India, housing between 576 and 600 patients. He declared, "We need God's grace to work with these people." Love is very essential in treating leprosy.

During the week, there was a great foreign missions advance program throughout the city of Chicago, attended by missionaries from all over the world, climaxing with a great rally at the Medina Temple, one of the largest auditoriums in Chicago. In our chapel service on Friday, we were privileged to hear Dr. George Carpenter secretary of the Congo Protestant Council, missionary to the Belgian Congo under the American Baptist Foreign Mission Society. He is well acquainted with a number of the Mennonite missionaries in the Belgian Congo and greatly challenged us to the need of Jesus Christ in the dark continent of Africa.

At our Wednesday night prayer meeting, we were pleasantly surprised by a visit from Marie Regier, recently returned from many harrowing experiences in the General Conference mission field in China. She shared many experiences with Elisabeth Goertz during the full years of the war under Japanese occupation. We look forward to a longer visit from her later this year. How wonderfully God is working through our missionaries in these perilous times .

President and Mrs. S. F. Pannabecker, accompanied by Jacob D. Goering, went to Bluffton on Thursday to attend the funeral of Dr. C. Henry Smith. It may be remembered that Dr. Smith was on the original faculty of Mennonite Biblical Seminary during the school year of 1945-46. As a reminder of our mortality, one may note that of that original faculty Dr. Abraham Warkentin, our first president, Dr. C. E. Krehbiel have also passed to their eternal reward.

Next week the E. B. Hoff Memorial Lectures will be delivered by President Emeritus Charles Ellis of Juniata College. The theme of his lectures is "The Work of the Christian Minister."

President Pannabecker reports that a number of young men in the Conference who are planning for ministerial training have asked for pre-enrollment information in connection with their status under the draft.

Rev. Olin A. Krehbiel pastor of the First Mennonite Church, Berne, Indiana, will be the next speaker at our Vesper service on November 7. These services are held on the first and third Sunday of each month.

Over Our Shoulders

Then Already?!! 60 years Ago

"Just at this time our country is flooded with reading matter, and it is not to be supposed that in such a deluge of reading matter there is not much that is dangerous and bad . . . . No restrictions are put on the press. Anything that will pay for itself in money issues from it."—From an article entitled, "The Influence Good Literature Has upon the Minds of Young Persons," by J. W. Shelly, found in THE MENNONITE, November, 1888. This essay was first prepared for the Eastern District Sunday School Convention which was considering the problem of the Sunday school library.

Harvest Means the Season's Close

Many youth groups will be closing their season's projects with the fall harvest. Some will find the results of their years's project not too encouraging. Others will find the season a most successful one. In one church, a youth group had a wheat growing project which yielded $800.00. Corn growing projects, potatoes, hogs and many other things will be brought together and the yield will when totaled be abundant. Carefully planned projects are a great aid to youth groups. Now is the time to begin planning for next year.

Jottings

—**First Mennonite Church, Nappanee, Indiana:** Miss Marie Regier, just returned from a term of service in our China mission field, gave us a first-hand report on the work in China at our Sunday morning service October 17. Recent solicitation among our people for Bluffton College resulted in a total of $1,660, of which $1,170 was cash. The Women's Missionary Society has presented 326 quarts of canned goods to Bluffton College and the Seminary. A Harvest Home program was presented by the Society on October 10.

—**Bethel College Church, North Newton, Kansas:** Sixteen members were received into the church by letter on Sunday morning, October 3, and seventeen were received as associate members. The Peace Committee of the church has announced a Peace Institute for three successive Sunday evenings, beginning October 31. Each program will open with a fellowship meal at 5:30 p. m., followed by a brief worship and song service, a message and discussion on some aspects of pacifism, and a film or play. There will be classes for children below high school age. Mrs. Annalee Stewart, of the American Friends Service Committee will be the speaker for the first meeting on October 31. Albert D. Klassen is the new Sunday school superintendent, succeeding Eldon Graber.—Corr.

—**First Mennonite Church, Newton Kansas:** Rev. Erland Waltner, pastor of the Bethel Mennonite Church, at Mountain Lake, Minnesota, was the guest speaker at our fall week of services, October 19 to 22, conducting Bible study hours in the afternoon and preaching services at night.

—**Freeman, South Dakota:** Rev. J. N. Smucker, of Bluffton, Ohio, was the Mission-Harvest Festival speaker at the Bethany Church on October 17. He also conducted a series of evangelistic services from October 18 to 22.

—**Bethel Church, Hydro, Oklahoma:** The ministers in this locality exchanged pulpits on October 17. As well as being a real blessing to both ministers and congregations, this gave us a chance to become better acquainted with our fellow churches. Rev. Henry Hege, of the Bergthal Church, spoke Sunday morning, and Rev. Paul Dahlenberg, of the Herold Church, was the evening speaker.—Wilfred Ewy, Corr.

—**First Mennonite Church, Pretty Prairie, Kansas:** Miss Helga Kemnitzer, student at Bethel College, and Dr. J. Winfield Fretz, spoke to us on the evening of October 31. They spoke about relief and displaced persons.—Ralph Krehbiel, Corr.

—**Salem Mennonite Church, Dalton, Ohio:** Sunday, October 17, marked the end of Rev. G. T. Soldner's supply pastorate here. In his morning sermon entitled, "Lessons from Leaves," he pointed out that our lives are like the leaves of a tree, beautiful, but useless unless their strength has gone into the producing of good fruit. A children's story was included in the morning service. After Christian Endeavor, a farewell reception was held in honor of Reverend Soldner. Mr. Irvin Richert will now be our minister on alternate Sundays with the other Sundays filled in by various speakers.—Corr.

—**Johannestal Church, Hillsboro, Kansas:** Rev. H. B. Schmidt spoke to us in the pulpit exchange on October 10.—Mrs. Arnold A. Plenert, Corr.

—**Walton Mennonite Church, Walton, Kansas:** A foreign mission program, sponsored by the C. E., was held Sunday evening, October 17. Miss Alma Voth, missionary under appointment to Ecuador, told a flannelgraph mission story. Mrs. W. C. Voth, missionary to China, spoke on "Problems of Mission Work in China," and presented the need for missionaries in the world today. Evangelistic services will be held in our church November 7 to 12, with Rev. P. A. Wedel, pastor of the Alexanderwohl Church, as the speaker.—Ella Voth, Corr.

—**First Mennonite Church, Beatrice, Nebreska:** The Foreign Mission *Ernte Dankfest* offering on October 10 brought $1,689.87. Missionary Manning spoke at a special missionary meeting, sponsored by the Beatrice Fellowship on October 20.

—**First Mennonite Church, Madrid, Nebraska:** Our annual, all-day, harvest and mission festival was held September 26, with Rev. Ed. Miller, president of Freeman Junior College, as speaker. The offerings, for home missions, foreign missions, and relief, amounted to $621. The evangelistic services were continued every evening through the week. The work of remodeling and modernizing the parsonage is now fully completed. Due to rationing and shortage of material and lumber, during recent years, the work had to be carried over two years. The greater part of the labor was donated.—Corr.

—**First Mennonite Church, Philadelphia, Pa.:** On Mission Sunday, October 10, Rev. and Mrs. W. C. Ewert consecrated their children, Jane and Paul, at the morning service. Dr. E. E. S. Johnson officiated. That afternoon a farewell service was held for Miss Wilhelmina Kuyf who sailed October 21 for China. Those participating were Rev. Ellis Graber, Rev. John Plenert, Dr. E. E. S. Johnson, and Miss Kuyf. Rev. David Koop, of Curitaba, Brazil, brought us greetings in behalf of the brethren in South America. The film, "Beyond Our Own," was shown at the evening service. —Corr.

—**Beatrice, Nebraska:** The annual Gift Day of the Mennonite Deaconess Home and Hospital was held October 21, beginning at 8:00 a. m.

Into the Beyond

Hazel Dester Kaufman (Mrs. E. G. Kaufman) North Newton, Kansas, housewife, member Bethel College Mennonite Church, born May 5, 1896, and died October 21, 1948. **Esther Lee Ediger**, Buhler, Kansas, housewife, member of the First Mennonite Church of Hutchinson, born May 20, 1916, and died October 17, 1948 **Mrs. Clara E. Krebill**, Donnellson, Iowa, housewife, member of Zion Mennonite Church of Donnellson, born November 5, 1866, and died August 22, 1948. **Mrs. Earl Nunemaker**, Nappanee, Indiana, house wife. 'A song gets through where words cannot penetrate." Member of First Mennonite Church of Nappanee, born September 22, 1903, and died October 10, 1948.

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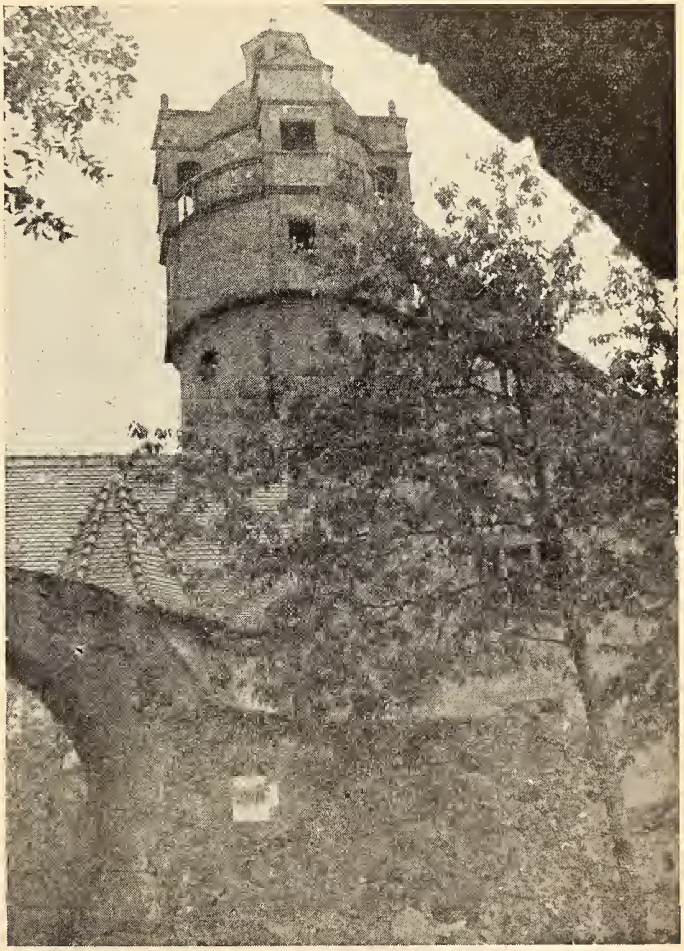
"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

The following article is part of a letter written to members of Mennonite Central Committee Voluntary Service units in Canada, the United States, and Mexico by the director of these projects, Elmer Ediger, who has spent the summer in Europe directing the work camp at Ronneburg.



Service in an Old German Castle

VOLUNTARY SERVICE

by Elmer Ediger
Akron, Penna.

JUST NOW I am thinking of you at Gulfport, London, Ontario, North Battleford, and Brandon; the Peace Team; and the units at Cleveland, Skillman, Richmond, Colorado, Washington, Akron, Mexico, and Brook Lane. Recently we have been having discussions here regarding Voluntary Service. What you are doing in the states, Canada, and Mexico is a stimulus to visualizing a program for Europe. The youth *are already serving* in the name of Christ is an inspiration to us as we investigate the possibilities of a program here.

The time is now 6 P.M. or, as Europeans say, 18:00. Our regular project folks have been free from work since 3:15, but others are extremely busy in the hot kitchen, working over wood-heated stoves. At 3:45 to 4:00 we had "Koffee Pause"—several slices of bread, apple butter, and coffee—plus a relaxing discussion or just "relaxing." Small groups of those interested are gathered somewhere outside the castle walls for discussions on German agriculture, and an analysis of American history. These discussions at Ronneburg were born out of the intense interest the Germans have in the outside world. Having been "kids" in '33 when the world was shut out from them, they are eager to discuss the very commonplace things outside of Germany. Frankly, we Americans find it a little difficult to get as interested as is somewhat indicated by our attendance. We must ask ourselves, is our Christian love really understanding of their situation; are we willing to submerge our desire for some things in which we might be more interested to give them our available free time?

Supper is at 6:30 (18:30). We eat in "Ritters Halle" (Hall of the Knights). But please don't visualize a palace—this was a burg, a fortress. It dates back to 1500—and it hadn't been used by anyone for many years! The routine of table prayers and grace is European—form prayer of several sentences, a joint "Gesegnete Malzeit" from us all, and after the meal a verse of Scripture, form prayer and another "Gesegnete Malzeit!" The meals are simple—Europeans call them American. Americans don't recognize all the dishes—and certainly miss others. All in all, they are very adequate, a real treat to the Europeans—some white bread, some sweet jam, fatty soups, etc., and good for us. We like to eat the black bread for a change.

After supper most of the group is free until 8:00 or 8:30. This, as well as the free time before supper, is time for croquet, hiking, etc. But still the complaint is, "We don't have enough time." Really the view from the castle hill or the "berg" is beautiful beyond description. From the window in this room, beyond a castle turret, one sees beautiful rolling farm lands, divided by centuries of inheritance divisions into many, many small patches. Readily I can count five shades of green, three of brown, three of yellow and gold. Shocks of hand-tied wheat bundles dot about a third of the plots.

(Continued on page 16.)

Medical Conditions in Puerto Rico

The second article on this island, blessed with beauty, cursed with great poverty and need.

In addition to the varied medical problems common everywhere, the full range of tropical diseases presents itself in Puerto Rico. Some of these latter, such as leprosy and filariasis, are uncommon, still they have to be contended with. Disease is not as isolated, unpredictable happen-stance. Rather it is a composite of one or several unfavorable factors. Always a cause is present. Most factors causing disease are known and many of these are preventable. The association of poverty, ignorance, superstition, and disease are too well known to require comment. Practical, pragmatic disease prevention, therefore, resolves itself primarily into a social problem with medical care occupying a minor role.

There can be no doubt that the basic, preventable health problem of Puerto Rico is economic. There are too many mouths to be fed by the limited food produced on the island, so that adequate nutritional levels cannot even be approached. Without industrialization or other source of income the heavily populated island is unable to supply its nutritional needs from the outside. More and better food or else fewer people to consume the available food is a basic health problem of the island. Associated with this and of a common economic origin is the hopelessly inadequate housing. No wage earner or other producer can improve his housing situation as long as the more basic need of adequate food remains unmet.

With ignorance, supersition, selfish minority interests, and the like impeding attempts at solution, the problem has continued to grow rather than shrink in recent decades. Overall economic gains have more than been over-balanced by population gains.

Tuberculosis has for a long time been a leading cause of death on the island. In the past year it became the leading cause of death. Tuberculosis is an infectious disease which spreads under conditions of poor housing, overcrowding, and malnutrition. Part of the answer to its control lies in more sanitarium beds and improvement of detection and treatment facilities. However the basic answer can only be economic.

Clinic day at the hospital.

Hookworm spreads through contact of bare feet with contaminated soil. People who can't afford shoes either spend their lives in one place or else contact the disease.

Dysentery is spread by contaminated water and food supplies. Where municipalities or individuals cannot afford adequate sanitary measures and reliable water and food supplies,

The same basic ingredients are present in all the island's health problems—maternal and infant mortality, parasitic diseases, malaria, rheumatic, fever, etc., etc.

A Child suffering from undernourishment.

In the face of such discouraging prospects for success, medical activity has to do its best not only to alleviate and heal, but to attempt to prevent. Where incentive for a high level of practices are present —e.g. private practice for gain; or from Christian or humanitarian motives—medical measures are effective. Where such incentives are lacking or deficient e.g. state medicine, practice appears definitely to be conducted on a lower level. Poor people need medical service even more than those who are able to pay. For this reason a non-self-sustaining society, such as that of La Plata, and of Puerto Rico as a whole, will in the foreseeable future need increasingly more and better medical service.

DO MENNONITES BREAK THEIR PROMISE? IN THE WAR YEARS — — —

- We promised 2000 of our young men that we would help them secure an education after their release from CPS, paying their tuition.
- We vowed to ourselves that we would not forget that these men represented the whole Mennonite Church in their witness against war and that they did it without pay.

BUT NOW THAT THE WAR IS OVER — — —

- We have failed by $16,000 to contribute the amount we pledged ourselves to raise. In fact, we did only *one-fifth* of the job we promised to do for the 1947-1948 school year. We raised less than $4,000.
- Have we forgotten the promises we made in earlier days?

If you want to help erase this debt from the record of the General Conference and keep faith with our ex-CPS men, send your contribution to

General Conference Headquarters
722 North Main
Newton, Kansas

A Ship! A Ship!

The true story of a missionary's experiences when shipwrecked on a voyage between Cape Town and London. A continued story.

by A. Donald Miller

BOOM! . . . . Or was it the word Doom which resounded through the ship as the torpedo struck its hull? Immediately the electric current failed; the many bulbs in the Dining Room faded to a dull red glow which swiftly passed into nothingness; we were plunged into total darkness the ship heaved over; there was a clattering of falling cutlery, breakin china and glass; and I, almost instinctively, found myself groping for my lifebelt beside my chair.

It had been so calm and pleasant a day, warmer than the six others which had preceded it since we had left Cape Town. It had seen the beginning of the Games Tournament; my wife had won her heat at deck tennis; I had lost mine at deck quoits. The evening had brought a rose and golden sunset. We went downstairs to our baths happy and hungry. Another day nearer home! And now we were far from land, away from ordinary courses, and would not be seeing port, so we reckoned for another eight days. About as far away as we could be from any mainland,—miles done,—miles to go, before our next calling-place in our roundabout journey.

When we came up from our cabins for dinner the black-out had begun. Not a chink of light was allowed to peep through from doors or portholes. But within the ship all was brightly lit.

Passengers from First Dinner were already up in the lounge. Mothers had taken their children to bed. We entered the dining room with its gleaming silver, its white-clad Indian stewards moving quickly to and fro its lively chatter. My wife and I faced one another from opposite sides of the table. Well had I reason to remember this last meal for many days! And after we had dined and cracked our nuts we lingered on, talking with the First Officer over coffee. And then............BOOM! . . . . . DOOM! !

The ship quickly righted itself. "Are you there dear?" "Yes." "Let's keep together." So we felt our way down our respective sides of the table, joined hands and began to grope towards the doorway and up the stairs. There was no time to go down to our cabins below for overcoats, or the little bags holding our treasures. Our instructions had been that if we were struck without warning we were to go straight to our boat—No. 8 port. Others were crowding up the staircase too. No panic; no shouting; voices steady and quiet. Just one mother pleading to get through the stream of people going up. After her child, poor woman.

So we passed out on to the deck. By now small emergency flares were alight. We came to our deck stations. Already some of our number were there, and almost immediately, against the deep blue, star-studded sky, we saw the black outline of our lifeboat being lowered from the boat-deck above. "Now Mrs. Mayne," said the warden, "Are your four children here?" "Yes" "Then over you go." And so they went, in their night clothes and overcoats, Robert, Lucy, Jane, and little Margaret and their mother. The names of the other ladies were called. "I don't want to go before you," said my wife. "You must dear; I'll follow directly." And, in perfect order, we got into the boat, and began to descend with a jerk, jerk down into the calm waters below.

After we had drawn away from the ship for five or six minutes, we rested oars and waited. We could hear the call of people still on the ship. Or were they in the water? We must wait a while for developments. I looked around. It was a most exquisite night. There was no moon, but the stars shone down in almost unbelievable brillance and profusion, casting gleams of light upon the water, wherever it was ruffled. I found myself following a double train of thought. One was upon the immediate events — those poor people still on the ship, I thought, God grant they may get off in time. And the other—queer that it should be so — was upon the beauty of the scene; was there ever so marvelous a night? I found myself repeating:

> When I consider Thy heavens, the work of Thy fingers,
> The moon and the stars, which Thou hast ordained,
> What is man, that Thou art mindful of him?

And then someone said, "Look, there's the sub!" And nearby it had 'surfaced' again, a long black ruler laid upon the blue-black waters. Our chatter stilled to silence. It was better not to act provocatively. And then, suddenly, another loud explosion, a great column of black smoke against the deep, blue sky, a crumpling up sound, and we knew that the ship had sunk, only twenty-three minutes after the first explosion. The submarine, its work done, disappeared beneath the surface.

That night was spent in looking around to find any in need of our help. We came across a waterlogged boat with people standing in it, half submerged, and with others clinging to its side. As soon as we neared it two or three of the Indian crew threw themselves across. Although we were crowded to capacity we managed to take on Lady Pearce and two of her four children, John and Agnes; and another lady, separated from her only baby. They were shivering with cold and shock, after their exposure in the water, but preserved an heroic self-control. In the darkness they took off their things and wrapped themselves in the few blankets with which our boat was provided. I can still see Lady Pearce's beautiful row of pearls, luminous against the coarse gray blanket that enveloped her. Later we heard that other two children had been taken in by another boat; and we found that the child of the other mother was also on another boat, to which we were able to transfer her.

(To be continued)

GERMAN CASTLE . . . . From p. 13

(Americans think the farming methods are ancient—and so they are.) A woods near by is also intriguing, but after supper the mosquitoes "from Kansas" have their daily rallies. In the distance are mountains of the Pennsylvania variety. The old castle itself with its medieval architecture and many small details is romantic. We love our Ronneburg!

Our evening program started heavily on outside speakers lined up by the German representative—some high men in church and government. As it turned out, these have been limited to two instead of three a week. Language translations take time, break continuity, and are difficult in other ways. Last night Peter Dyck spoke on his convictions as a Christian C. O. We had a hot, but controlled discussion. More important than the speeches are the small group discussions, the whole democratic process of arranging our work, eating, sleeping, and playing. Much could be said about differences basis of unity, and inner needs. Suffice it to say that where language can be bridged we are individually challenged to share our deepest convictions.

To bed—seldom before 11:00, waking bugle at 6:45, morning meditations at 7:30. I forgot to mention we also have evening devotionals. It is the first time for most Germans (other than ministers) to lead in devotionals. Never have they had a religious life committee; yes, we do. Incidentally many of the German youths have referred to one or another meditation as the high light of their spiritual life.

Our work program is centered on the rebuilding of this old castle so it can be used as a youth center of the Evangelische Kirche. We hope and pray that it may serve a real purpose in the spiritual rebuilding of Germany. The work divides itself into four types. (1) Most of the men and some of the women are working on one wing of a castle where beams and pillars have been inserted to make two floors instead of one; flooring is being laid over layers of mud plaster; the ceiling will be plastered; and brick walls will be built from the rubble. The oak beams were extremely heavy, the sawing was slow—all by hand with dull handsaws—but considerable progress has been made. (2) The second project in terms of hours spent has been the housekeeping. The cooking has been not only for our group of 48 but also for 10 young refugee boys who live here, and about 10 workers of the castle. Besides these, the cooking force does most of the cooking for a group of 60 "frezeit kids" who are on one part of the castle grounds. This large number (not anticipated by us!) together with primitive conditions requires a lot of work. For example, all water used for drinking, washing, and laundry is hand drawn with one bucket out of a 270-foot open well! At first all laundry was done by knuckles alone; then one washboard was added, and now, two luxurious washboards! The girls do most of this work—the fellows are appreciative—even to the extent of voting to do away with tablecloths to cut down the washings! (3) One crew of the girls has been doing weaving by hand and with looms to make mats to cover the lower part of the castle walls. (4) This last week we began another men's project, boring holes by hand in the rock, dynamiting, and then hauling it for making a road up to the berg.

Mennonite Eiblical Seminary X-0
4614 Woodlawn Avenue
Chicago 15
Illinois

NOTE: When writing specify both old and new address. PLEASE!

HOW WE SPEND OUR MONEY*

Food	48,316,000,000	30.07%
Tobacco	3,880,000,000	2.04
Alcoholic Beverages	9,600,000,000	5.35
Clothing, Cleaning & Repairing	20,635,000,000	12.53
Jewelry	1,365,000,000	.84
Personal Care	2,264,000,000	1.40
Housing	14,429,000,000	8.98
Household Operation	21,973,000,000	13.74
Medical Care	6,407,000,00	3.99
Death Expenses	908,000,000	.56
Personal Business	6,022,000,000	3.96
Transportation	15,467,000,000	9.62
Recreation	7,390,000,000	4.60
Higher Education	509,000,000	.32
Elementary & Secondary Schools	279,000,000	.11
Commercial Business & Trade Schools	62,000,000	.04
Correspondence Schools	27,000,000	.01
Other Instructions (except Athletics)	152,000,000	.91
Foundation Expenses for Education and Research	57,000,000	.03
Religious Bodies	884,000,000	.54
	160,626,000,000	100.00

* Taken from the **Survey of Current Business**, July, 1948, of the U. S. Department of Commerce; Bureau of Foreign and Domestic Commerce, Expenditures for Liquor Consumption taken from a Department of Commerce Release dated June 11, 1948.

THE BIBLE GUIDEBOOK. By Mary Entwistle. (Cokesbury Press, Nashville; $2.50.)

This volume is a handbook of information about the land of the Bible. People, topography, plant and animal life, food, clothing, home life, customs, education, festivals, religion and religious leaders, rulers from the Old Testament to the Christian Era—in short, it contains almost every kind of Bible information one might wish to find. The simple style, the careful classification and indexing make it possible to find quickly the answers to one's questions. Children and adults, pupils and teachers alike enjoy using this book. This is the result of the extensive research and first-hand study of the Bible land by the author. It is a valuable reference work for teachers in Sunday Schools and Vacation Bible Schools.—Helen H. Mueller.

(Ed.—And a well indexed book is SOMTHING!)

MENNONITE
LIBRARY

The Mennonite

Volume 63 November 9, 1949 Number 44

"The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest."—Matt. 9:37b, 38 (RSV)

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

November, Month of evangelistic effort in General Conference churches as sponsored by the Evangelism Committee.
November 10, Men and Missions Sunday, sponsored by the layman's Missionary Movement.
November 14-20, Bluffton College Bible Lectures, Rev. Charles R. Bell, Jr., pastor of the First Baptist Church, Madison, Wisconsin, speaker.
Ministers Conference and Women's Conference November 17, 18. Dr. O. R. Yoder, Medical Superintendent of the Ypsilanti State Hospital, speaker.
November 25, Thanksgiving Day
November 28, First Sunday in Advent.
December 12, Universal Bible Sunday

Of Your Pen Acquaintances

WILLIAM T. SNYDER, Akron, Pennsyvania, is a member of the Mutual Aid Board and secretary-treasurer of the MCC Resettlement Section.

CARL M. LEHMAN, Bluffton, Ohio, is business manager at Bluffton College and contributor to the General Conference Adult Sunday School Quarterly.

MARIE J. REGIER, China, is missionary on furlough of the General Conference.

CARL KREIDER, Goshen, Indiana, is dean of Goshen College.

Beyond Our Own

OKLAHOMA CITY.—An order to admit a negro graduate student to the University of Oklahoma paved the way for the opening of a white educational institution in Oklahoma to Negroes for the first time in the state's history.

NEWTON, KANSAS.—Twenty-five years of service to Mennonitism in North America have passed into history for the *Mennonite Weekly Review*, a Mennonite family newspaper that has performed a signal service to English-speaking Mennonites on this continent.

GOSHEN, INDIANA.—The Seventh Annual Conference of the Rural Life Association and the Historic Peace Churches will be held at Goshen College, December 2 to 4, 1948. This annual meeting in held at one of the Quaker, Brethren, or Mennonite colleges each year.

GERMANY.—Providing help to the former German prisoners of war who are now returning from Russia by the thousands each month presents one of the most pressing tasks facing the churches in Germany today. Their rate of return may soon be speeded to one hundred thousand a month, according to a Russian announcement.

CHRIST'S UNIVERSAL CHURCH.—The anniversary of the hymn, "Onward, Christian Soldier," which, for a full three-quarters of a century has been marching into the hearts and hymnals of Christians around the world, has recently been celebrated. Not so much remarkable for its age is this hymn, but for the reason that it achieved such widespread popularity in so short a time and that this popularity has sustained.

SAY "Yes" TO YOUR FAITH is the new general theme for this year's United Church Canvass program to be conducted in approximately 500 American communities during the fall emphasis period from November 14 to December 5, according to a recent announcement by Rev. Earle B. Pleasant of New York, National Director.

The main purpose of the program will be to (1) bring dramatically and forcefully to the attention to every community the importance of our religious institutions (2) to call each individual to participate more actively in the work of these institutions and (3) insure for the churches adequate financial support for 1948 through regular giving.

SANTA FE, NEW MEXICO.— Roman Catholic nuns, priests, anc brothers, were barred from teaching in tax-supported schools of the state in the first round in a suit brought by a group of New Mexico residents.

Into the Beyond

PETER A GOERZ, Monroe, Washington, farmer, member of First Mennonite Church, Monroe, born November 6, 1878, and died September 30, 1948. **J. P. HABEGGER**, Berne, Indiana, manufacturer. He traveled with the late J. W. Kliewer around the world, visiting our mission fields in 1920-21. Member of the First Mennonite Church of Berne, born December 22, 1855, and died October 12, 1948.

DR. MUNSON R. BIXEL, Bluffton, Ohio, physican, member First Mennonite Church of Bluffton, born July 19, 1896, and died October 4, 1948. **PETER JANZEN**, Henderson, Nebraska, farmer, "A man who served God."Member of Bethesda Mennonite Church of Henderson, born July 4, 1877, and died October 5, 1948. **WILBUR JAMES THIESZEN**, Henderson, Nebraska, "A boy who desired to be with Jesus." Born August 3, 1938, and died October 4, 1948. **DOUGLAS RAY UNRUH**, Freeman, South Dakota, "He was always happy and gay." Born October 12, 1946, and died October 5, 1948. **EDWARD J. LOWENBERG**, Donnellson, Iowa, retired drayman, member of Zion Mennonite Church of Donnellson, born March 16, 1875, and died September 5, 1948. **JEROLD LA RUE REIMER**, infant son of Mr. and Mrs. Milford Reimer, born September 22, 1948, and died September 23, 1948.

The Mennonite

Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.
Contributing Editors: Kenneth Bauman, Harld Burholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

THE MENNONITE is the weekly religious journal of the General Conference of the Mennonite Church of North America, devoted to the interest of the MENNONTE CHURCH and THE CAUSE OF CHRIST, in general. Published every Tuesday, except the weeks of July Fourth and Christmas, by the Board of Publication of the General Conference. Entered at the post office at Newton, Kansas, as second-class matter. Acceptance for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917. Authorized Jan. 22, 1919. Business Office: Mennonite Publication Office, Newton, Kansas. Subscriptions in advance $2. Foreign 2.50. Mail all subscriptions and payments for this paper to Mennonite Publication Office, 722 Main Street, Newton, Kansas. Address all manuscripts for publication to: Editor, THE MENNONITE, 722 Main Street, Newton, Kansas.

Editorials

Salvation for the Christian is not merely getting to heaven; it is getting rid of sin so that we may become in the truest and highest sense God's sons in our hearts, in our homes, in the church, in the community, in the world.—Selected

TACT AND POINT are the twin indispensables in effective witnessing for Christ. When one reads for example of the methods of personal work of a evangelist like Finney and others like him one feels that all the emphasis is on **point**. When one hears of some modern methods of visitation evangelism one feels that all the emphasis is upon **tact**. Is it possible to be so concerned about the Gospel that we give no thought to the individual for whom the Gospel was especially intended? On the other hand, is it possible to be so much concerned about not hurting the individual that the point of the Gospel is never presented? In Jesus, method of dealing with people there was both fact and point. His incomparable love and understanding drew people to him; his deep, abiding convictions concerning the will of God for himself, for men, and for the world won them for God and discipleship. Tact is thus concerned with winning the person to ourselves; point, with winning them for Christ. True witnessing never omits the latter. True witnessing ever utilizes all the resources of the redeemed personality to point to Jesus Christ and him crucified.

If there is a real element of sympathy and understanding in witnessing on the one hand, there is also an element of conviction, absoluteness, or intolerance on the other. It is the intolerance of any other way short of Christ who is the way, the truth, and the life. It is the conviction that all truth, and life in its highest sense will lead us to and will be found in the redeeming Christ. It is the absoluteness of the Way of love that says that there is no more powerful force in the world than crucified love which once for all provided redemption for mankind as well as God's eternal lesson to mankind with regard to man's treatment of his fellowmen who have wronged him. From this it is clear that tact is wasted if unaccompanied by conviction. And conviction is meaningless if it is not shared in love. Tact and point belong together in witnessing for Christ.—J.J.E.

Staying true is as important as starting right.

A WELL KNOWN CHRISTIAN LEADER of our time in calling attention to the basic fallacy in the thinking of those Kansans who are saying that repeal of prohibition is the key to decency, at the same time pointed the way to the solution of one of the main problems that is embarassing the Church in the eyes of the world. He likened the repealist, who says that education not law is the solution, to the patient in the mental hospital who is not released, because, in his test for sanity, he feverishly sought to empty a tube of water with a bucket without paying any attention to a faucet that was turned wide open gushing water in faster than he could bail it out. If he had turned the water off first and then bailed, he would have been released. This applies as well to the problem of sin as a whole. Many in the church concentrate their energies on rescuing the sinner without implanting in his life the Spirit of God that will render him progressively less active in contributing to the chaos of the world; are they active in doing anything about the environment that drags him into sin. This is bailing without turning off the faucet. There is another group that concerns itself so much with the environment, with turning off the faucet, that they forget that the environment is made up of individuals whose lives must be changed—they forget about bailing. Jesus and Paul did both. They dealt tenderly with sinners' pointing them to deliverance; and, they fearlessly attacked the situations and institutions that that had led their converts astray. The Church is embarrassed today for two reasons; either it is saving the soul and ignoring the sinful environment, or it is trying to save the environment without doing anything for the individual who will live in it. Both are heretical by themselves. The blood of Christ was shed for us to give us the new heaven and the new earth as well as to make us new creatures in Christ Jesus.—J.J.E.

PASTORS NOTE!

OBSERVING NOVEMBER AS MONTH OF EVANGELISM

True evangelism is perpetual, not spasmodic. To help make evangelism a perpetual part of the church program, churches are encouraged to set aside one of the last two Sundays of November to emphasize the unfinished task of evangelism for which every Christian is responsible. The Evangelism Committee which sponsors the Month of Evangelism is sending to every pastor attractive leaflets based on the great commission of Christ as recorded in Acts 1:8. There will be enough so that each member may have a leaflet in hand while the pastor speaks on this text. Pastors are urged to slip these leaflets into the bulletins, staple them to bulletins, or hand them to the members as they come in and prepare a message that is geared to the above task to the end that our people will really begin to witness rather than stop any witnessing they have started during the Month of Evangelism. "The harvest truly is plenteous, but the laborers are few."

IN THE U. S. A.--COLD SHOULDER OR WARM WELCOME?

by William T. Synder

Today, 265 years after the founding of the first permanent Mennonite settlement in North America at Germantown, Pennsylvania, there are still Mennonite people in Europe who seek a homeland in America. The first Mennonite settlers in the new World were people of humble means but we now venerate them because they had the courage and conviction to establish homes in what was then a wilderness country. *It can be accurately said that practically all of us come from refugee ancestry and that our people were helped greatly by other Mennonites who came earlier.*

The Mennonite refugees of today do not have many opportunties for unrestricted migration that our forefathers knew several generations ago. However, their reasons for wishing to leave Europe are essentially the same—fear of persecution and a desire to find a place in which they can live peacefully.

Extended Hand or Hand-outs?

Congress passed the "Displaced Persons Act of 1948" last June but none of the D.P.'s have entered the United States since that time because of the delay in appointing a Commission to administer the law. This has been cleared now and a mission departed for Europe on Labor Day to begin the selection and processing of refugees eligible for admission to the United States. Assurance has been given that our Russian Mennonite refugees will be eligible provided they otherwise qualify under the immigration laws. The Mennonite people in the United States will then have an opportunity to help these people become established. The possibility of extending hands out instead of so-called "handouts" will, no doubt, be welcomed by most of the churches. The first steps now being taken are to locate housing and employment for them since the law provides that none may enter the country until both housing and employment are assured.

Your Letter a Passport to Freedom for Someone

It was recently announced in the church papers that persons knowing of housing or employment opportunities should write the MCC Akron office; there has been some response to this request but not sufficient for the number of immigrants we believe will qualify for United States immigration. Therefore, all who know of possible housing or employment opportunities should write the Akron office giving the following information.

Employment: Name and address of person offering employment
Brief description of the work
Housing: Name and address of person offering housing
Description of housing
Location

The number of Mennonites who will enter the United States is not definite yet but there is reason to believe it will be considerable. Shall we not let our refugee brethren and sisters know that in the United States the Mennonite people extend them a warm welcome and that even as our own forefathers found peace and plenty here, we are ready to help them find the same opportunities?

The Washington Scene

by Paul Goering

October 29. Army rules for handling conscientious objectors which have appeared in recent press reports apply only to objectors classified in I-A-O who are inducted as noncombatants. The Army has no jurisdiction over objectors classified in IV-E.

The Army is the only armed forces branch to which I-A-O's are now being assigned.

Noncombatant service and training have been officially defined as:

(1) Service in any unit which is unarmed at all times.

(2) Service in the Medical Department wherever performed.

(3) Subject to the individual's acceptance, any assignment, the primary function of which does not require the use of arms in combat, provided such assignment does not require him to bear arms or to be trained in their use.

(4) Noncombatant training consists of any training which does not have to do with the study of, or the use or handling of, arms or weapons.

With the above mentioned exceptions conscientious objectors in the Army are subject to full military discipline.

Mennonite World Conference Proceedings

Soo to be available is a compilation of messages delivered at the Mennonite World Conference held August 3 to 10 at Goshen, Indiana and Newton, Kansas. Those who attend the conference were impressed with these outstanding messages given on many topics related to Mennonite church life. More than forty Mennonite leaders from various countries of the world contributed to these discussions of Mennonite foreign missions, colonization, relief, institutions, peace testimony, Christian education young people's work, non-conformity, and Christian faith and life. The book will be valuable as a rich source of information and inspiration. The manuscript for the book is now ready for the press. The book will contain approximately 300 pages and should be priced at about $1.50 per copy. Advance orders may be sent to the Mennonite Central Committee, Akron, Pennsylvania.

Council of Boards in Miniature

First Meeting, Middle District Officers and Committees Jointly

by Carl Lehman

At a meeting held during the session of the Middle District Conference at Wayland, Iowa last April it was decided by the officers and committee members that a meeting should be held the following September at Bluffton College of all officers and committee members. This meeting was to be patterned after the general meeting of the various boards of the General Conference and would serve as a clearing ground for common problems.

Clearing Ground for Common Problems

This first such meeting was called for September 18 and was well attended. The session was opened with a meeting of the entire group in the morning. After brief devotions the group separated into individual meetings of the various committees and were to be prepared to convene again later in the morning for another group session, at which time each committee was to have the opportunity to share with the group problems which might be of interest to others.

Joint Planning for Common Needs

Those who attended agreed that this type of coordinated meeting was worth while. Most of the committees would have had to meet in any case and this made possible a much more efficient handling of issues which concerns other committees. For instance, the Education Committee announced a plan for weekend leadership training meetings which would involve direct cooperation with such committees at the Peace Committee, the young peoples's work and others.

Young People Assisted

The Young People's officers requested help in the form of an adviser. They felt that their work was so new to them that they would be able to work much more effectively if they had such aid. Consequently the Executive Committee appointed such a person during their session in the afternoon.

The Council decided that for the sake of uniformity and since not all committees have a treasury of their own, all travelling expenses for the meeting was to come out of the conference treasury.

Central District President Present

The president of the Central District was invited to attend the meeting and his presence was appreciated. This too made possible an opportunity for closer cooperation which otherwise would not have been possible.

After the general meeting finally adjourned the individual committees again met to complete their own unfinished business. It would be difficult to completely evaluate the usefulness of this type of meeting. It has served a useful purpose in the General Conference and the feeling was quite prevalent that this first attempt in the Middle District was also very much worth while.

Dr. C. H. Smith

Dr. C. Henry Smith, who passed to his reward October 18, possessed an unusual combination of qualities. First of all he was a Christian who devoted his many talents to the work of the church, He firmly believed that the chief doctrines of his church correctly represented the will of God by Jesus Christ. Much of his time and effort was given to the promotion of love and peace among men. He believed and practiced the essential equality of all, without respect to race, color, or nationality.

His ability as a scholar was unquestioned. His election to membership in the nation's leading honorary society, Phi Beta Kappa, is evidence of that ability.

Many student generations acclaimed him a great teacher. He not only had an astounding mass of historical facts at his command, but he also possessed the ability to impart this knowledge to others. His classes were interesting, and he was able to impart his own enthusiasm for his subject to his students. History as he taught it was not a dead record of the past, but a story of the progress of mankind which pulsated with life.

Relatively few great teachers also possess interest and ability in research. One of Dr. Smith's great contributions was in this field. This talent was turned largely to investigations in the field of Mennonite history. This search carried him to many Mennonite communities in America and on several trips to Europe. Not only did he have the ability to discover facts, but also to record them in an interesting manner. He wrote and published six books in Mennonite history, the last being the monumental work, **The Story of the Mennonites**. His achievements placed him in a position of recognized leadership among the Mennonite historians of his day.

He also possessed good business judgment and an interest in economic affairs. For over twenty years he was president of the Citizen's National Bank of Bluffton, a position he held at the time of his death. His judgment was also used in the interest of the church, as in the work of the Board of Publications of which he was a member at the time of his death.

In spite of his many accomplishments, Dr. Smith was a modest man, one who enjoyed friendships with many people of all occupations and stations in life. He had a great interest in people, and due to that interest and his wide reading and store of information he was always a most interesting friend and companion.

Dr. Smith will be greatly missed by the wider Mennonite fellowship, the college, the community, and his wide circle of friends. Others will carry on the work which he has laid down, but no one can take his place.—Lloyd L. Ramseyer.

Must for the Prospective Missionary

by Marie J. Regier

WHEN I got up to speak in one of our churches a little girl in the front seat whispered almost with awe to her neighbor, "She is a missionary." When I first decided to become a missionary I did it because I thought it was the highest calling there was. Looking at the above statements superficially one might be impressed with the great work of being a missionary, but let's look a little deeper. Our motives are rarely pure. What does it mean to do the greatest piece of work? Why, it means that I am a little above the rest of the Christian folk. But why are people so willing to put us on a pedestal? The little girl merely reflected what she had been taught by the adults. Deep down beneath genuine admiration, I think there is a sigh of satisfaction, "Well, that frees me of that responsibility so I can afford to give them a little more honor."

Called with the Same Calling

I do think that the saving of souls, together with their bodies and society, is the greatest work there is; but, it does not make any difference just what particular phase of that work we are doing as long as we are doing the part which God meant for us. In the *Christian Century* a few weeks ago the editor made a statement something to the effect that we had learned, even overstressed the sacredness of every calling. From what I have noticed so far, at least among the Mennonites, I think, that statement is too optismistic. We still consider some callings sacred and others secular. But if it's a calling, it means that God calls us to it.

Hence, while the first qualification of a missionary is his conviction that there is nothng more wonderful than Christ, and nothing that will answer the needs of the world as will Christ's gospel, yet his second qualification, I think, should be that he realize that every true Christian is exactly on the same level as he is.

Subject to the Same Weaknesses

In the third place he should realize that because he is not a superior person, going overseas is not going to change his personality. If you are lazy in the homeland you will not be industrious over there, unless, of course, you have a new experience of Christ. If he is quick tempered he will be more so over there and he will find many things to irritate him. He will have no greater spiritual resources to draw upon there than here. It isn't so very much easier to speak to an unconverted stranger about Christ over there than to your neighbor over here.

Above the Race Problems

In the fourth place I would not urge you to be a missionary if you have any feeling of race superiority, even subconsciously. Of course, since by the grace of God we have had the Christian gospel for many years, it has made some difference in our culture and our moral standards. It should have much more than it has, but don't think that fundamentally your race or your nation is superior. It isn't.

Above the Martyr Complex

Nor would I urge you to be a missionary if you are afraid of a few sacrifices, but don't have a martyr complex either. It is very easy to overestimate the sacrifices. You have to be separated from loved ones over long periods of time, but missionaries are not the only ones who have to do that. We may have to face death, but I don't think that the chances of an early death are much higher than anywhere else. We may have to pass through periods of privation, but think of the millions all over the world who have to do that. You should consider the fact that you may not be able to associate home with any one place. One missionary family in Peiping decided that home was a matter of family atmosphere anyway. But if you can't get a thrill out of trying to pack a suitcase so that it may have all the essentials and yet nothing over, maybe you ought to think twice before you go out as a missionary. But remember there are always compensations. You may not be able to spread out your things to your heart's content in any one place, but think of the joy of meeting people all over the country when you are on furlough and being received into their homes.

Perhaps you think by now that I am not interested in your becoming a foreign missionary. Oh, but I am. *I think every young person should consider the mission field when he makes an inventory of his talents and the needs of the world, but he shouldn't think that if he decides against it, his responsibilities are therefore less.* Then he has to support others and look after the salvation of his own country besides.

If . . . . Then Come!

But once you realize that your qualifications and the needs of the world would point to the mission field; and if you can face homelessness, if you love adventure, if you have sense of humor which includes a sense of proportion; if you are willing to face danger and depend upon God for grace in a period of privation, and if you have the love of God in your heart which you just long to share with others who have the same possibilities as you have though they have not had the same privileges of developing them; and if you are willing to meet the most bitter disappointments with a faith that God is still at the helm in spite of everything and if you consider it a privilege to be out on the frontiers and to delve into the sacred mysteries of another race which nevertheless needs the same Savior that you do, why then come over to Macedonia and help us.

—**Rev. Howard G. Nyce**, secretary of the Foreign Mission Board, reports the receipt of the following telegram: "Arrived safely," signed by Puran Banwar and Helen Kornelson.

And What Happened?

. . .: he grew two inches spiritually that evening

We read about a young man who, angered by the urgings of concerned friends to give his life to the Lord, said, "Let me alone! I'll go my own way, and," he added sarcastically, "you may watch and see what terrible thing happens to me!"

And what did happen to him? Nothing of course, just nothing! God let him alone, as he wished, and while his former friends grew in grace and knowledge, in love, peace, and joy, that young man went on his rebellious and lonely way. Nothing happened to him!

We know a girl who seems to be always on hand when something happens. Is there a wedding in the neighborhood? She's on the fence with the other "kids." Does a house burn down? She's there. Does the ambulance scream past her house? She's on her bike and away. Sometimes we think she's seen too much, of the tragic especially, for her age, but she has the most expressive face, the most interesting and sympathetic manner, and she's good company, welcome everywhere.

We like understanding people, people who have been softened and mellowed by contact with both the seamy and the smooth sides of life.

One of the reasons why Jesus becomes so precious to us, so real and so sweet to know, is this: He can be "touched with the feeling of our infirmities." He suffered and sorrowed; hungered and was tempted; He was misundestood and hated. Everything that could possibly come to tempt His followers happened first to Him.

Has anything happened to you to make you a stronger, more helpful Christian? Do you hold yourself aloof in times of doubt or discouragement, refusing to help or be helped? Like Thomas, do you stand apart, missing the surprise visitations of the Lord?

Were you in the midweek service the night they had that simple but wonderful Bible study on prayer? Sammy said he grew two inches spiritually that evening. Were you in choir practice the night Daphne broke down when she tried to sing the solo part in "Take the world, but give me Jesus?" The whole choir had a prayer meeting on its knees that time and what a difference it's made in the singing! Were you there that Sunday morning when Deacon Stantan prayed for the starving millions in Europe? You might not have cared for that second piece of cake at dinner time, but your soul would have grown. Were you with the little group who went to sing for old Mrs. Hammond? They came away so touched, so blessed!

You can wrap your talents "in a napkin," if you like, and hide away with them, too, but you won't find happiness or blessing that way.

Get in the swim! Be active! Be one of those on whom your pastor, your young people's president, and the Lord, can really depend!

—*Our Youth*

To Tell It Again

by Wesley C. Ewert

On Sunday afternoon, October 10th, at 3:00 P. M. members of First Mennonite Church and friends from the congregations of the Eastern District Conference, met at First Church to say farewell to Wilhelmina Kuyf as she was preparing to leave for her third term of service in China. This was a happy occasion. Rev. Ellis Graber read Scripture and led us in prayer. Greetings were extended to Wilhelmina by letter from the president of the Conference, Rev. Herbert Fretz. Rev. and Mrs. A. J. Neuenschwander sent greetings to the entire Kuyf family. Rev. J. J. Plenert spoke very fittingly on, "The Courage of a Christian" with a special word concerning the courage necessary for the return to war-torn China. Dr. Elmer E. S. Johnson, in his own way, told of the factors which, some years ago, led Wilhelmina into the work of missions in China in the work of our Lord's Church. "Our meeting is not one of sadness'" said Dr. Johnson, "But it is with exceeding great joy that we see one so well fitted for her task, return to work in the calling in which she is called." Wilhelmina responded by saying that she was happy to return to China to tell again of "Christ and Him Crucified." Deacon A. B. Martin, on behalf of the Church, presented a gift to Wilhelmina, as a token of our esteem for her. After singing the hymn, "The Work is Thine, O Christ," we were dismissed with prayer and the benediction by Dr. Johnson. We then spent an informal hour of fellowship at which refreshments were served. To Wilhelmina we say, "God be with you till we meet again."

"The Mennonites are not in any immediate danger of losing their orthodoxy of belief! They are in grave danger, though, of losing their orthodoxy of practice" —Paul Shelly.

APPLICATION: SECRETARY

There will be an opening for a secretary in the Mennonite Publication Office approximately December 1st. If interested, write for Qualification Sheet indicating the nature of the job before making your application. Girl with Mennonite background and affiliation, naturally, preferred. Write to Mennonite Publication Office, 722 Main, Newton, Kansas.

Freedom and Security

by Carl Kreider

(Continued from last week)

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free . . . . If the Son therefore shall make you free, ye shall be free indeed" (John 8:31, 32, 36).

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

"As free, and not using your liberty for a cloke of maliciousness, but as the servants of God" (Peter 2:16).

On the Personal Level

The problem of freedom also enters into the life of the individual at many points. College students are sometimes reminded that their success in college is dependent in part upon the use they make of the new freedom that college affords. Unless the college student is able to develop an inner discipline to balance his newly acquired freedom, his position in college may be very insecure. In several cases the Apostle Paul felt compelled to write to the early churches to warn them against abusing their freedom.

Mankind gropes. Sometimes men choose freedom, but they soon became frightened because of their lack of security. Sometimes men choose security, but they soon become restive because of their lack of freedom. Foolish individuals—why not look to Christ for the true solution of this agelong problem? Make yourselves slaves to Christ and then you shall be free indeed.

"Make me a captive, Lord,
Then I shall be free;
Force me to render up my sword
And I shall conqueror be."

The Apostle Paul started his epistle to the Romans: "Paul, a servant of Jesus Christ." Paul was a slave. He rested in the security of God's everlasting love. Yet, all who read his letters must continue to marvel at the supreme freedom which he enjoyed.

Synthesis in the Gospel

Security and freedom, then, find their synthesis in the Gospel of Jesus Christ. An analogy may help make the relationship clear. People who play chess are often bewildered by the tremendous variety of moves which may be made. To one who has been accustomd to play checkers the great variety of possible moves in chess seems to afford the player scope for an almost unlimited number of possibilities. The queen can move forward, backward, to the right or to the left, and diagonally in any direction. The queen is not limited to move one block at a time but can move any number of spaces that are open. Similiarly the bishop, the rook, and the knight seem to be free to move almost anywhere. The inexperienced player is bewildered at the freedom which he seems to enjoy in this vast array of possible moves. If, however, a master player were looking over the novice's shoulder as he contemplated his vairous possibilities, it is likely that he would see at once that out of the multifarious opportunities for moves there is only *one* move that the novice could make and still win the game. If the novice would ignore the advice of the master, he would appear to have vastly more freedom. Before long, however, the exercise of this freedom in an unwarrantd way would lead the player into a position of checkmate: defeat.

Many people think of Christianity as a set of rules. If, therefore, they can only get away from the regulations of the church, from the requirements laid down by their parents, they can have true freedom. Sometimes they exert every effort to gain this false type of freedom and like the novice chess player ignore the advice of the Master. They try a little sin. When no fire comes from the heaven to consume them on the spot they venture more boldly into sin. Ultimately, however, they have worked themselves to the place where their final move brings them to the defeat of checkmate. The Master would have given advice which, though it may have appeared to circumscribe the freedom of the individual, would have led ultimately not to the overwhelming bondage of sin but to the glorious freedom of life in Christ Jesus.

Mankind is inevitably in bondage to something. The Jews of Christ's time were in bondage to Rome. The American colonists were in bondage to the British. Labor feels its bondage to capital, and capital, in turn, feels its bondage to labor. The carnal man is in bondage to sin.

Bondage That Frees

Let us rather become in bondage to one whose yoke is easy and whose burden is light. If so, we have the precious promise that we "shall know the truth, and the truth shall make you free."

The synthesis of man's aspirations through the centuries and of man's supreme quest in this, our own generation, lies in the one supreme fact that freedom *and* security, not either, but both, may be gained from discipleship with Christ.—Reprinted from the *Gospel Herald*.

All through history man, in trying to work out his own salvation has chosen either freedom or security. When he received freedom he gave up security; when he achieved security, he lost his freedom.

RELIEF NOTES

October 8, 1948
Released via Mennonite Central Committee
Akron, Pennsylavnia

Relief Project in Formosa Begins

MCC work in Formosa began on September 18, at Ku Ku Tsu, a village of 446 people on the east coast of the island, and was extended to cover three other little villages during the following two weeks, after which the team had to return to their base for supplies. From September 18 to October 5, over 3,000 treatments were given to patients suffering from dysentry, malaria, trachoma, scabies, and other diseases. The personnel engaged in this medical work include Robert Hess, M.D.; Martha Hess; June Strait, R. N.; William Ewert; and Erma Ewert. The initial period of operation has been very encouraging, the people of the island being very cooperative and appreciative. Though a Chinese possession now, Formosa had formerly been under Japanese rule and even now retains a Japanese culture.

Volendam reaches destination

The **S. S. Volendam** was expected to arrive at Montevideo at daybreak October 27, according to a recent cable. At that port the Danzig Mennonite group will disembark, while the remainder of the passengers will proceed to the port of Buenos Aires.

The immigrants entering Uruguay are to be housed temporarily in two barrack type buildings, one located in the southwest part of the country, and the other about 250 miles farther to the north. The people will be cared for here until plans for the long-range settlement program can be discussed with the immigrants. At present, Herman J. Andres and John W. Warkentin are in Uruguay preparing to receive the people. Much assistance has been received in this work from other Christian groups, including the American-Friends Service Committee, the YMCA, and several Christian ministers in Montevideo.

Paraguayan Insurrection

An insurrection lasting only eighteen hours took place recently in Asuncion, the capitol of Paraguay. Word has been received that none of our people have been affected by this incident, nor will it have any apparent effect on the plans for transshipping the Russian Mennonite group from Buenos Aires to Paraguay.

Volendam Colony

John W. Warkentin visited the Volendam Colony just before leaving for Uruguay, and he reports that these people have made very good progress in getting their communities and community life organized. They are prepared to receive the additional immigrants who are coming to their colony.

Canadian Immigration

J. J. Thiessen of Saskatoon, Sask., and William T. Snyder of the Akron staff, contacted the Canadian government at Ottawa on October 21 and 22, to inquire regarding the possibility of bringing Mennonite refugee non-relatives to Canada, if assurances of housing and employment facilities are given. This request was received kindly with the promise that an answer would be given within ten day or two weeks.

The **Marine Tiger** is due to arrive at Hailifax about October 29, carrying over 300 Mennonite refugee Passengers. This represents one of the largest movements of Mennonite refugees to Canada under IRO sponsorship, since the Canadian immigration began. These people have been processed through Gronau and Fallingbostel camps in the usual way and are all joining close relatives in Canada.

U. S. Immigration

The **General Black**, the first ship bringing U. S. immigrants under the D.P. Act of 1948, is expected to arrive in New York City late in October. The group of immigrants does not include any Mennonites, but it is hoped tha later sailings will carry Mennonite immigrants to enter the United States. The Displaced Persons Commission has been very favorable toward our Mennonite people. In the American Zone of Germany, from which all D.P. immigration to the United States is being drawn, our Mennonite refugee migration staff is working to prepare our people to qualify under the act.

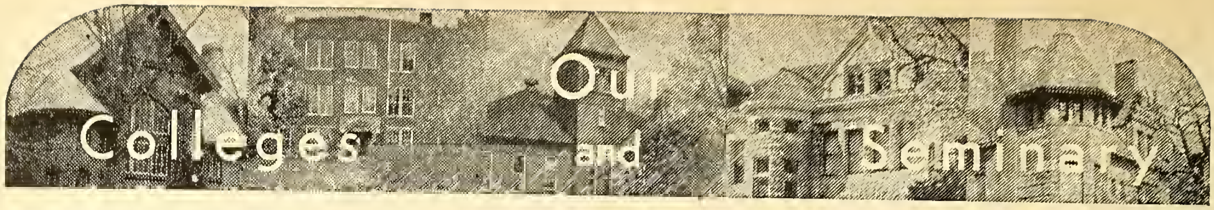
The response from the Mennonite constituency in providing housing and employment facilities has been very good. Announcement will be made within another month regarding the filling of the requests of those persons who have indicated that they want to take Mennonite immigrants.

Brook Lane Farm

Ruth Friesen, R. N., of Hillsboro, Kansas, is returning to Brook Lane from a short period of service at Bethesda, the Vineland, Ontario, home for mentally ill. Edna Nissly of Mogadore, Ohio, who has been working at the Christian Reformed Mental hospital in Michigan, will also be returning to Brook Lane early in November.

Sunday October 31 was the dedication date for Brook Lane Farm. This is the mental hospital in the eastern area to be operated by the Mennonite Central Committee. Constituent members and other friends are invited to visit Brook Lane particularly at this time before the facilities are used by patients. The facilities of the hospital include the small new building and the remodelled house and dormitory. The dedication service was held in the afternoon between three and four o'clock. Brook Lane Farm is located eight miles northeast of Hagerstown, Mr., just east of the small town of Leitersburg. This is the former site of the Leitersburg CPS farm unit.

—The **HANDBOOK OF INFORMATION (YEARBOOK)** of the General Conference for 1948, giving statictics for the year 1947, together with the latest list of the officers of the Conference and ministers of Conference churches, is now in the process of being distributed. Copies are available for 25 cents each from your three Conference book stores—Berne, Newton, and Rosthern—or from the Mennonite Publication Office, 722 Main, Newton, Kansas.



THE MENNONITE BIBLICAL SEMINARY

October 30, 1948

Once again the rural life movement came to this vast metropolitan center as the Mennonite Seminary community donned overalls and working togs for the annual "Clean-Up Day." Leaves were raked, shrubs were trimmed, windows were cleaned, storm windows were put up, trash was disposed of, and in general the appearance of things was greatly improved at 4614 Woodlawn. Toward the latter part of the afternoon Mrs. Henry Grimm supervised the distribution of delicious doughnuts and coffee.

On Thursday evening, the Seminary was greatly stimulated by the visit of Professor David D. Eitzen of the University of Southern California. He came to Chicago to attend the International Congress on Emotional Development, a congress being attended by psychologists from all over the world.

BLUFFTON COLLEGE

Student Work Day was held Wednesday, October 27. Students secured jobs in the community and the money earned was turned in to the Auditorium-Phyisical Education Building Fund. By the end of the week $964.20 had been turned in to the fund as a result of this work. It seems certain that by the time all have reported the goal of $1,000.00 will be exceeded. The Guardmen's Quartet gave the first number of the College Concert Series November 1. Other numbers on the series are Nancy Carr, Soprano, January 12; Herbert Renison, Pianist, February 21; Blafka Instrumental Trio, March 22; and Dr. Francis S. Moore, Organist, April 19. Invitations have been mailed out to ministers and womens organizations of the churches for the Ministers' Conference and Women's Conference to be held on the campus during Bible Lecture week, November 17, 18. The semi-annual meeting of the Board of Trustees will be held November 19. With these various meetings on the campus during Bible Lecture week there will likely be quite a number of campus visitors.

FREEMAN JUNIOR COLLEGE

October 25 found most of the students back in school after one week of corn picking vacation. "Kitty Foyle," the Academy play, is to be given in the college gym November 4 and 5. The Student Association has decided to put out an annual this year. The election for the staff was held Thursday, October 28. Lois Hieb was elected editor and Marge Preheim, business manager of this year's "Lark." As guest speaker in chapel this week we had the Rev. Wm. Stauffer from Sugarcreek, Ohio. He spoke to us on "What Is Inside Man." In this message he spoke of the inability of man to realize that he is of heaven and of earth. Man is prone to forget that he is of this earth and subject to the evils of it. He also brought out very clearly that the only way to be completely free is to fully surrender to Christ. President Miller spoke at the Silver Lake M. B. Church on Sunday, October 31, the occasion being the fiftieth jubilee of M. B. foreign missions.

CANADIAN MENNONITE BIBLE COLLEGE

On October 24, the Canadian Mennonite Bible College had its formal opening. It was an occasion of thanksgiving and praise. Many friends of Christian education came to join us in these services. Rev. J. J. Thiessen, of Saskatoon; Rev. H. S. Friesen, of Winkler, Manitoba; Rev. G. G. Neufeld, of Whitewater, Manitoba; and Rev. Arnold J. Regier, President of the College, served as speakers for the day.

A young people's program which centered in Voluntary Service was planned for the evening. A number of students from the College and from our sister Mennonite Brethren College gave reports of summer experiences from various Voluntary Service projects in which they had participated. A quartet from the Mennonite Brethren College also rendered music at this service.

Rev. J. J. Thiessen was with us for four days during which he spoke to the students each chapel period and evening. His messages proved to be a great inspiration to all members of the College family. It was a period of dedication and spiritual inspiration.

BETHEL COLLEGE

Rev. C. R. Findley, pastor of the Evangelical United Brethren church of Newton, addressed the student ministers on "The Minister's Message to the World of Today" at their annual banquet on Wednesday, Nov. 3 at 6:30 p. m.

"Evaluating the Effectiveness of the Student Christian Association on Our Campus" was the theme for the Cluster Conference which brought six college Christian service groups together on the Bethel College Campus, Saturday, Oct. 30.

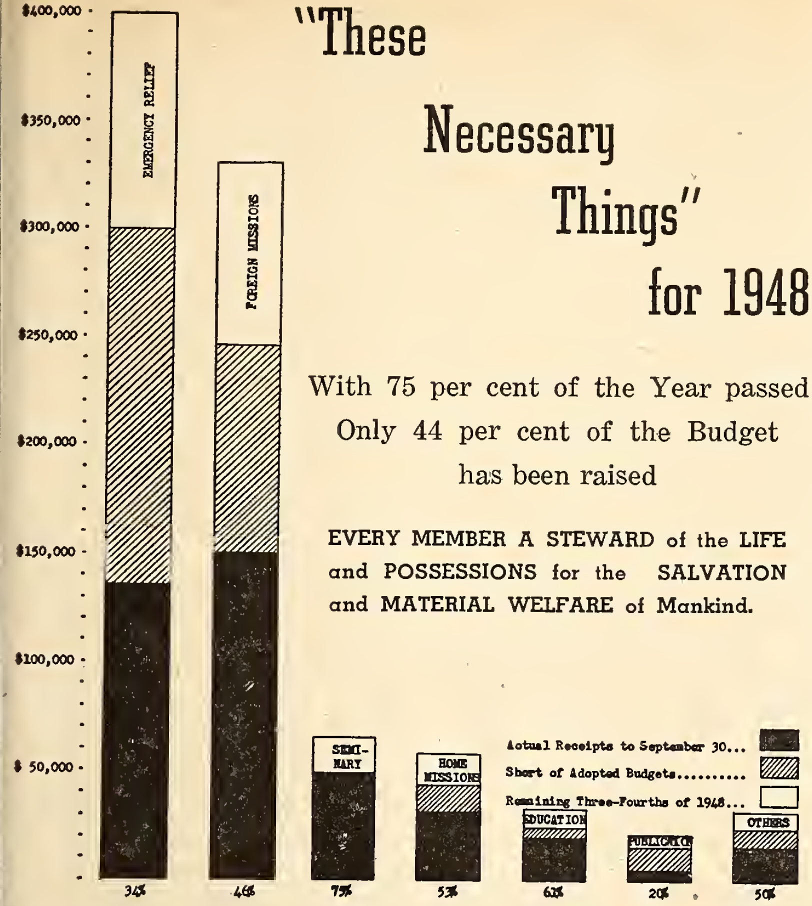
About fifty students from Tabor, McPherson, Sterling, Kansas Weslyan, and Hesston were the guests of Bethel students at this all day meeting

"My Heart's in the Highlands," the all-college play, closed the Homecoming activities at Bethel college on Saturday, November 6. The afternoon program began with a parade of floats headed by the Homecoming Queen, Betty Neufeld, and her attendants, Linda Klein and Edith Claassen. At 2 o'clock, Bethel played College of Emporia in a football game at the Newton Athletic park.

"These Necessary Things" for 1948

With 75 per cent of the Year passed
Only 44 per cent of the Budget
has been raised

EVERY MEMBER A STEWARD of the LIFE and POSSESSIONS for the SALVATION and MATERIAL WELFARE of Mankind.



ONCE AGAIN WE PAUSE FOR INVENTORY

at the close of the third quarter, September 30, our treasuries received $414,105.43, or less than 44 per cent of the $950,000 budget. Please study the graphs, ot the left, which graphically show our giving. The percentages of the goals reached are as follows:

General Conference Treasury	78%
Mennonite Biblical Seminary	75%
Mutual Aid Board	75%
Doctrine and Conduct Committee	64%
Board of Education	61%
Board of Home Missions	53%
Board of Foreign Missions	46%
Peace Committee	39%
Board of Emergency Relief	34%
Board of Publication	20%
Young People's Union	20%

As we face the Thanksgiving season, may the Lord urge us to prove our stewardship and help us to willingly accept our responsibility toward these opportunities.

We have given almost $10 per member for General Conference purposes so far this year.

We need over $20 per member by December 31.

May we urge a careful study of these needs, and a prayerful support of our work.—Walter H. Dyck, Executive Sec.

For Your Christmas Program

Recitation and Dialogue Books

*Rodeheaver Christmas Helper No. 48	.35
*Christmas Treasury No. 59	.35
*Practical Christmas Helper No. 3.	.25
*Christmas Program Builder No. 3	.35
*Standard Christmas Book	.30
O Come Let us Adore Him (a booklet of poems and songs for (Christmas)	.25

Carol Books

Rodeheaver Christmas Customs and Carols	.35
World's Best Christmas Carols	.30
Christmas Carols	10
Christmas Carols New and Old	.35

Cantatas and Pageants

*The Babe of Bethlehem (Pageant)	.35
*They Found the Child (Cantata)	.40
*Come to Bethlehem (Pageant)	.25

Plays

*Special Plays for Christmas (4 plays)	.30
*Four Plays for Christmas	.30
*Four Christmas Dramas	.30
*Four Christmas Notes (1 play)	.35
Follow the King (3 act Play)	.10

Christmas Services

*Star of Glory	.10
*When Angels Sang	.10
*Heralds of Joy	.10
*The Light of the World	.10
*Glad Tidings	.10

*Indicates new 1948 material.

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Jottings

—First Mennonite Church, Colfax, Washington: Rev. P. D. Unruh was a speaker at the Youth for Christ Rally in Elberton recently. Three of the Unruh girls sang a trio. A special offering was given for the support of our missions on October 3. Dan Gilbert, author and commentator, was at our church recently and spoke in behalf of Christ's Truth Radio Crusade. Shoes, bedding, clothing, canned chicken, vegetables, and concentrated fruit, in the amount of 525 pounds, was recently sent to the MCC.—Mrs. Horace D. Rogers, Corr.

—First Mennonite Church, Wadsworth, Ohio: The canned goods, fruits and vegetables, displayed at our annual Harvest Home service were given to Bluffton College. Dr. Dirk Cattepoel, a German minister, gave our congregation impressions of Christianity of Germany at an evening service October 10. On the evening of October 12, the Men's Brotherhood entertained all the ladies of the church. The speaker was Rev. Robert Tuck, who recently returned from a visit to England and France. He brought first-hand information on conditions in those countries. Reverend Mast is preaching a series of sermons on the Lord's prayer. These sermons are bringing a new and deeper understanding of the phrases of this wonderful prayer as they apply to our own spiritual needs.—Mrs. A. J. Krabill.

—The Saron Mennonite Church, of Orienta, Oklahoma, plans to have its Fiftieth Anniversary Festival on Sunday, November 14. All former members and friends are cordially invited. Meals and lodging will be provided for those coming from a distance.—H. P. Fast, Pastor.

—Immanuel Church, Los Angeles, California: Rev. J. J. Esau conducted two weeks of services in our church October 10 to 24. Mrs. Anna Isaac spoke to our Sunday school and to a joint Christian Endeavor meeting on October 17. The ladies of the Missionary Society also had a tea in her honor. Miss Arvilla Geiger, of Pandora, Ohio, has assumed her duties as church worker. She is overseer of the Released Time Classes and is organizing child evangelism classes. The pastor is attending a board meeting at the Grace Bible Institute.—Mrs. Harold Burkholder, Corr.

—First Mennonite Church, Geary, Oklahoma: The ladies of our church have gathered their recipes and the Booster Sunday Class has taken over the printing of a Mennonite Cook Book. It came off the press the latter part of October.

—First Mennonite Church, Newton, Kansas Rev. Erland Waltner, of the Bethel Church, Mountain Lake, Minnesota, has been conducting a series of special meetings. The afternoon sessions were based on I Peter and the evening services on I John. Rev. D. J. Unruh conducted meetings at the Bergtal Mennonite Church in Corn, Oklahoma, during the week of October 25 to 29.—Mrs. Menno Sperling, Corr.

—Bethany Mennonite Church, Freeman, South Dakota: On October 17 we observed our annual Mission Harvest Festival. Our guest speaker for the day, and also the three following evenings, was Rev. J. N. Smucker, our General Conference President. His sermons were based on the Beatitudes. Progress is being made on our new church building. The foundation is now finished, and we expect to begin laying the bricks in November. The Young People's Fellowship harvested 30 bushels of potatoes from their garden plot. Their proceeds, as well as the sales from the monthly baking sales sponsored by the Ladies Aid, go for the new church building. The Ladies Mission Society sold soup, pie, and coffee on election day.—Corr.

—Buhler Mennonite Church, Buhler, Kansas: Our Mission Festival was held on Sunday, October 24. At the morning service. Rev. and Mrs. Harold Ratzlaff, returned missionaries from India, spoke to us. At noon we had a fellowship dinner. In the afternoon, Rev. Henry Hege, of Corn, Oklahoma, and Rev. Howard Nyce, of Pretty Prairie, Kansas, were the guest speakers. A musical program was given in the evening with the neighboring church participating.—Elizabeth Penner Corr.

—Topeka Mennonite Church, Topeka, Indiana: A Harvest Home Service was held Sunday morning, October 17. Provisions were brought and given various institutions supported by the church. Miss Marie Regier, recently returned missionary from China, spoke at the evening service on that day. The Women's Missionary Society met October 20, with Mrs. S. F. Pannabecker, of the Mennonite Seminary of Chicago, as guest speaker. The evening service of October 24 consisted of the showing of two films, "Book for the World of Tomorrow." telling of the Bible, and "And Now I See," a film on stewardship. The Methodist Church participated in the showing of the films.—Opal King. Corr.

—First Mennonite Church, Hutchinson, Kansas: Dr. J. E. Hartzler was the guest speaker at special meetings held November 7 to 12. On the evening of October 24, the Men's Chorus presented a program at the Bethany Mennonite Church at Kingman.—Corr.

—Einsiedel Mennonite Church, Hanston, Kansas: Rev. Theodore Epp and Mr. Henry Wiebe held meetings in our community September 26 to October 3. Work is progressing rapidly on the new parsonage our church is building.—Mrs. Harry Albrecht, Corr.

—First Mennonite Church, Pretty Prairie, Kansas: We were pleasantly surprised on a recent Sunday morning when the Men's Chorus from the Salem Church of South Dakota came to bring us a message in song. Rev. and Mrs. S. T. Moyer, missionaries from India, and Miss Marie Regier, missionary from China, were the speakers at our Mission Sunday program. The offering raised for missions was $5,630. A reception and grocery shower was held in the basement of our church for our pastor. Rev. Howard G. Nyce and family.—Ralph Krehbiel, Corr.

—CARD OF THANKS We wish to thank our many relatives and friends for their expressions of sympathy and helpfulness so graciously offered in various ways during the illness and death of our dearly beloved wife and mother.—Ed. G. Kaufman and Family

Y.P.U. OFFICERS
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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Voluntary Service Instead of Conscription

Opportunity Today

Mennonite Voluntary Service is an organized way to help young men and women:

- —to express with their lives that we take Christ seriously
- —to express that nonresistant love is positive
- —to express in service our appreciation as Christian citizens
- —to express our love for people of other nations and colors.

C.P.S. taught us many lessons on how young people can serve and witness. We believe the Lord used the experience of C.P.S. and relief to prepare us for a continuing task. We now have the background and the beginning to develop a church-wide volunteer program to which sincere young Christians can be challenged to give a year or more of their lives in a special service, in work where these talents can be invested in a variety of worthy causes.

Mennonite Central Committee Voluntary Service Units are now operating in the United States, Canada, Mexico, Europe, and the Caribbean areas. There are places for young people of differing blackgrounds—farming, construction, teaching, nursing, and others. The projects are available now because individuals have volunteered in the past. As more volunteer, more projects and a greater variety will be provided in the future.

Volunteers will be received every two months—such as Nov. 15, Jan. 15, Mar. 15, and continuing. Volunteers will come to the Akron Heaquarters for a month of general orientation and training. There will be basic training in areas such as the personal devotional life, our nonresistant belief, applying love, the story of the Mennonites. Also each day there will be work which will be considered as a part of the total service and training. After this period at Akron, they will go directly to their places of service. The period of training and service together is 12 months for the U.S., 15 month for Mexico, 18 months in Puerto Rico, and 24 months in Europe.

Projects Now Available

Gulfport Mississippi: One of the former "better C.P.S. Units." A service to the community in fields of health, recreation, home welfare, and Christian Education. Public health construction type of programs for sanitation to control diseases again being expanded. Men and women. Unit size 25.

Cuauhtemoc, Mexico: Service to Mennonites and Mexicans. Small hospital and other health services. Community activities. Construction help will be needed for expansion anticipated. Men and women. Unit size 12 to 25.

Hospitals in U. S. and Canada:

—Brook Lane Farm, near Hagerstown, Maryland. M.C.C.-operated mental hospital for 23 patients. Opened fall, 1948. located on site of former C.P.S. farm unit and dedicated to C.P.S. and V.S. individuals who served in mental hospitals during World War II. Regular attendant and farm work. Men and women. Unit size 5 to 10.

—*Richmond, Indiana State Hospital for Mentally Ill. Most attendants of state are over 45 years old. Superintendent has had M.C.C. summer unit and is eager to have longer term V.S. unit for attendant help. Some special opportunities for recreation therapy. Men and women. Unit size 12 to 25.

—*Skillman, New Jersey State Village for Epileptics. This hospital is in tremendous need of more attendant help. Also need recreational therapy workers V.S. Unit has been here for a year. Men and women. Unit size 12 to 20.

—*Brandon, Manitoba Provincial Hospital. Served by Canadian C.O.'s during the war and V.S. unit last summer. Primarily for Canadian volunteers. Men and women.

M.C.C. Akron Headquarters: Truck driving, assistants in clothing and food warehouses, housekeeping and office work. Men and women.

Mt. Princeton Commonweal: Nathrop, Colorado, a private school for delinquent or potentially delinquent young boys, ages 4 to 18. Work in kitchen, repair, farm recreation, and teaching. All work also involves working with re-education of boys. Men and women. Unit size 6.

Caribbean Area: Puerto Rica, La Plata project. Health and general community services of recreation and education. Will use V.S. assistants in various fields and special project being developed. (M.C.C. volunteers may be assigned a least until Jan. 1, 1950.) Men and women. Unit size 9.

European Area:

—Espelkamp near Bielefeld, Germany. A former German munition factory being reconverted for various church institutions, such as children's home and home for aged. U.S. and European volunteers for construction assistance. Primarily men. Unit size 6 to 12.

—Southern Italy. Project in co-operation with Waldensian church. Just being set up. Men and women. Unit size 6 to 12.

Qualifications

The minimum age is 19 years. We expect members to be nonresistant Christians in good standing in their church. Single men and women will be given preference. It will be expected that they remain single during their term of service. A limited number of married couples will be accepted. Though emphasis will be placed on qualified volunteers, all sincere volunteers will be fully considered for service.

Finances

All persons volunteering for a year or more will receive maintenance consisting of meals and lodging and their transportation from their home to unit and return after full period of service. Monthly cash allowance will be $10.00 to cover incidentials. We assume the family or the church will provide in a normal way the supplying of clothing and major medical expenses.

Those who serve in state hospitals or with other agencies who regularly pay wages for such service (marked with * in list) will pay a minimum fee of 25% of their income for travel and general VS expenses. Except in unusual circumstances, all volunteers will be expected to contribute another 25% toward a Christian cause of their own choosing. All are encouraged to volunteer and to receive service assignment regardless of whether or not pay is involved.

Steps to Take

1. You may apply immediately by filling out an application form which is available from Voluntary Service Office, M.C.C., Akron, Pa.

2. Akron office will mail the usual recommendation sheets to individuals you have suggested for reference. When these are returned we will write you concerning your temporary appointment to a unit. You will also be informed of the date you are to arrive at Akron for the month of orientation and training, such as November 15, January 15, etc. It may not be possible to accept you for the exact time you prefer. M.C.C. will do its best to meet the needs and interests of individual volunteers although this may not always be possible.

3. Final assignment to a unit will be made during the orientation month in Akron.

Paraguayan Mennonites Need a Doctor

by Jakob Friesen, Bluffton, Ohio

Jakob Friesen comes from the Chaco in Paraguay. He is in the United States studying to become a medical doctor. He plans to return to the Chaco and serve his people as a doctor. He is one of a group of one dental and two medical students in America planning to return to their people in South America. The following article gives the vision of need that has come to Jakob.

The Young People's Union, in co-operation with district youth organizations is helping to finance the education Jakob needs. Thus, each local youth fellowship can feel itself a part of this program by giving it their support.

A COMMUNITY WITHOUT A DOCTOR

Only a few Americans have been in Paraguay, and only those really can understand the situation and the problems the Paraguayan Mennonites have to face time and again. The Mennonite settlements are new, and there is need everywhere; but first and formost I think is the need of medical care. Health is basic for every progress, and this holds true also for the Mennonites in Paraguay. Proper medical treatment is not always given since there is not always a doctor. My home community, Colony Fernheim, has a hospital; but it did not always have a doctor. Doctors usually stayed only for one or two years and then left again, except for Dr. John R. Schmidt who served us nearly five years and who served us well. The other settlements were less fortunate; they did not even have a hospital. Our settlements are so isolated that it is hard to get doctors; and for us to go to a doctor when we don't have one in our community is also very difficult and in cases of severe illness might even be too far and take too long. If illness strikes an American home, they go to their doctor in town; or if they can't reach him they simply go to the next one who lives 20, 30, or 50 miles away— but what are 50 miles here in America. It is merely an, hour's drive, while in Paraguay 50 miles is a long day's driving in the hot summer sun and then there isn't even a doctor that close. There is no one living that close except for a few rancheros and Indians.

Thus, we can see that to the Mennonites in Paraguay it is of great importance to get doctors who are willing to stay there not only for two or three years but all the time since epidemics and other severe illnesses and accidents cannot be postponed until the next doctor comes—if one is willing to come at all. Such intervals without a doctor can mean death of many that otherwise probably would still be with us. Active leading members of our community have been taken away during such periods, and our colony has tried to prevent such intervals if possible or shorten it to its minimum length.

Colony Fernheim has a population of over 2,000 people; Colony Menno which is near by counts close to 3,000; and the *Neue Ansiedlung* that has recently been settled by the newly arrived Mennonites from

Europe has between 2,000 and 3,000 people. All those live in the Chaco, far away from the rest of the civilized world, and surrounded only by bush and the Indians that live in the bush. The absence of medical supervision during an epidemic could be disastrous and would be disastrous.

Especially important is medical care for the Mennonite immigrants who came to Paraguay in 1947-48 and who are still coming. They do not only have to adjust themselves in the purely psychological sense, but the new environment will influence and affect their health as well.

There are various sicknesses and diseases of which some are spread through insufficient sanitary conditions. Hookworm is a disease prevalent among children; and if a thorough check-up would be given to everyone, probably some more enemies of our health would thus be brought to light. Therefore, it is important that a doctor has the complete confidence and co-operation of all the people and who is interested in the general welfare of all the people and who takes time and effort to go from village to village to check the health of every member. Thus, getting a clear picture of the general health of the colony he would be able to take more effective measures in preventing further spreading of sickness of diseases and could start effectively on a health program.

Finally, I would like to say that we cannot always depend on the help of others. We have to get on our feet and fill those places with our own men and women. To do that we have to send them out to be trained so they might render good service and effectively replace others.

A Ship! A Ship!

The story of shipwreck continued from last week.

by A. Donald Miller

So the night passed as we hunted the waters, coming upon empty rafts and spars but finding no other people in need. Torch-lights flashed messages from boat to boat. We sat higgledy-piggledy in the positions we had first taken, I forward and my wife aft. The stars shone on in their profusion. The air grew colder. We waited for the dawn.

It was a brilliant morning when we set off upon our long journey. The six boats which had been successfully lowered drew together. Red sails were hoisted. They cast bright purple reflections upon the blue seas as they flapped idly with the swell. An exchange of names was made to discover who was missing. A few names were called again and again . . . . Among them was the name of the chief wireless officer. Evidently he had gone on tapping his S.O.S. to the end; but it would seem that our instruments must have been put out of action by the first torpedo, for no ship appeared to pick up our message. The captain told us our position and that to attempt to reach either Africa or South America was impossible. Our one hope of land was the tiny speck of island territory, St. Helena, 450 miles away, in a direction which was stated to us. Perhaps if currents did not take us out of our course, we might reach there in a little over a fortnight.

And then, on our boat, we discovered a grievous loss. Our compass, so precious, was taken out of the locker and found to be splintered and thrown out of action by the shock of the first torpedo! What would happen if, as was so likely (and as indeed proved to be the case), we become separated from the other boats? To be in the wide ocean without a compass, with a tiny island far away as our only haven, was indeed a perilous situation.

My wife came to the rescue. "I have a compass in my pocket," she said to everyone's delighted surprise. And from it she produced her compass, looking like a hunter watch. "I'm a Guide, you see!" It was the compass she had used for trekking with the leper girls at the Purulia Leper Home and Hospital.

"Let's test it," called out the Captain from his boat, when he had heard of our loss and find. And so we kept parallel with his boat for a time; calling over our direction; until at last he called back, "Good; it's quite accurate." What a vindication of the guide's motto to "be prepared"! The compass was our friend and guide during lonely days and cloudy nights to come; and when—to anticipate—we were at last rescued we were told that we were dead on our course!

Everyone was in amazingly good spirits. Repartee of the obvious kind was exchanged between the boats. "It is to be bacon and eggs for breakfast this morning?" "Don't forget your round with me at Deck Tennis this morning at 10:30." "What about a cup of tea before we begin?"

While we were waiting for the Captain's word to start off in our little convoy I looked over the side of the boat into the clear pale blue water. A couple of feet, below, a great milk-coloured shark was patiently waiting, its little dark pilot fishes in close attendance. They wanted their breakfast, too!

We now began to sort ourselves out. We were a typically mixed crowd, fifty-five of us all told, in a twenty-eight foot boat. Forward of the mast were single British passengers and members of the crew. There was Max Johnson, transferred to us from another boat when it was found we had no navigating officer on board, and himself a ship's officer of another line who was a passenger going on leave; he became our skipper, and at his turn as helmsman he had to contend with a badly injured and painful hand which my wife dressed for him. The other two watches at the helm were taken by a couple of grand quartermaster Scotsman,—Macmillian and Howard. There was a statuesque, Viking kind of grandeur in Mac's hatchet-jawed face as he sat at

Mennonite Biblical Seminary
Bulletin Editor
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the rudder, lean and bronzed, his pale blue eyes scanning the horizon. We owed a very great deal to those three men, for helmsman's work can be very exhausting. There was Billy the electrician whose clothes had been ripped to shreds in the most fantastic fashion, and who had a nasty groin wound which it fell to me to dress; he had been in his cabin when the torpedo struck, and the door had crumpled in on him, and he had been hauled out by a friend. He looked a ghost of a man from the shock which he had suffered; but he proved a fine fellow in the days ahead, and was expert at massaging swollen legs with oil. Then there were others, ranging from youth in "Young Sparks," the junior wireless officer, and four gunners—three military and one naval—to two men of advancing years, both of whom we lost before we touched land again. It was upon the older folk particularly that the strain was greatest. (To be continued)

THE KITCHENER — WATERLOO FIRESIDE

by Andrew Shelly, Kitchener, Ontario

It is 9:15 Sunday evening, October 17! Over four hundred people are packed into our church which seats 350. At least 80 per cent are young people. Outside, people started coming about 8:30, when our evening service closed. By nine o'clock the pews were filled, and practically all the benches, placed along the side walls, were occupied. Then, a few minutes later they were standing in the mothers' room and entrance!

Something special? No, this is the usual experience on a Sunday evening. It is the time of "the Fireside"—an interdenominational weekly young people's function. For three Sundays it has been held in our church, but now moves on. In all, about 15 churches, representing 9 denominational groups (counting the four Mennonite groups as but one, which we really are), co-operate actively. Every Mennonite church co-operates!

What is the program which attracts these people? At nine o'clock the pianist played the song, "Every Day with Jesus," which was the signal for all to stand and sing heartily. This was followed by a short prayer. Three hymns, led by an enthusiastic young man, were then sung: "We're Marching to Zion," "I am Thine, O Lord," and Leaning on the Everlasting Arms."

Howard Correll noted Canadian Gospel solist, sang two selections. (Usually local talent is used). After this, "Standing on the Promises" was sung. Another selection was sung by the guest artist which was followed by the receiving of the offering.

Two more hymns were sung: "Blessed Assurance" and "Whiter Than Snow."

The inspirational address was given by a minister of the Evangelical church. He spoke on "What Is a Christian?" "Whatever else a Christian may be, he is one who believes in Jesus Christ as his personal Saviour," said the speaker. "Until that is done there is no use talking about anything else," he continued. Further: "A Christian is a partaker of the Spirit of Christ . . . . regulates his personal conduct according to the principles of Jesus Christ . . . . one who co-operates with Christ . . . . and grows steadily in the likeness of Christ."

The meeting closed with the singing of "Only Trust Him," and the great crowd went home.

How did all this start? Well, it is approximately ten years ago that a small group of Christian young people thought it would be profitable to gather together after the regular Sunday evening service. Others came. The idea caught fire. It mushroomed! But, unlike some mushroom movements the organizational structure and policy of operation was basicly sound, which has kept the interest keenly alive.

Now—from October to May—the Kitchener-Waterloo Fireside moves from church to church, carrying with it a powerful influence for good.

The organizational structure of the Fireside is simple. Actively co-operating churches send representatives which comprises the executive committee. President, vice president, secretary-treasurer are the officers. Other duties and delegated—securing speakers, arranging for musical events, carting books, etc. Executive meetings are held once a month.

What have been the benefits of the Fireside? It has provided a splendid place for young people. The informality and enthusiastic warmth makes a later service attractive. The inspiration of hearty singing is wholesome. Without speaking about unity, it unifies the young people of many denominations. (Represented on the program here described were five, and of course many more in the audience.)

Show Slides on Mexico Service Unit

Melvin and Frances Funk have returned from Mexico where they have been serving for a year as leader and matron of the Voluntary Service Unit. This unit was begun a year ago. For the month of November they will be available to some churches in the central area to give illustrated reports on the work in Mexico and also Gulfport, Mississippi. Address requests to Melvin Funk, c/o C. H. Funk, Route 3, Hillsboro, Kansas.

The first special training school one-year Voluntary Service workers will begin November 15 and continue to December 15. This will be held at the Akron headquarters.

Robert M. Hutchins, of the University of Chicago, in an **American Magazine** article has said, "But even if we were to find, tap, and pump out all the oil in the world and pour it into the sea, we could still produce, with the aid of atomic energy, more oil than we could possibly utilize."

Two hundred and fifty million illiterates throughout the world have learned to read by the phonetic method according to reports by Dr. Frank Laubach.

The Mennonite

Volume 63 — November 16, 1948 — Number 45

"Die Schlange." The aged wait for M.C.C. rations in Germany

While We Feast . . .

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IN COMING ISSUES

"The World Council of Churches—My Impressions," by J. D. Unruh, official observer for the Mennonite Central Committee.

Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

November, Month of evangelistic effort in General Conference churches as sponsored by the Evangelism Committee.

November 25, Thanksgiving Day

November 28, First Sunday in Advent.

December 9, Second Annual Men's Missionary Meeting, held in Chicago, at Logan Square Temple, corner of Fullerton and Kedzie Avenues, at 11:00 a.m. Speakers: Paul Erb, Orrie Miller, Don Smucker, Harry Sollnier.

December 12, Universal Bible Sunday

Churches of the central area that have been sending their relief clothing to the MCC Center in Newton will be interested to know that they may now send clothing to the new MCC headquarters, at the following address 2511 North Main, North Newton, Kansas.

Beyond Our Own

HILLSBORO, KANSAS.—A new mission work among the Dukhobors of Northern Saskatchewan, was one of the main projects planned by the annual session of the Krimmer Mennonite Brethren Conference held here October 23 to 26, in the Gnadenau Church, south of Hillsboro, the site of the first K.M.B. settlement in America.

AMSTERDAM, HOLLAND.—Ten thousand copies of the Gospel according to St. John were recently presented to the Sunday school children of Holland as a gift from American youngsters by American delegates to the First Assembly of the World Council of Churches before they sailed on the Queen Elizabeth.

COLUMBUS, OHIO.—A chief of the Zulu Tribe, Albert Luthuli, in speaking before the World Mission Assembly which recently convened here, said that Christianity must win in Africa in the near future or it never will. He pointed out the fact that the simple African culture is crumbling under the thrust of western civilization's commerce and industry.

NEW YORK.—Two new CARE packages to help meet two specific needs of undernourished European families are now available for distribution. One is a ten pound package of lard, which is distributed for $5.50, or $6.50 in Berlin, the other is a Thanksgiving dinner package which lists at $15.

Into the Beyond

THOMAS W. REIMER, Goessel, Kansas, farmer, member of Alexanderwohl Church, born April 30, 1890, and died October 17, 1948. SIMEON AESCHBACHER, Versailles, Missouri, farmer, member of Bethel Mennonite Church, Fortuna, Missouri, born December 30, 1866, and died October 14, 1948 MRS. MAGDALENA HOFSTETTER, Latham, Missouri, housewife member of Bethel Mennonite of Fortuna Missouri, born September 20, 1865, and died October 14, 1948.

WANDA FERN FOTH, Peabody, Kansas, born January 21, 1941, and died October 31, 1948. ELSIE C. BECHTEL, Philadelphia, Pennsylvania, member Hereford Mennonite Church, Bally, Pennsylvania, born December 17, 1883, and died October 27, 1948. MRS. MARY SCHELLE, Carlock, Illinois, housewife, member Carlock Mennonite Church, born April 5, 1881, and died October 22, 1948.

Of Your Pen Acquaintances

R. L. HARTZLER, Bloomington, Illinois, is editor of the *Christian Evangel*, the official organ of the Central District Conference, secretary of the Mennonite Biblical Seminary and Bible School Board, member of the Placement Committee, and field secretary of the Central District Conference.

ORLANDO A. WALTNER, Chicago, Illinois, is missionary on furlough from India where he is serving as successor to Dr. P. A. Penner in connection with the mission work at the leper hospital. At present he is studying at the Mennonite Biblical Seminary in Chicago.

JOHN T. NEUFELD, Chicago, Illinois, is business manager of the Mennonite Biblical Seminary and Bible School, vice-president of the Middle District Conference, and member of the General Conference Evangelism Committee, and is serving as pastor of the Mennonite Bible Mission of Chicago.

J. M. REGIER, Hillsboro, Kansas, is chairman of the Board of Home Missions of the General Conference, member of the Peace Committee of the Western District Conference, member of the Bethel College Board of Directors, and serving the Johannesthal Mennonite Church.

ELLIS GRABER, Souderton, Pennsylvania, is vice-president of the Eastern District Conference, and serving as pastor of the Zion Mennonite Church, Souderton, Pennsylvania.

MYRTLE M. BULLER (Mrs. Victor Buller), Mountain Lake, Minnesota, spent several years with her husband under MCC Civilian Public Service, in Puerto Rico.

The Mennonite

Acting Editor, Jacob J. Enz

Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.

Contributing Editors: Kenneth Bauman, Harld Burholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Editorials

MISSIONS AND RELIEF are twins, being born only four chapters apart in the book of the Acts. We cannot divide missions and relief any more than we can dare to take Acts 6 and 7 out of the Bible! These chapters lay down the fundamental principles for the relation between these two great necessary tasks of the church of Jesus Christ. When these first men were appointed to take care of the neglected widows, they were instructed to seek out men of honest report full of the same Holy Ghost that filled the men who brought the glad tidings of redemption and the salvation of the soul. The same Holy Spirit was in Stephen, the relief worker, as was in Paul and Peter, the evangelists. This passage further indicates the tremendous responsiblility that lies upon the spirit-filled relief worker. His is neither the single task of bringing the people the Gospel of Jesus Christ as an evangelist, nor is it the task of helping people as a social worker. He has the combined job of helping people with their physical needs and doing it in the name of Jesus Christ. Such a witness will have the inevitable result that Stephen's witness had. It played a major role in giving to the world one of the greatest missionaries of all time, for we are told that Saul, later called Paul, stood by at the stoning of Stephen, the relief worker. If the above is true, how can we explain our constant instant insistence upon keeping the soul-saving Gospel of Jesus Christ before people and the present rather drastic reduction in contributions toward the physical needs of the world. Is it possible that the reduction of our relief witness is making it impossible for God to call people into the great missionary task as he was able to do at least in a major part through the witness of Stephen to Paul?—J.J.E.

IT IS GENERALLY CONCEDED that Christianity has enemies, but few people ever stop to consider who these enemies are. Is our reluctance to name these enemies our own fear that Christianity is not equal to the power they possess, or is it because we feel so comfortable in our Christianity that we do not want to face them?

Let me suggest four enemies which Christianity needs to face in our day with indomitable courage. There is, first of all, our materialism. We are a people strangely possessed by things. We are willing to compromise our Christian principles for material things. Honesty and truth become secondary in the scale of values where material gains are concerned. Materialism has so bewitched our civilization that there is a constant striving to be able to say, "Lo, take thine ease, thou hast many goods, eat, drink, and be merry."

There is a second enemy, that of secularism. We may also call it indifference. There are no high and holy causes that stir the average man. The atomic bomb may threaten his extinction unless there is built a world of brotherhood, but he feels that this really is not his business. He farms, he is in business, somebody else has to take care of that problem. There is the call to feed the hungry, the call to send out missionaries, there is the call to heal the sick, to visit the despairing, to restore hope. All of these leave him cold. He is comfortable and busy with himself. This secularism and indifference constitute a real enemy.

There is Communism. The popular conception of Communism has frightened many people. It is regarded the enemy of everything: freedom, business, religion. Strangely enough, people think it can be stopped with bullets. What we need to stop Communism is something much more radical than Communism, namely the Christian gospel. Let Christians take Christianity out of its "Sunday-go-to-meeting clothes" and put on overalls as we find it in the Sermon on the Mount, and it will bring greater changes and more good than Communism ever could.

There is Fascism, not the European brand, but the American brand. It is expressed in maintaining the status quo. Any practical application of the gospel is decried. The C. O. is regarded as a communist. Any attempts to apply Christianity to the economic order are likewise Communistic activities. Our American Fascism is expressed in selling our rights. The state is coming to be supreme. Let the state educate our children. Let the state take over business. Let the state determine our social issues and let it require of us what we should do and we have Fascism full grown. There are today too many people who will sign over to the state their life and their property. Then the individual has been lost. He is nothing but a pawn in the hands of the state to be used and manipulated as the whims of the moment dictate.

These enemies threaten everyone. Christianity needs to rise up against them.—D.C.W.

ELECTION RESULTS ARE IN and the nation is once more ready to settle down to its task of meeting the problems of this critical world hour. As citizens, we have had the privilege of exercising our right to support the candidates of our choice. Now that the elections are over and the candidates have been given their verdict, it is ours to support them with our prayers and interest. Paul, writing to Timothy, urges him to pray with these words: "I exhort therefore that first of all, supplications, prayer intercessions, and giving of thanks, be made for all men; for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty for this is good and acceptable in the sight of God our Saviour." The words of Paul, written centuries ago, are still applicable to our day and as Christian citizens we have the solemn responsibility of prayer in behalf of our leadership.'—from *Eden Chronicles*, Moundridge, Kansas

Our Relief Witness Threatened

Relief Contributions Dangerously Low
751 Refugees to Uruguay

AKRON, PENNSYLVANIA,—The limited amount of relief materials now coming in to the various food warehouses is bringing about increasingly deep concern to those responsible for allocating materials for foreign relief purposes.

The MCC workers continue to report definite needs and have given suggestions for the kinds and amounts of materials that will be essential to carry on a minimum program commensurate with the needs which prevail. It is strongly urged that all of our people do everything possible to provide the supplies essential to the continuation of our relief services and contacts "In the Name of Christ." All types of materials are still needed this year; especially needed are meats and fats.

Relief Shipments

The following relief materials from the United States and Canada, valude at a total of $92,005.48 left port during the month of October:

To the **British Zone of Germany:** 256½ tons flour, 34 tons wheat, 7 tons mixed foods; to **American Zone of Germany:** 30 tons flour, 49 tons wheat; to **French Zone of Germany:** 34 tons wheat; to **Austria:** 35 tons flour, 23 tons mixed foods; to **India:** 34 tons wheat; to **China:** 90 tons wheat; to **Paraguay:** 1000 rolls of barbed wire.

Uruguay: New Homeland for Mennonites

On October 27, when the Volendam arrived at Montevideo and the 751 Mennonite refugees disembarked, a new chapter in Mennonite history began. Never before had a group of Mennonites called Uruguay their homeland.

Uruguay is the smallest of the South American republics, being about the same size as the state of Nebraska. Situated among a number of larger and stronger nations, she has during the past twenty-five years been solving through peaceful means many problems which today beset other nations of the world. The government is something like that of the United States, having a president and congress elected by the people. The country has the highest standard of living and highest percentage of literacy of any Latin American country. Agriculture and livestock raising are the chief industries since the land is fertile and vegetation abundant.

Although the prevalent religion in the country is Roman Catholic, there is separation of church and state. The constitution provides for religious freedom to the extent that those who hold conscientious scruples against war are given exemption accordingly.

In spite of these encouraging factors these people will doubtless find their settlement in a new land to be a hard struggle. Many problems face pioneer settlers. These people will need the assistance of the North American brotherhood in establishing their life in Uruguay.

Relief and Service Personnel

Norma Jost of Hillsboro, Kansas, sailed for Germany on October 8. Mary Byler of West Liberty, Ohio and Howard Blosser of Columbiana, Ohio left on October 8 for second terms of relief service in Europe. Vesta Yoder of McPherson, Kansas left October 8 for Puerto Rico. William Enns of Winkler, Manitoba left October 11 for Paraguay. Paul and Nancy Conrad returned from Ethiopia on October 11. On October 13, C. Warren Long returned from Belgium, Katherine Duerksen from Germany, and Marvin Wasser from France.

Franklin Steiner of Dalton, Ohio recently joined the MCC staff at Akron.

"We'd All be Drafted for World War III" —UNLESS

by John T. Neufeld

The upper line in this heading is taken from the headlines of an article in last Saturday's *Chicago Daily News.* The writer goes on to say that Uncle Sam will need 75,000,000 men and women and that the draft will have to include men, women and children. Plans are being prepared for such a mobilization of the nation's man and woman power. The saddest part of the write-up is the statement: "A recent Gallup poll indicates that 60 per cent of Americans feel a law should be passed now requiring all citizens under 65 to register with draft boards for defense or war work." If this last statement is true then, according to our humble judgment, this nation is indeed in a dangerous state, and we might say worse off than a heathen nation.

Now comes the "UNLESS." This is our appendix to the above article:

UNLESS

We who hold the Christian Gospel in our hands begin to be in earnest about winning people to Christ and His way of life. It is the eleventh hour but there is still an hour to work in, an hour to plead with people to come to Christ; an hour to pray for the salvation of America; an hour for our churches and Sunday Schools to make disciples of all nations and to teach them all things whatsoever I have commanded you. The Sunday School as the teaching arm of the Church is indeed very much adapted to this program of winning people to Christ and teaching them the things that Christ has commanded. Let's act.

Gratification or Gratitude?

by R. L. Hartzler

GREAT days of the year should challenge our minds as well as lift our hearts; they should make us thoughtful as well as make us glad. The surge of emotion which such days beget is good; but of itself it soon evaporates in the continuing stress of life, and life goes on much as before, unless that movement of feeling be accompanied by processes of thinking which linger and so make life different because such a day has come.

Again the time comes on when our chief executive, according to honored tradition, calls upon us as individuals and as a nation to consider the manifold good which has come to us, and to pause to render fitting thanks therefor. Such contemplation should give rise to praise and gladness; but we would it should also induce to some thoughtful introspection. To that end we raise the question of whether our response to the fact of so much good having been ours, is one of real gratitude, or whether it savors of mere gratification.

Appreciation or Satisfaction

Gratitude is a sense of appreciation for favors received, accompanied by a feeling of goodwill and obligation toward the benefactor. Gratification is a sense of satisfaction or pleasure arising from the satisfying of a mental or physical desire or need. Gratitude takes account primarily of the other's having given; gratification thinks mainly of oneself having received. Gratitude induces to some attempt by word or deed to bring honor to the name and joy to the heart of the giver; gratification contemplates the prospect of further benefits to be derived. Gratitude seeks to give back to the giver for the sake of the giving; gratification returns the favor in hopes of receiving another. Gratitude is an unselfish joyous response to kindness; gratification springs from a concern that centers chiefly around oneself.

Consider, moreover, that gratification is measured by the relation of the gift or favor or need, by its size or bounty, its possible service to oneself or group; while gratitude is commensurate with one's realization of the affection expressed by the benefactor in or through what is given. The grateful spirit thinks not so much of what it has received, as of the spirit which prompted the giving. The gift may be large, it may be small; it may have cost the giver much or little; that makes little difference if the receiver feels that at best the gift was scarcely able to express the wealth of goodwill and affection in the heart of the one who gave it. The ungrateful person takes no account of that affection, but coldly thrusts it back upon the giver.

Observe further that a benefit received is a source of gratitude only so long as the one receiving it is assured of the goodwill of the other—so long as he believes the other really seeks his good. When that assurance fails, when one questions the motives of the other or feels that he has a sinister purpose back of what is done or given, gratitude never follows. Then one feels that he is being manipulated, used for the other's ultimate good, making his gratification the end and oneself the means to it. Resentment rather than gratitude is the result.

Gratitude Must Issue in Service

Note finally that gratitude is not complete, does not come into its own unless or until its joy be leavened by a sense of obligation and a willing desire to fulfill that obligation to, or for the sake of the one from whom the good has been received. In terms of our Christian faith, gratitude means not only the welling up of affection toward our Heavenly Father and Redeemer, but also the dedication of our service to Him. Gratitude should—real gratitude will—issue forth into service. "Therefore, having received a kingdom which cannot be shaken, let us cherish thankfulness, so that we may offer to God an acceptable service with reverence and godly fear" (Heb. 12:82, Weymouth).

So then we face again the question of just what has been our real inner response as year by year Thanksgiving time has come around. What has it been as individuals? Every year of our lives God has crowned with His goodness; every day has been rich with His mercies. We have taken thought of His lovingkindness; but what has been the end thereof? Has it been gratification or gratitude? Has the multitude of His gifts and favors toward us ended mainly with ourselves, as cisterns that take in and hold; or have we in response thereto sought diligently to bring honor to the name and joy to the heart of the great Giver by giving freely of ourselves and of His gifts to us to further His interests in the world? Well, therein lies the real answer to our question.

What about us as a nation? Has any nation ever been so greatly and continuously favored? Whose plains have ever yielded their fruitage in greater abundance year after year, or from whose depths have been brought forth such stores as the Creator deposited beneath the surface of our fair land? Have we in truth been grateful, or merely gratified?

Our presidents have been wont from year to year in Thanksgiving proclamations to review our great progress and prosperity, our prestige among the nations of the earth, our unequaled capacity to produce, and how the ships from the seven seas bring to our ports products from the ends of the earth and take ours to them in return; and then they have gone on to call upon our people to pause on a stated day to render fitting thanks to God; all of which is very good.

But one wonders whether the minds of most people ever got farther than the first part of the proclamation in which our prowess was set forth, and whether the consequent emotional response was not more one of gratification than of gratitude. Under the exigencies of the time, it is true, we are turning a portion of our abundance for the aid of others; but

(See page 6)

Soldiers of Christ
On the March

The Arthur Keisers are now at the language school in Medellin, Colombia, South America.

* * * *

Miss Wilhelmina Kuyf is on the high seas, returning to China.

* * * *

The Board has asked Mr. O. L. Stutesman, of Fairview, Michigan, to go to South America on a short term schedule as a builder in the new building project. Mr. and Mrs. Stutesman and their youngest daughter plan to leave just as soon as possible.

* * * *

Rev. and Mrs. Albert L. Jantzen are on the west coast for the end of the longshoreman's strike before sailing to China.

* * * *

Rev. and Mrs. Harold Ratzlaff are visiting churches in Kansas and Oklahoma. Their schedule will be filled up until New Year when they plan to continue their studies at the Mennonite Biblical Seminary.

The Rev. P. A. Wedel, a member of the Foreign Mission Board and the Secretary, Rev. Howard G. Nyce, spent several days in the Arizona mission fields during the week of October 24. Rev. and Mrs. Daniel Schirmer will go on a year's furlough beginning about New Year. Rev. and Mrs. Walter Goossen will be in charge of the work at Bacavi and Hotevilla during their absence.—Secretary, Foreign Mission Board.

GRATIFICATION OR GRATITUDE?

(Continued from page 5)

may not economic and political expediency have more to do with that on the national level than a high sense of gratitude to God and its accompanying desire to help mankind for His sake? Had we had more of such real gratitude during the years before we helped to reduce millions to the state of dire need which they now know, we might have gone far in preventing that which caused their present distress, and ours as well.

Let this, then, be a season of gratitude. We have had much of Thanksgiving of a sort through the years, but too little giving of thanks and the service which should properly follow. Let us as persons and as a people now enthrone God in our minds and hearts in His rightful place as the Giver of all good, and His will in our lives that they may be channels for His praise and for His good to all mankind.

Book Review

"GREAT ART AND CHILDREN'S WORSHIP" by Jean Louise Smith, Abingdon-Cokesbury Press, 1948

Do you remember getting a picture in Sunday School class? You probably did not know what to do with it and no one gave you any help. Perhaps the teacher read what was written on the back but little more was done with the picture.

Jean Lois Smith has written a book which deals with this whole matter of pictures and teaching children. She has discovered that great art has a prominent place in building character. I help children gain a sense of values. Beauty is one of the highest values in life and is closely related to other values such as truth, reason, awareness, sympathy, kindliness, brotherhood, faith, courage, and others. Miss Smith sets forth some general principles which should be observed in choosing religious art. Having chosen the picture children need some help in finding its meaning. Miss Smith next discusses methods of using art. She shows how art is woven into the worship experience by presenting twenty-four examples of programs.

This book has some excellent material. Unfortunately some of us are complete strangers in the field of art. On first examination we find it somewhat difficult to see religious values in some of the pictures such as Mary Cassatt's "Young Mother Sewing." This pictures a mother sewing for her little girl. The picture shows us how many things we take for granted in our everyday experience. It shows further the peace and contentment which may be enjoyed in the home to which both the mother and the child contribute.

This book endorses the present trend in religious education to find material for religious instruction in non-Biblical areas. Those who believe that no material which is not drawn from the Bible should be used in a class with children will not find this book acceptable. Let us not forget. however, that Jesus used the common experiences of people for his great religious truths.

The book has an excellent appendix which lists sources for suitable pictures, books on art, Christian symbols, and an excellent two page discussion on how to select pictures for the children's rooms.—by David C. Wedel.

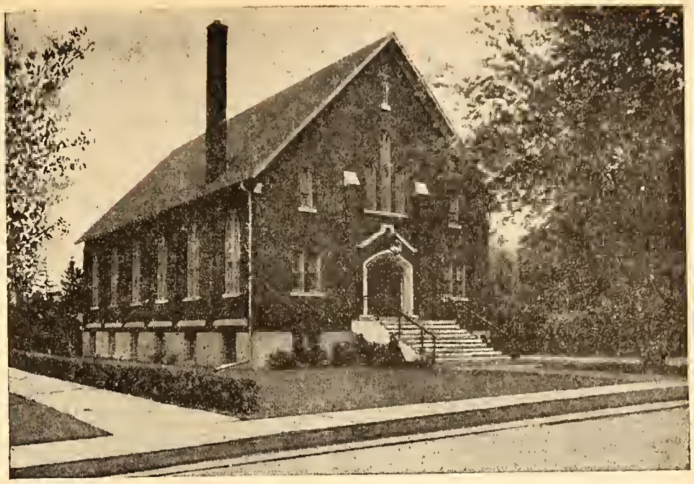
BEHIND THE 100% PLAN

Stirling Avenue Mennonite Church

Andrew R. Shelly

Pastor

Serving 183 homes



I am 100 per cent in favor of the 100 per cent Church-Paper plan. If it is true that we are "labourers together with God" (I Cor. 3:9), we ought to know as much as possible about our common tasks. In Acts 1:8 we read that we are to be witnesses. That is an individual and collective task. If we are to fulfill intelligently our responsibilities, we must be empowered by the Holy Spirit and give ourselves unswervingly to co-operate effort.

The "normal" pattern is for those who belong to a group to be familiar with its activities. This is true in business life. How much more true in the work of the Kingdom! The "normal" pattern is for every member to be used of God for His Kingdom. Knowledge is one of the tools the Holy Spirit uses.

The 100 per cent plan has been a blessing to our church. It has provided inspiration and information. The financial investment is very small compared to the benefits. (In fact, it is cheaper than individual subscriptions). But, even the small cost can be considered as advertising for the greatest business on earth—the Eternal Kingdom of our Lord and Savior Jesus Christ!

What could God accomplish, with His unlimited power, through our General Conference if all our members everywhere were completely dedicated and informed? The 100 per cent Church-Paper is one means toward this end!

For Young Farmers and Ministers in Training

DRAFT INFORMATION

The new procedure for classifying registrants under the draft is causing confusion among conscientious objectors who are farmers, married men or ministerial students and who are thereby eligible for classification in these categories.

Under the World War II draft conscientious objectors classified in II-C (farm deferment) could appeal for IV-E at any time. Now, however a conscientious objector loses his legal right to IV-E if he accepts a II-C. Furthermore by insisting on IV-E now he remains legally eligible for II-C.

The new regulation requires that the local board classify the registrant in the lowest class for which he is eligible. Class I-A is considered the highest class and V-A the lowest. The order of classifications for which each registrant is considered is V-A, IV-F, IV-E, IV-D, IV-C, IV-B, IV-A, III-A, II-C, II-A, I-D, I-C, I-A-O, and I-A.

If a local board classifies a conscientious objector who is opposed to noncombatant service in any classification above IV-E such as II-C or III-A it means that his conscientious objections have been denied. If he fails to appeal within ten days from the date of mailing of his Notice of Classification he waives his legal right to IV-E.

Conscientious objectors preparing for the ministry must decide whether they want IV-E or IV-D. Accepting a IV-D waives his legal right to IV-E. Should deferment for C. O.'s end, ministerial students in IV-E would be legally eligible for IV-D.—Released by the National Service Board for Religious Objectors.

The Washington Scene

by Paul Goering

November 6. Washington is recovering from the upset which re-elected Truman and swept the Democrats into Congress.

Officials planned a heart-warming "welcome home" for Mr. Truman and Mr. Barkley but the thousands of government workers dismissed from their offices for the event, who lined the sidewalks of Pennsylvania Avenue, showed little enthusiasm.

Speculation is running high on Cabinet changes. Marshall wants to quit. Forrestal, Secretary of Defense, didn't enter into the campaign for Truman and was reported negotiating with Dewey for a job on the Cabinet.

The Dirge fro

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CAUTION: Read on

I shall never forget that November afternoon in 1943. Rev. Engel, Rev. Benedict and I were sitting on the verandah of the Police Station House in Sonarpur, a small village in the 24 Parganas, just east of Calcutta. We had almost concluded arrangements for the launching of the relief program for the people of that area. And then I heard it for the first time—a long eeyric like call of men bearing a corpse, another victim of the famine, to the burning ghat. When the company came into sight around the bend of the bamboo lined road, just a few yards from the police station, I wondered that the draped corpse seemed so small—was it a child or was it actually an adult wasted away? Another bend in the road and the group was lost to our view. I determined at the first opportunity to visit the burning ghat where the bodies were disposed of.

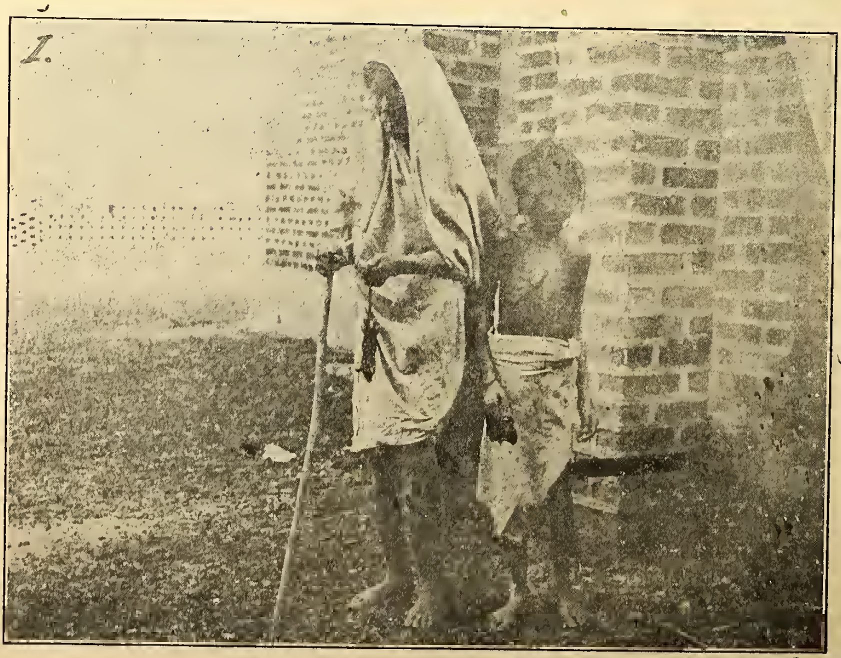
The End of Death's Production Line

Two days later, I followed the road along which corpses were being carried to the burning ghat. I felt strangely alone as the long shadows of the bamboos fell across the jungle pathway. Unexpectedly I came to a gate to my right. This was it! At the far end of the clearing in the jungle was a lake surrounded by many burning pyres. The flames were eating hungrily at the wood and the body on the pyre just 30 feet from me. Other pyres were nearly burned out—from them the smoke spiralled lazily up and up until the light breeze coming over the trees drove it into crazy patterns which finally blended into the solid gray blanket hanging heavily over the whole area. Men moved about, arranging pyres for more bodies which would arrive, adding fuel to fires which had burned low. These moving men fascinated me—they were so nonchalant, so casual, yet so businesslike in their grim task. These moving men were as silent as the bodies which were burning. Even without "Silence, please," signs the living refrained from speaking. Logs crackled as the flames leaped and danced skyward. Occasionally there was a sharp report as the pressure generated by the heat would burst the skull of the corpse in the fire. The sweetish odor of burning human flesh was nauseating, almost sickening. With amazing regularity more corpses kept arriving. Like a conveyor-belt system used in factories this whole thing was well organized and King Death had a contract for so many bodies an hour. The machines were running on schedule—the quota for the day would be met..

The enemy reigned supreme. He would permit none to interfere with his work. Imperceptibly to me he was pushing me to the gate, for I was unwanted. It was at the gate that I finally awakened to this force that would put me out. Rather than challenge my right to be there, I accepted defeat and walked through the gate slowly. The sun was almost setting—the path through the bamboo jungle seemed narrower than before, the shadows were as heavy-blankets bent on crushing out life, the jungle was more quiet and uncomfortable, for the death is a silent horseman. Finally the open road and the last mile to the railway station! Tomorrow I would go to the other departments of the factory to see for myself the processes through which the human body was being put before it reached this final and gruesome end.

The Start of Death's Production Line

While my missionary co-workers in this relief program arranged for shipments of rice and cloth to be brought into the famine area alloted to us, I went on a survey trip through the famine district.



A rat — hope for a meal.

Who Shall Die?

Armed with a supply of quinine in three different forms, I was taken into a village of "the living death." The first little hut I entered was a room where the dying family was lying in a row on the floor. The mother was nearest the door. Five children, huddled under tattered blankets, showed no change of facial expression when they saw me. One girl of eighteen years, dressed in a blue saree, was standing in the corner of the room. I got down on the floor besides the mother who being weakened by malaria could barely raise her arms. Turning slowly she looked at her children and then at me. She tried to tell me that her children were dying. It was then that I was faced with a most difficult decision—should I give all of them quinine or should I select

Bengal Jungles

cast iron stomach.

those most likely to live and give them the medicine? Our medical supplies were very limited. Why give medicines to the dying and thus perhaps keep someone from living who could profit by the medicine if it were made available to him?

She Feared She Knew Why

I selected two children to receive the quinine mixture. The eighteen year old daughter got down beside me as though to ask me something. But she dared not ask, "Why only two?" She feared that she knew why. Together we watched the twelve year old boy next to the mother. After several minutes, I turned to the girl and whispered, "Your brother has just died." The girl fell at my feet; I put my arms around her, she put her head on my shoulder, and we wept together.

Some minutes later, I came to a house set somewhat apart from the others. On the covered porch I found a young mother, unconscious. Some twenty-five feet from the mother was a nine-month-old baby crying because of hunger. A water pot luckily had some water which I doused on the mother's face. Slowly she came to—she was able to swallow the quinine tablets I placed in her mouth. Then I got the baby, and put it to the mother's breast. Sick and starved mothers can't have milk for their babies. Soon the baby cried again. I felt utterly helpless—how can one ask starving people to care for starving people? But I needed to find someone in whose care I could place the mother and baby until a program of distributing rice and milk would be begun in the community.

These Willed to Die

Near another hut four boys were squatting on their haunches. They ranged in ages from four to fourteen years. To all my offers of medicine and cards entitling then to receive rice, they merely shook their heads, "No." My pleas to accept help went unheeded. And then I understood. They had pledged to die together. Young boys who should have been playing and enjoying life to the fullest, had tasted so much of agony and sorrow that they decided on death as the best solution of life's problems.

Too Weak for a Hand-shake

The guide took me to another hut. Upon opening the door, I nearly stepped on a young wife who was lying on the floor. She was too weak to speak. She attempted to extend her thin scrawny hand to me but even it was to heavy for the strength she had left. The hand fell back on her breast. Medicine wouldn't help her, but the glass of cold water I gave her wouldn't keep someone else from living.

In one corner of the hut was her husband lying on a bed—he was cold to my touch. He must have been dead for sometime. In another corner was her child of about two years. It was in convulsions and would likely be dead in a few minutes.

"Those Houses Are All Empty."

I left the hut and turned to visit the remaining houses in the line when my guide said, "It's no use to go—those houses are all empty." I leaned against the hut I had just left and tried to visualize the many families who faced each new day which must have been so many eternities of suffering, agony, and pain. And came the day when King Death came not as an enemy but as a friend releasing the first member of the family from the cruelties of this world. And death came again and again until the family was gone, and another house was empty.

As I turned to go, I realized that on the morrow some who could still walk would come and drag the three dead bodies out of the hut against which I had been leaning. These bodies would be left in a

". . . . a child or an adult wasted away?"

U.S.A. . .
Canada . . .
South America. . .

A Shift in the Home Mission Field

by J. M. Regier

Years ago nearly all our home mission work was carried on in the United States. For the last 20 years most of it was in Canada. Now it is very rapidly shifting to South America. We are very grateful, that as this Sopth American emergency comes to us the Canadian brethren are rapidly becoming self-supporting. As they assume larger responsibilities in taking over their own financial burdens, the Home Mission Board is to that extent enabled to increase their help in South America.

13,000 in Paraguay and Brazil

There are now about 13,000 Mennonites in Paraguay and Brazil looking to their northern brethren for help in many areas. In these days a settlement in a third country, Uruguay, is being started. About seven to eight hundred from the Danzig area are settling there.

Without Basic Needs of Life

We all know how our brethren have been stripped of everything in Europe. In South America they start life anew, with very few of the essentials of life. They have a number of well-trained ministers, but these must be liberated from their farm duties so they can carry on their much-needed service.

Dependent on Us for Churches

Another great concern of the people is that they need schools. They also need churches. We are trying to help them build these. For some years the same buildings will have to serve both purposes. In Paraguay a church seating about 700 people is to be built soon. The local people will saw up the lumber and do all the work. The tin for the roof is shipped in from the United States. The Home Mission Board is financing this church and also one in Brazil.

For Books

The church workers are in great need of books. There is practically no such help available to them.

For Transportation

Transportation for the ministers is very slow. One of our American workers suggests that an American jeep is what is needed by those men. With that you could go over most any kind of roads. This would cost about $1500. Who will donate such a machine to the great cause in South America?

For Life!

Our people must be gotten out of their distress in Europe as quickly as possible, but for some years after they are out we must also supply provisions for body, mind, and soul.

THE DIRGE . . . . Continued from page 9.

field just outside the village for the vultures and dogs to devour.

Too Late!

It was late in the afternoon as I retraced my steps through the village. On all sides were corpses placed on beds outside of the huts. There was some wailing and crying—but not much. Eyes and hearts had wept so often and so deeply that emotions seemed to have dried up. In the midst of the tragedy I realized that we were too late with our help. Many thousands would die even though we appeared on the scene. But a voice seemed to say, "You are here not only to save lives, but to show to the dying that there are those who care."

Reassurance in the Moment of Death

And so to those who had lived without food and medicine we offered rice, clothing, and medicines. Hundreds were helped to health and life. But many were satisfied by the cup of cold water and the touch of our hands on their forehead for this reassured them in the moment of death that there is a bit of love in men‘s hearts.

◆

"The Christian faith knows a way through sorrows, but not a way around them."—Reinhold Niebuhr, **Christian Century**, October 27, 1948.

Invitation to the Lord's Business

A Church's Call to Annual Meeting

"The coming business meeting is one which deserves our sincerest support. There are two things which all of us can do by way of preparing for the meeting. In the first place, we can take a few moments in our busy days to ask the Lord to guide the meeting in such a way as is pleasing in His sight. These days in which we live are making it ever more important that the church be fully equipped to carry on its tasks. The forces of evil are lining up on every hand and the church must not waste its time with trivial or half-hearted tasks. Let us pray that the Lord may guide us to plan those activities which will strengthen our stakes and keep our vision clear. Then in the second place, let us prepare our own hearts in such a manner that we may come to the meeting with humility and concern for the outworking of the Lord's will. In peace and harmony of purpose there is strength and we can do much by way of preparing our own hearts before the meeting. Then let us prayerfully, sincerely come to our business meeting."—taken from *Eden Chronicles*, Moundridge, Kansas.

Our
Colleges and Seminary

FREEMAN JUNIOR COLLEGE

Miss Martha Becker, a graduate of Freeman Junior College, spoke to the student body during the chapel period, November 1. Miss Becker is waiting for plans to be completed so she can leave for Ecuador, South America, where she will do mission work for the Gospel Union Mission.

November 3, President Miller gave the second in a series of messages on a verse by Henry Van Dyke. This message was on "Loving our Neighbors Sincerely," President Miller stressed the importance of loving and thinking of others more than of ourselves and how wonderful and important it is to share our blessings.

Janis Krehbiel, a former student of Freeman Junior College, showed pictures of her trip to Europe. Janis was one of a group of students making the tour last summer.

Glen L. Morris, the first in the Student Entertainment Series, presented "On the Beam." This was a popularized demonstration of science used in aviation. In this demonstration Mr. Morris showed us how flyers depend on their instruments and what pilots hear when flying through the clouds.

The Christian Youth Volunteers sponsored the showing of the motion picture, "The Kindled Flame," dealing with the persecution of the early Christians and the effect of their steadfast faith.

BETHEL COLLEGE

Student Volunteers are following a heavy scheduled program. Every second and fourth Sunday a group sings at the Newton Hospital and Old People's Home. On the first Sunday of the month a worship service is held at the Old People's Home, Goessel. A boys' quartet visits the local city jail every week. Deputation programs stressing missions and Christian service have been given at Greensburg, Elbing, East Emmet, and Burns—all Kansas churches. A special project of Bible study, crafts, and recreation is carried on at the Lorraine Avenue Mennonite church Wichita every Saturday. Deputation work to Oklahoma churches is being planned for the Thanksgiving holidays.

Marvin Wasser from Bedminster, Pa., has enrolled as student No. 416 at Bethel College, Mr. Wasser recently returned from France where he served as a relief worker for two years.

Five seniors have been elected by the students and faculty to represent Bethel College in "Who's Who Among Students in American Universities and Colleges." Scholarship, leadership, cooperation in education and extra-curricular activities, general citizenship, and promise of future usefulness were the basis upon which the following were chosen: Bertha Fast, Mountain Lake, Minn., Virgil Flickinger, Pretty Prairie, Kans.; Walter Jost, Hillsboro, Kans.; Widick Schroeder, Newton, Kans.; and Reford Wedel, Moundridge, Kans.

A program of sacred music will be given by the Bethel College A Cappella Choir Sunday, Nov. 21, at 3 p. m. in Memorial Hall, Dr. Walter Hohmann directing. A collection will be taken.

THE MENNONITE BIBLICAL SEMINARY

The most stirring event in the life of the school this week was a moving address by Jitsuo Morikawa, pastor of the First Baptist Church of this city. The unique feature of this church is that it called Dr. Morikawa after a lifetime of an exclusively white membership. He was called from the Posten Arizona Relocation Center. At the time it was expected that his status as a Japanese American would not permit the church to go through with this assignment. However, subsequent events have shown that his ministry in the church has greatly prospered and that the Lord has blessed greatly this attempt to leap over the prejudices of men. Today the church is partly Caucasian and partly Japanese-American. The minister said "It is so easy to do things for people, but it takes the grace of God to do things with people."

Irvin Richert, one of our seniors from Los Angeles, California, will be ordained to the gospel ministry on November 14 at the Salem church of Dalton, Ohio.

Friday evening, November 5, a group of about fourteen of our group attended the services of the K. A. M. Jewish Temple, located a few blocks from the Seminary. Prior to the service the nature of the Jewish worship service was explained, and following the worship service a forum was held on "The Status of the Nation Israel," for which a number of the group remained.

Next week registration for the winter quarter will take place. The winter quarter opens November 30 and closes March 4. Among the new students we are expecting this quarter are Missionary Harold Ratzlaffs of India, and Melvin and Frances Funk who are coming from the Mennonite Central Committee Voluntary Service Project in Mexico.

Among our visitors this week were Mr. and Mrs. Victor Voth of Canton, Kansas and Mr. J, A. Duerksen of Washington, D. C.

The Seminary Women's Fellowship met Monday evening. Marie Kroeker, of Henderson, Nebraska, and Ellen Harder, of Whitewater, Kansas, described their experiences as M.C.C. relief workers. Marie Kroeker wore a typical Waldensian costume during her presentation.

Jottings

—In the hands of all General Conference pastors are general informational handbooks concerning Brook Lane Farm, which has been established by the Mennonite Central Committee to serve the broader Mennonite constituency.

—Every pastor of the General Conference churches has received a series of twelve suggested Christian Endeavor, or Young People's Programs, prepared under the direction of the Curriculum Committee, a subcommittee of the Board of Education of the Conference, for the purpose of assisting local groups in studying our Biblical position on war and peace. This series of programs is based upon the booklet POWER OF LOVE, a recent publication of the Peace Committee of the General Conference.

—Magdalen Friesen's address has recently been changed to: PCIRO Area 2, APO 154, In Care of Postmaster, New Yok City. She writes: "We still haven't run out of refugees and consequently out of work in the U. S. Zone. In spite of large numbers of our people leaving for Canada and a recent departure of almost three hundred from our camp for Paraguay, some 1400 refugees remain in our zone. We hope that the way will open for some of this group to immigrate to the States in the near future, but that is still uncertain."

—Wayland Mennonite Church, Wayland, Iowa: Recently our congregation donated 143 quarts of fruit to our Seminary, and 103 quarts to the Ottumwa Orphans Home. We also sent 158 pounds of used clothing to the Newton Clothing Center for relief. We are having a portable canner come to this community to process meat for relief. We have sent in our applications for two Mennonite refugee families, and already have houses and jobs for them.—Mrs. E. E. Mullett, Corr.

—Bethel College Mennonite Church, North Newton, Kansas: More than thirteen per cent of the membership of our church consists of young people and older ones who are attending college or university.

—Deep Run Mennonite Church, Bedminster, Pa.: Rev. Wilson Overhold, of the old congregation, preached for us one Sunday while our pastor supplied the pulpit at Richfield, and Bro. Abraham Rosenberger of Souderton, another Sunday when Reverend Fretz gave communion at Allentown. The annual Hymn Sing and Bible Classes have begun for October and November. The food contributions at the Harvest Home Service were again given to the Home at Frederick. Rev. S. T. Moyer and his wife made their home with Charles Wassers while attending Princeton Seminary and awaiting passage to India. The ladies of the Missionary Society spent a day packing clothing for relief.—Mae Gross, Corr.

—West Zion Mennonite Church, Moundridge, Kansas: The Sixtieth Anniversary of our church was held October 17, with many guests and former church members present for the day. Rev. P. K. Regier, a former pastor, now of Reedley, California, gave the anniversary sermon, speaking on, "The Great Imperative," and challenging the church to go forward. Immediately after the morning service a fellowship meal was served to a large group of people in the church basement, and during the meal an informal program was held. Wesley D. Vogt, chairman, introduced the guests. Mr. and Mrs. Christ Eyeman, of Upland, California, had come the longest distance. Two of the original charter members, Mr. Henry Haury and Mrs. Henry Latschar, were present.

—Bethel Mennonite Church, Perkasie, Pennsylvania: The Ladies Aid and Missionary Society sponsored procuring a new bulletin board for the church. The board was made locally and the Young People's Class did the outdoor work of installing it at one of their class meetings held in the church basement. The Sunday School and C. E. Society also assisted with the financial part, as did the Young People's Class.—Corr.

—Emmanuel Mennonite Church, Moundridge, Kansas: The Ladies Mission Society held its annual sale on October 29 in the Moundridge City Hall. An evening meal brought $93.05. The mission sale which followed amounted to $319.70, making a grand total of $412.75. Proceeds wil go for missions. Rev. J. F. Sawatzky brought the message on October 31, during the absense of our pastor, Reverend Wedel, who was ill. Rev. Floyd Nunley, of Newton, was the speaker at the young people's meeting on the evening of October 24. The Ladies Mission Society canned 85 cans of chicken for relief with the portable canner.

—First Mennonite Church, Butterfield, Minnesota: Rev. and Mrs. Frank Manning spoke to us at our Sunday school and church services on October 31. The Mannings are missionaries to Africa, and are at present on furlough in the States. They gave some soul-stirring messages.

—Bethel Church, Inman, Kansas: Our Mission Festival was held October 31 with a full day of inspirational services. Rev. Albert Gaeddert, Inman, and Rev. J. H. Epp, Hutchinson, discussed home missions in the forenoon. The Men's Chorus sang several selections. In the afternoon, Rev. and Mrs. Harold Ratzlaff, recently returned from India, and Mrs. Frank J. Enns, brought foreign missions to our attention. Our choir furnished the music. Mr. and Mrs. Henry Buller, former relief workers, related their experiences in relief at the evening service, and several groups brought special music.—Mrs. Elmer Neufeld, Corr.

—Johannesthal Church, Hillsboro, Kansas: On November 14, we are planning to observe our Harvest Thanksgiving Festival in our church with Missionary Harold Ratzlaffs speaking to us in the forenoon and having a *Liebes Mahl* at noon. In the evening, Mrs. P. S. Goertz will speak to us as she shows pictures of their work in Denmark and Holland.—Mrs. Arnold A. Plenert, Corr.

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Mennonite Youth

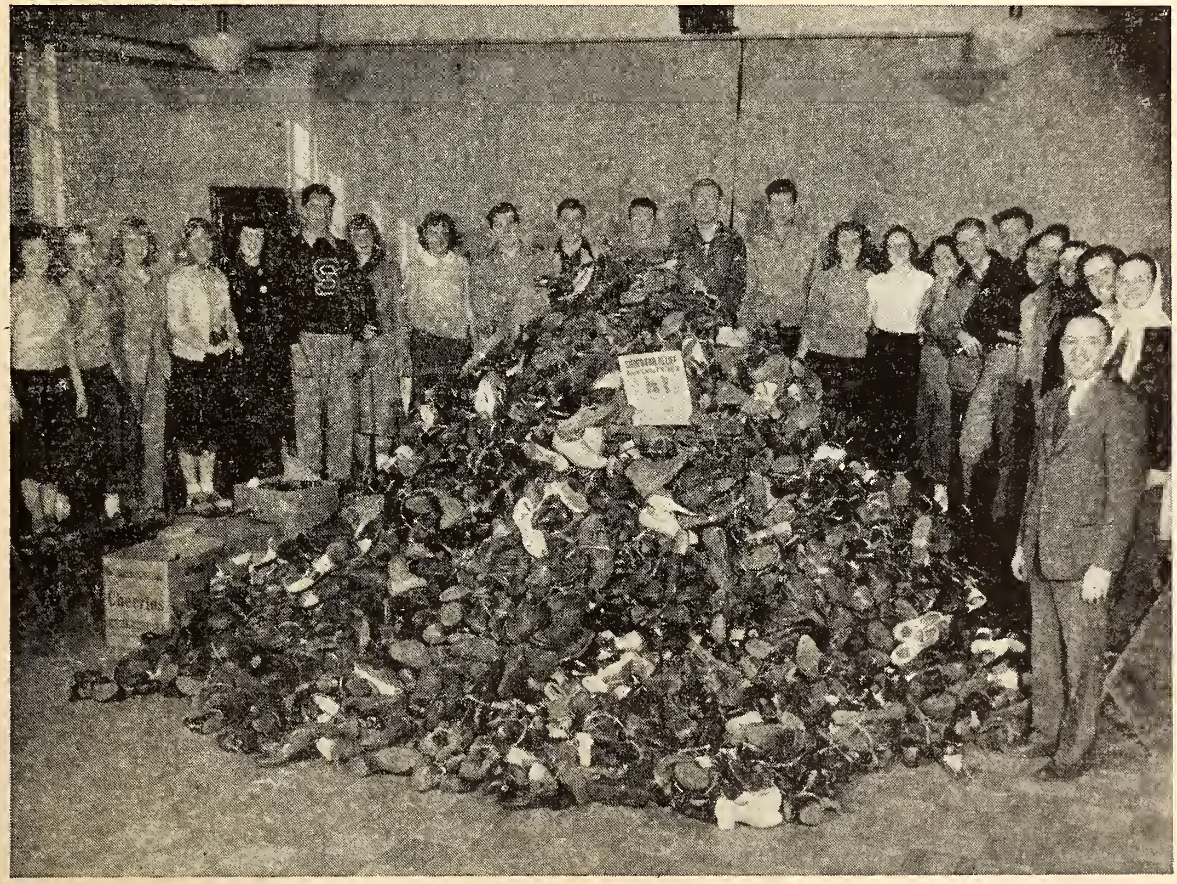
"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Shoes for Relief

by Ellis Graber, Souderton, Penna.



Members of the Young People's Fellowship of the Zion Mennonite Church, Souderton, Pennsylvania and 4,535 of the 5,000 pairs of shoes they collected for M.C.C. relief.

The Young People's Fellowship of the Zion Mennonite Church, Souderton, Pennsylvania, is composed of young people of high school age. Having a membership of approximately forty (not all members are on the above picture) they meet every Sunday evening at 6:30 o'clock for their regular worship service and program. Occasionally social events are planned. Two extensive projects have been carried out during the past year: the "Shoes for Relief" drive, and the periodic collection of papers, magazines, and books in Souderton. Donald Kirkpatrick served as president of the Fellowship, with the pastor, Reverend Ellis Graber, acting as sponsor.

Out of a deep realization of the dire need for help in war-stricken areas the young people decided to do something concrete to give to relief. Plans were carefully laid for a "Shoes-for-Relief" drive for Saturday 10, covering the boroughs of Souderton and Telford, Pennsylvania. Basic to the successful drive was an effective advertising program through the following means: 1. From the local newspaper we secured splendid co-operation for informing the people of the needs. Striking pictures depicting the great need and articles explaining the drive were published well in advance, Ford Berg, Mennonite Publishing House, Scottdale, Pennsylvania, graciously furnished cuts. 2. Bills were posted about town announcing the drive. 3. Fliers presenting the urgency of the situation and explaining the nature of the drive with instructions as to what should or should not be given were distributed to each house in the two boroughs the day before the collection. 4. Announcements were made in the church bulletins.

The project had the full support of the local business men. The shoe stores served as deposit stations for shoes brought in by out-of-town residents; the shoe repair shops promised generous discounts in repairing worn shoes; and one local business man devoted his advertising space in the local newspaper to encourage the townspeople to co-operate in the project.

When the day for the drive arrived, everything was in readiness. Six cars and trucks were at hand, the group was organized into teams, areas were assigned, and in three hours 4,535 pairs of shoes were collected. Over 500 pairs were brought in later bringing the total to more than 5,000 pair of which about 500 pairs were new. Once assembled, the shoes had to be sorted—some needed no repair, others were beyond repair, while many could be put into usable condition. Industrious work two afternoons after dismissal from high school completed this phase of activity. The shoes that could be repaired were taken to the three local repair shops, and what would ordinarily have been a repair bill of about $1,000 actually was $225. The Fellowship paid this with money earned through paper collections.

There was a humble sense of satisfaction as the trucks took the three tons of shoes to the M.C.C. depot at Ephrata. In a small way something had been done to show love and kindness and brotherly goodwill upon this earth.

"Christ has no hands but our hands, no feet but our feet, no one but us through whom he can speak his love."

Relief for German Students

Among the very needy classes of people in Germany are students. According to our MCC workers there are many who have only one meal a day or who live in very primitive quarters. Those students who have wives and families, or who were invalided through the war, or who are refugees with no one to help them, are in particularly great distress. Plans are being made for feeding or food-package programs, as well as clothing distribution among these young students in cities such as Kiel, Hamburg, and Goettingen. The program of contact with the students includes the supplying of aid and counsel as needed, as well as an effort to develop interest and participation in Christian study and service. One of the significant potentialities in working with these young students who have experienced so much hardship and frustration in recent years is that of giving to them a Christian witness which can give them a new purpose in life.

The great stairway that leads up to infinite success starts right from where our feet are now planted. You can rise with the next step.—**Ralph Parlette**

—**Onward**

The Year's Program in the Eastern District

by Norman Geissinger, Zionsville, Penna.

During each Conference year the Eastern District Young People's Union has five major activities. They are: (1) The retreats for all age groups held in July (sponsored jointly by the Sunday School and Young People's Union); (2) The fall rally, with special projects for each society; (3) The fellowship banquet in mid-winter; (4) The last program of each annual Conference (sponsored jointly by the Sunday School and Young People's Unions); and (5) The Young People's Union Convention on Memorial Day.

Last year the retreats totaled about 500 attendants. The fall rally was held on November 2, at the East Swamp Mennonite Church. The banquet was held at Trainers Resturant on March 6, with 300 guests. An offering of $187.76 was received at the banquet for payment of foreign-language Bibles to be distributed by the M.C.C. The meeting at the close of the Conference was well attended and presented a strong challenge for Christian living.

On May 31, 1948, the annual convention was held at Men-O-Lan for the first time. The reports showed that the mission project was completed, plus $20 beyond the goal of $650. The project was divided as follows: $200 for foreign mission work in China; $200 for home mission work at Paint Rock, North Carolina, toward the new chapel; $200 to M.C.C. for relief and refugee resettlement; and $50 for work at Men-O-Lan. The convention was well attended and enjoyed by all present.

The mission project adopted for this year is as follows: $20 for foreign missions where needed; $200 for home missions ministerial work among Mennonite refugees; $200 toward the General Conference Y.P.U. Foreign Student Education fund; and $75 for Men-O-Lan.

The retreats this summer were attended by about 400 persons, young and old. The fall rally was held at Richfield, October 24. Almost 100 young people from the Eastern Churches traveled westward about 150 miles to attend this meeting. The host church supplied supper for the entire group after the meeting. Rev. George Greger, of the Napier Church, gave a stirring address. A number of the societies reported plans to give a Thanksgiving offering to M.C.C. to supply the material needs of the young people among the Mennonite refugees. Our next meeting will be the fellowship banquet in February or March.

There will be an opening for a secretary in the Mennonite Publication Office approximately December 1st. If interested, write for Qualification Sheet indicating the nature of the job before making your application. Girl with Mennonite background and affiliation, naturally, preferred. Write to Mennonite Publication Office, 722 Main, Newton, Kansas.

Mt. Lake Churches Hold Peace Institute

by Myrtle M. Buller, Mt. Lake, Minn.

The Mountain Lake, Minnesota, community held a peace institute on September 4 and 5, 1948, sponsored by a committee of laymen and ministers of the ten Mennonite churches of the area, including Mennonite Brethren, Evangelical Mennonite Brethren and General Conference Mennonite branches. Dr. John R. Schmidt was chairman of the committee.

Dr. Harold S. Bender, of Goshen, Indiana, and Mr. Paul Goering of Washington, D.C., were the principal speakers of the institute.

Paul Goering, of the National Service Board for Religious Objectors, outlined the provisions of the 1948 draft law for conscientious objectors at the Saturday evening meeting. He emphasized that under the 1948 law draft boards are instructed to consider a man for the lowest classification first, working up towards I-A classification. This is the opposite from the procedure followed under the 1940 law. Thus, the draft board must consider whether a man is a conscientious objector before they can consider his deferment on an industrial or agricultural basis. Failure to request Form SSS 150 when the man first registers may jeopardize his securing 4-E classification later on.

He also described appeals procedures and stated that the deferment of 4-E's will last only as long as the general public allows it to last. It is a temporary status, not an exemption.

Bill Goering, of Freeman, South Dakota, spoke on the topic, "Shining Light in the Army." Mr. Goering was a noncombatant in the army, I-O-A, during the recent war. In his testimony for peace, he urged young men to take the 4-E position rather than I-O-A, the way of sacrifical giving rather than the way of compromise with the "popular mind."

Mrs. Ted Franz and Mrs. Victor Buller gave brief testimonies from the women's angle, urging young women of the Mennonite churches to study and discuss peace problems and to volunteer for service in mental hospitals, summer service units, relief work, etc.

At the Sunday afternoon session, Dr. Harold Bender discussed "The Consequences of Biblical Nonresistance As Experienced by People in Europe." Dr. Bender has recently returned from fourteen months' service as relief commissioner in Europe and had firsthand information on conditions within the Mennonite Churches of that continent.

He stated that before World War II the nonresistant principle had almost died out among European Mennonites. But since the war many Mennonite leaders, especially among the young people, have come to American Mennonite workers in Europe for information and instruction about the nonresistant doctrine which relief workers represent there. Non-Mennonite Christians throughout Germany have been asking to join German Mennonite churches because they believe them to be peace churches. He also discussed the loss of nonresistance as a way of life among the Dutch, French, Swiss, Prussian and Russian Mennonites.

An important part of the afternoon session was a period of group discussion, with three different sections. Rev. M. M. Lehman and Mr. H. F. Epp led the laymen's section in discussing "Nonresistance in Everyday Life." Paul Goering and Victor Buller, of Worthington, Minnesota, met with the young men and women to consider "The I-A, I-A-O and 4-E Stand." Dr. Bender led the church workers, Sunday school teachers, and ministers in a discussion of "Church Education on Nonresistance."

Brief reports of each section were brought to the entire assembly and summarized by Dr. John Schmidt.

Dr. Bender gave the principal address to a large crowd at the Sunday evening session on the topic "The Biblical Basis for Nonresistance." He began by declaring that "The doctrine of nonresistance is anchored in the teachings of Jesus and is based upon both the Old and New Testaments. Nonresistance stands for more than nonretaliation and non-avenging; it stands also for the fullness of meaning of Sermon on the Mount."

Dr. Bender continued, "The test of being a child of God lies in loving, blessing, doing good, and praying for your enemies. The common concept of pacifism is that merely by informing people you can make peace. This is an error. We must bring the world first to Christ that He may save it and then through Christ make the world peaceable. The child of God is to live always on the level of love, not to stoop to the way of force, evil, and bloodshed."

Dr. Bender declared that it is possible to prove one's belief in nonresistance by certain "proof texts" from the Bible but that he preferred to go one step further and give an over-all view of the Biblical basis for nonresistance.

Dr. Bender challenged his hearers to accept the way of Biblical nonresistance. This requires an action program of missions and social service combined. It requires sacrifical ministry to the needs of mankind. It is one thing to talk Christianity, another thing to believe it and to live it.

In closing, he advised young men who will be deferred because of their 4-E status to volunteer their services to the Gulfport, Mexican, or Puerto Rican units, to relief projects, or to summer service units. He challenged them to walk the second mile, to give themselves in sacrifical service for others.

WORLDWIDE BIBLE READING

The following Bible Passages will be read daily

NOVEMBER

Day		Book	Chapter
25	Thanksgiving	Psalms	103
26		Psalms	90
27		Psalms	91
28	Sunday	Psalms	23
29		Ephesians	6
30		Philippians	4

A SHIP! A SHIP!

The Story of Shipwreck Continued from last week

by A. Donald Miller

Amidships were twenty-eight Indian members of the ship's crew. Only two were seaman; the others were stewards, bath boys, cooks, stokers. Some had very little clothing, but the wadded life-jackets issued to the crew were a great boon to them. They were from many parts of India—Bengal, Orissa, Madras, Bombay, the Punjab, Goa; and in consequence spoke many langauges, Hindustani being our *lingua franca.* The fact that I was able to talk Bengali reasonably fluently, and that the natural leader among these men was a Mussulman Benagli, threw upon me the responsibility of acting as a kind of liaison officer, especially when, as the days passed, the strain of events created tension and misunderstanding at times. The group contained its variety of character— a few more definitely not good, others were passively resigned, others plucky and thoughtful for their neighbors. If, on the one hand, it was from this group that we discovered the theft of some of our precious water, it was also from one of the Indians that I saw the most lovely of unselfish acts. One day the slender ration of two ounces of water was being distributed. Our littlest passenger, only three years old, had had hers but was crying bitterly for more as the measure was being passed to and fro for others. She was hunched up in the bottom of the boat, next to where the block of Indians began. In time the measure came to a thin, anaemic-looking member of the crew, who sat next to this tired and overwrought little girl. I was sitting nearly opposite, I saw him put the measure to his lips, drink not more than a third of his tiny ration, and then swiftly —before he could be stopped—pass the measure to Margaret for her to drink the rest. That was an act of high courtesy, and costing unselfishness.

In the stern of the boat, behind the last seat for cars, were the rest of us. The two mothers and the eight children. Two lady missionaries from Delhi who had, with great agility, managed to reach their cabins after the torpedoing and to seize their "escape" bags and overcoats. The contents of these bags—torches especially—proved of great common value. Then a distinguished "civil servant," returning to England for the last time after over thirty years of service to India. And my wife and myself, and whoever was on duty as helmsman. At night the children, with one of the mothers, squeezed down into the hollow of the boat below, our feet dangling above them (and I am afraid sometimes kicking them too)!

Finally, there was the cat. After the first day or two we began to hear a strange miaowing from behind the lockers, which grew more persistent and eerie as the days and nights passed—but we could never find the cat itself. Occasionally, at night, it would venture out and claw somebody's feet in the dark, only to retreat to its hidey-hole. It was a strange cat which had embarked, with others, as a stowaway at Cape Town. And when a pursuit was engaged in by the crew of these unauthorized passengers, it had sought refuge in a lifeboat and there remained till the torpedoing, doubtless terrified by our sudden invasion. So every day a little of our precious water, and some scraps of biscuit, were put in a tin which was placed near its hiding place. And so it survived till we were rescued. Alas, it even then would not emerge and so went down with the lifeboat when our rescuers scuttled it.

NOTE: When writing specify both old and new address. PLEASE!

It looked rather like Brixham regatta as the six boats set out, turns being taken at the oars. The sun shone burningly upon us. Resourcefully, Mr. Holward cut into strips some red canvas which had covered this sail, sewed the folded ends with string, and provided us with hats which we donned with great glee and much comfort, and which made us look rather like a set of sea-faring brigands. The ladies gallantly tore up some of their underclothing into strips which we could dip in the water, and then bathe our hot heads and faces.

All day remained entirely windless, and at sunset we took our first drop of water, and our first biscuits and pemmican. Rationing had begun for us, even without coupons!

In order that we might not drift apart at night, during which rowing was discontinued, the Captain ordered that the six boats link up by ropes connecting them to one another. And then the flaming rose of the western sky faded to gold and green and violet, and one by one "night's glittering tapers" were lit, and we looked up again through another night at the tremendous spread of star-studded sky, our idle boat gently rolling with the swell.

When it was getting near to 11 o'clock on the next morning, Sunday, Mr. Robertson called across from the prow to me, "It'll soon be time for a spell of praise." "Indeed, it will," I called back. I had been hoping that the initiative would come from others to offer to God our corporate act of worship. That our individual offerings of prayer were being made I had no doubt.

"You choose our first hymn," I said.

"I think it might be," said Mr. Robertson,

"Let us with a gladsome mind
Praise the Lord, for He is kind:
For His mercies aye endure,
Ever faithful, ever sure,"

And so there in a spot far from the earshot of man, we sang to the skies our faith that God was present to hear; and that, despite our condition and need, His mercies endured "everfaithful, ever sure."

Was that faith justified? When men, with loved ones far away, had been suddenly lost at the sinking of the ship? When one lady passenger had lost her husband just as he was coming down the rope ladder to the boat to join her, and the second torpedo hit the ship? When over 200 of us were now at sea, facing the likelihood of a slow death, which indeed came and claimed many as the days and weeks passed?

(To be continued)

The Mennonite

MENNONITE BIBLICAL SEMINARY LIBRARY

Volume 63 — November 23, 1948 — Number 46

. . . stewardship failed!

Lofty Service

Wouldst thou the holy hill ascend
And see the Father's face?
To all His children lowly bend
And seek the humblest place.
Thus humbly doing on the earth
What things the lofty scorn,
Thou shalt assert the lofty birth
Of all the lowly-born.
—George Macdonald.

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

November, Month of evangelistic effort in General Conference churches as sponsored by the Evangelism Committee.

November 25, Thanksgiving Day

November 28, First Sunday in Advent, Stewardship Sunday.

December 9, Second Annual Men's Missionary Meeting, held in Chicago, at Logan Square Temple, corner of Fullerton and Kedzie Avenues, at 11:00 a.m. Speakers: Paul Erb, Orrie Miller, Don Smucker, Harry Sollnier.

December 12, Universal Bible Sunday

December 25, The Festival of Christmas.

January 2 to 9, Universal Week of Prayer.

January 30 to February 6, Youth Week.

In Next Issue

"Words of Farewell," a penetrating analysis and evaluation of American church life by a European visitor to the World Conference of Mennonites, Pierre Widmer.

"Flowers for the Church," a helpful article to suggest a year-round intelligent program for beautifying the place of worship with flowers.

Beyond Our Own

CHICAGO.—John D. Metzler, national chairman of the Christian Rural Overseas Program, said from 2,500 to 3,000 cars of farm commodities are expected to be contributed by American farmers between November 1 and Thanksgiving. About 75,000 volunteer convassers are at work going from farm to farm asking for whole grains, livestock, dairy products, and other farm commodities of high food value. Iowa and Illinois each have pledged three hundred carloads of foodstuffs. CROP is sponsored nationally by Catholic Rural Life, Church World Service, and Lutheran World Relief. Metzler said that thousands of people, including many children, will starve to death this winter unless volunteer aid is forthcoming in large volume. "We must help those who will not be reached by government aid."

NEW YORK CITY.—Dr. Frank C. Laubach, noted pioneer missionary educator, has been invited by the Siamese government to spend ten weeks initiating a nation-wide literacy campaign beginning the first of the year. This is the first time a westerner has been asked to lead a campaign of this kind in Siam. Dr. Laubach's phonetic method, which has been used successfully to teach 162 languages, relies on the depiction of ideas and word sounds through pictures of familiar objects.

CHICAGO.—Well over one thousand new missionary volunteers responded to God's call during the past year through the ministry of the Foreign Missions Fellowship, missionary arm of the Inter-Varsity Christian Fellowship, an organization with an evangelistic emphasis operating on the campus of colleges and universities throughout the country.

—Sixty-two subscriptions to *Mennonite Life*, popular pictorial quarterly published by Bethel College, have been orderd by the United States War Department for use in various information centers overseas. It is one of a list of 86 periodicals distributed among army-controlled centers of Germany, Austria, the Middle and Far East, with the purpose or re-orientation and education of the inhabitants of these countries through American reading material in army-sponsored reading rooms of occupied countries.

Of Your Pen Acquaintances

NORMA JOST, Hillsboro, Kansas, who recently sailed for Germany to join the staff of MCC workers there. Miss Jost participated in Voluntary Service work for two different summers.

WILHELMINA KUYF, China, is now on the high seas returning to China after a furlough. Miss Kuyf is returning for a second term of missionary service although she has participated in relief work in the course of the past years.

WILLIAM H. MOHR, Bethlehem, Pennsylvania, member of Board of Trustees of Bluffton College, and member of the Education Committee of the Eastern District Conference.

J. D. UNRUH, former president of Freeman College, and now in charge of the MCC Unit in Holland.

ROBERT M. LANDIS, Quakertown, Pennsylvania, is a member of the Educational Committee of the Eastern District Conference, and secretary of the Brotherhood.

Over Our Shoulders

This is the twenty-fifth anniversary edition of two parts of this paper—namely, "Jottings," and the "Youth Section." These were initiated with the issue of November 23, 1923. The late Dr. C. E. Krehbiel was first editor of the Youth Section, which was called "The Sower."

The Mennonite

Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.
Contributing Editors: Kenneth Bauman, Harld Burholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Editorials

THE TITHE IS THE BASIC MINIMUM for the Christian. The Christian dare not give less and will seldom be satisfied with giving only the tithe. That is not opinion; that is New Testament teaching. Jesus said he came to fulfill, not to destroy the law. This means in the case of the lives of others that refraining from killing and adultery, for example, is not enough; we must go beyond that and refrain from hatred and evil thoughts. The dispensation of grace calls not for mere living by the letter but going further with Christ and living by the spirit. This is fundamental in the New Testament. The freedom of the New Testament is not from the law; it is a freedom above the law. It is a freedom that comes, as Jeremiah indicated, when the law is written in the heart. In stewardship of possessions this means freedom not to give as much as we please but freedom through a radical conversion experience that makes us free to go beyond the law of the tithe—the application of the principle of the second mile to giving.—JJE

MEN WITH HEARTS SET AFIRE FOR GOD by the Holy Spirit is the secret of Pentecost. The weakness of the Church today is directly traceable to the fact that men are wedded to their lodges, service clubs, veterans organization and what-have-you, leaving the work of the church largely to women. Such a state of affairs in the church is as much a makeshift situation as when Deborah led the attack during the age of the judges. It is abnormal! In a recent news item from a church, the editor noted a project was undertaken by the women's organization which, by its very nature, was a men's project. The women were able to enlist the aid of almost all age groups in the church. But no mention was made of men. You are right, they probably footed the bill. But this is too remote to inspire! Real stewardship includes talent, time, yes all of life—not only money. Stewardship, Laymen's, Missionary Movement, and Month of Evangelism are all of a piece. When laymen besides preachers give their energies to Jesus Christ, the fire of Pentecost will fall again.—JJE

WHY HAVE WE LOST THE MEN? The answer to that question is quite simple. We have, through preaching, worship, hymns, and type of service offered shown them only half of the Gospel. We have shown them that the Gospel is the key to life **beyond.** But we have been afraid to show them that the Gospel is also the key to life **here.** Therefore they seek the key to life here elsewhere. Jesus was God **and** man. The true Gospel of our Lord and Saviour Jesus Christ will always offer men who are converted a man-sized job in this world of using every phase of their situation to win others to Christ in salvation and to the Church in His service. Men are attracted to organizations that offer much and demand more. The Church does not have men because it does not offer enough and demands far less. Church of God, rise up and win your men!—JJE

KANSAS AS VOTED REPEAL. NOW WHAT? For many of us this was a shocking surprise. We wonder how this could happen. No doubt a number of factors contributed to this outcome of the election. Now that the election is over many good Christian people must confess that they took too much for granted, and that they did not work for the cause of prohibition with the zeal and sacrifice they should have. Few Christian people took the trouble to provide transportation for voters and to urge neighbors to go to the polls. Rev. C. D. Walker of the Kansas United Dry Forces says that we have lost a battle but not the war. We will need to use careful strategy, and sacrifice time and money to regain what has been lost. This defeat should arouse the church from its lethargy.

There is another reason for the defeat. About a year ago Dr. R. E. Farley, State Superintendent of the Kansas United Dry Forces, made the statement that the wets were saying, "The drys are bound and must adhere to principles. We are not handicapped in that way." By this they evidently meant that since they are not committed to moral and Christian principles they could use subterfuge and other deceptive methods in working for repeal. We can now see what methods they did use and why they succeeded. For one thing, the wording of the amendment was a trick, especially the last sentence. Undoubtedly many people voted for the amendment because they felt they were getting rid of the old saloon. They did not realize what they were voting for.

Even so we must acknowledge that the result of the election is a sad commentary on the moral judgment of the people of Kansas. This is the most lamentable thing about the whole matter. The majority of our people have deliberately chosen to take a way that will lead many more people into misery and to destruction. To make a sinful thing appear decent by making it legal does not change the fact that it is sin. The laws of God are eternal and immutable. Jesus has plainly said that those who drink with the drunken will go where there will be weeping and gnashing of teeth (Matt. 24:48-51). The New Testament speaks in unmistakable language that drunkards shall not inherit the kingdom of God (I Cor. 6:10). To disregard such plain warnings of God's Word must be considered equivalent to Israel's disregard of the prophets' warnings of impending destruction. As the prophets of old called on the people to repent and to bring forth fruits worthy of repentance, so we must call for repentance and a return to God. As people asked of John the Baptist so we may ask, What must we do?

To bring forth fruits worthy of repentance in

New Testament Tithing

by William H. Mohr

IS THIS title a misnomer? Many people say it is. They take the position that the practice of tithing was a part of the Old Testament dispensation but was not carried forward into the New Testament dispensation. Therefore, they agree that to the Christian the practice of tithing is as meaningless as the practice of offerin sacrifices. I write this article to explain my reasons for disagreeing with this conclusion.

One-Tenth — God's Terms

The Old Testament teaches that everything belongs to God. The Christian accepts this teaching for himself—"All good and perfect gifts come from the Lord." If their ownership is vested in God, then man holds what God gives him on terms made by the owner, namely, God. What are God's terms? In the Old Testament it was clearly set forth that one-tenth of all income or increase belonged to the Lord. This was an obligation of the Old Testament Jew, just as much as it was his obligation to give one day out of seven to the Lord. He owed the Lord one-seventh of his time and one-tenth of his income.

One-Tenth — Debt, not Gift

And we cannot overlook the fact that God considered the tithe a debt. It is a mistake to think of the giving of the tithe as a gift. In Malachi 3:8, God accuses the Jews of their having robbed Him by witholding their tithes. This would be an unfair charge if the tithe were a gift. A man cannot be accused of robbery if he merely fails to give a gift. We must conclude that the tithe was a debt and not a gift.

One-Tenth — A Universal Practice

But to get back to the question as to whether a Christian should tithe, it is interesting to note that the practice of tithing was not confined to the Jewish race. Clay tablets found in ruins of ancient cities show that nations as far east as Babylon and as far south as Egypt were tithing in Abraham's day. Dr. Adam Clark says, "Almost all nations of the earth have agreed to give one-tenth to religious use." Does not this imply a divine law for mankind that one-tenth is the debt owed the Creator? Jesus certainly did not repeal this law or custom of tithing. The Pharisees, those punctilious keepers of the law, would surely have tried to discredit Him for taking such a position. Furthermore, He commended the Pharisees for tithing.

Therefore, I have come to the conclusion that the tithe is a fundamental law for the Christian even as is the law of the Sabbath. And I believe it is a debt and not a gift. I understand that all I have—intellect, skill, strength, wealth acquired or inherited—comes from God. I owe Him something for the use of these things, even as I owe my banker something for the money I borrow. It can be conceived as a partnership where God furnishes the capital for me to use on the basis that God receives 10 per cent and I receive 90 per cent. All the gains from the partnership flow through my hands, and then 10 per cent is to be set aside by me for the purpose of advancing the work for which the partnership was established, namely, making this a happier, better, and more Christlike world in which to live and advancing the Kingdom of Christ here on earth.

One-Tenth — The Testimony of Church Fathers

Now, I ask whether this position conforms with, or is contrary to, the position of the early church leaders. We have space for but one testimony from many on record. Listen to the words of St. Augustine, A.D. 354-430, "Our ancestors used to abound in wealth of every kind for this very reason that they used to give tithes and pay the tax to Caesar. Now on the contrary because devotion to God has ceased the drain of the treasury has increased. We have been unwilling to share the tithes with God, now the whole is taken away. The scribes and pharisees gave tithes for whom Christ had not yet shed His blood. . . .I can not keep back what He who died for us said while He was alive, 'Except your righteousness shall exceed the righteousness of the scribes and pharisees ye shall in no case enter into the Kingdom of Heaven.' They gave a tenth. How is it with you? Ask yourselves. Consider what you spend on mercy, what you reserve for luxury." How timely and up to date is this observation!

One Tenth - Blessing

Yea, verily, if all Christians everywhere would pay their just debt to the Lord and then give something in addition as their conscience dictates, then, indeed, there would be enough and to spare for the work of the Church and we could expect to received the blessings implied in God's challenge found in Malachi 3:10, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."

---

this present situation calls for wise action and practical procedure. The cause is not lost. Over half of the counties in Kansas voted dry. Representatives in the State Legislature from these counties will stand ready to express the wishes of the people they represent when bills on liquor control come up. If Christian people, churches, and ministerial associations will go to their county representatives in the State Legislature and present their concern, it will go a long way in bringing about laws which will curb the liquor evil. Church leaders and officers of ministerial associations should act soon, and use all their influence to make our legislators aware of our concern before they go to the next session of the legislature. W.F.U.

Stewardship Quotes

Bethany Mennonite Church, Quakertown, Pa., was the scene of a large and thankful audience, Sunday, October 31, when young and old brought back to the Lord the enlarged talents that had earlier been given to them.

In April, talents of various sizes, according to age, were given out to Sunday school children and larger ones were given to adult church members. During the summer months, many projects were carried out in order to double or otherwise enlarge the talents From time to time the matter of the talents and the ingathering was kept before the members.

The worship hour was a joint Sunday school and church service. The theme of the program was on rendering service to the Lord for the many blessings enjoyed daily.

Warren S. Oberholtzer discussed the lesson briefly, and Robert M. Landis presented an object talk that emphasized many points essential to a strong spiritual life. Mr. John E. Fretz, from the Grace Church, Lansdale, gave an address on, "Tithes and Talents." The chior rendered the appropriate song: "When Christians All Learn How To Tithe."

In solemn but happy procession everyone, young and old, brought their talents to the altar. The dedication prayer by the pastor Rev. A. J. Neuenschwander, and the closing hymn, "Thank the Lord," brought the impressive service to a close. The committee counted $2,025.40 including the talents with more to come in. Truly the Lord blesses when we serve Him in sincerity.—by A. J. Neuenschwander

* * * *

Do Catholics give more to their church than Protestants? This question was recently asked by an observing foreign visitor because he noticed that the largest and most imposing church in every town we passed through was usually the Catholic church. I am inclined to believe the Catholics do give more on the average than Protestants. It does not help to explain that they do it because of fear, pressure or that they do it because they pay to have their sins forgiven. The fact remains that the church is a potent factor in their lives and they pay for its support.

Giving is a direct measure of spiritual interest. The usual argument against tithing is that it is law and not grace; that all our goods belong to the Lord—and not merely a tenth. Having argued thus, we are then free to give as little as we please. At least so it seems to work out in most cases.

No one giving less than a tenth has a moral right to use that argument. It is usually used as a smoke screen behind which to hide a paltry, miserly giving, and thus used it is wrong. Only the man who gives more than a tenth has a right to say, "All of my money belongs to the Lord." Otherwise his pretense is pure hypocrisy. And, if tithing is law and not grace, certainly no Christian would dare to argue that grace is less than law.

Adventists view tithing as a binding legal requirement. We do not follow them in this, for grace has superseded the law. We are not bound to give a tithe—we are free to give a tithe. But do we do it? This is the crucial question. At the final reckoning it will not be asked. "On which side of the question did you argue?" but rather, "What kind of a giving standard did you really live by?"—by J. D. Graber in the **Gospel Herald**

* * * *

One of the Sunday school classes of the Pretty Prairie, Kansas, church has made itself responsible to raise four hundred dollars to reshingle one of Arizona mission houses and another to help build a chicken house on one of the stations, while still another class is considering raising the money to build a bathroom in the Anna Baerg mission home.

* * * *

We want to express our gratitude to the churches that have so nobly responded with mission offerings since September. We are confident that many more will be sending in large offerings from now until after Thanksgiving.

—Howard G. Nyce, Secretary

ONE-HALF OF THE JOB DONE

—Only Two Months To Go—

$490,797.93 in gifts for General Conference work has come in during the ten months of 1948 (January 1 to October 31). Fifty-two per cent of the $950,000 budget has been raised in approximately 83 per cent of the calendar year.

October receipts total $75,157.09. Of this amount, $42,189.46 was for Foreign Mission; $21,607.53 was for Emergency Relief; $4,899.94 was for Home Missions; and $2,907.56 was for the Seminary.

Listed below, for each of the boards and committees, are the total budgets compared with receipts to October 31.

General Treasury __	$ 13,540	$ 11,276.98	83%
Biblical Seminary __	68,500	55,647.53	81%
Mutual Aid ________	1,650	1,264.75	77%
Doctrine & Conduct	1,000	669.62	67%
Education __________	33,940	22,188.64	65%
Home Missions ______	60,000	36,946.22	62%
Foreign Missions ___	330,000	193,806.30	59%
Peace Committee __	10,000	4,738.08	47%
Emergency Relief __	399,100	158,399.52	40%
Publication _________	22,000	4,759.69	22%
Young People's Union	5,200	1,100.60	21%

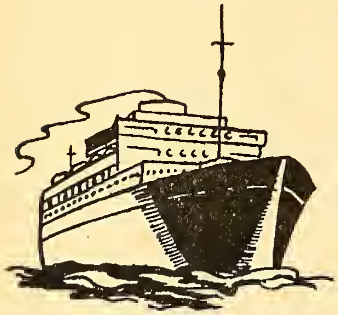
"What shall I render unto the Lord for all his benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now . . ."

Psalm 116:12-14.

Walter H. Dyck, Secretary

As American Shores Recede

by Wilhelmina Kuyf



This short furlough brought the pleasure of telling of the conditions in China and how the Lord continues to work through His own even under difficult conditions. For each contact I'm grateful because it means more help in prayer. To the various women's groups who expressed a desire to know more about the work, I can recommend that you keep reading *Missionary News and Notes*, and we in China will try to keep information coming. However, share the news with your whole family. Missions are not only the concern of women.

Perhaps the greatest opportunities were presented at the retreats and Bible conferences at Rosthern and Meadow Lake in Canada, and Fortuna, Mo., Mennolan and Green Lane in Pennsylvania. The fine young people who shared their Christian hopes and aspirations made me feel that there would continue to be those who would be ready when the Lord called, and that on my next trip to China there would be some new, young workers to come too, in addition to those who will go within the next year or two.

In retrospect, there are so many things to thank you for that it is difficult to know where to begin. The Christian fellowship you've shown me in your homes everywhere along the way will long be remembered. Then the succession of things like the typewriter repair, the bicycle, the soft, new, wool cover, the warm clothing, the funds, the soap, and the endless work in getting the visual aid material ready for use, and most important, the constant assurance of your upholding in prayer, are all causes for gratitude. Folks in my own family and church were exceedingly generous and helpful.

The six Chinese passengers (out of the twelve of us) on board are pessimistic about China's future. However, it is repeatedly borne in on me that in permitting ourselves to be discouraged about the situation there along Christian lines, we are in error. "Greater is he that is in you, than he that is in world" I John 4:4. We have a powerful God.

Among the six non-Chinese who are going to China, three are business people. I'm happy to be one of the other three who go out as representatives of the Most High to proclaim the good news of Jesus' coming. Friends, pray for God's work and workers the world over. May we all be in such relationship to Him that He can work His purposes out through us.

On board M/S
Marchen Maersk
En route Shanghai
October 29, 1949

LAYMEN TO HELP TRAIN LEADERSHIP FOR SOUTH AMERICA

by Robert M. Landis

Gathering for the 31st annual meeting, at the East Swamp Meeting House, members and friends of the Brotherhood laid plans for the next year to continue the Laymen's Conference and begin a project of $600 to assist two young Mennonites of South America in getting an education for full-time Christian service. Observance of "Men and Missions Sunday" on November 14, and Universal Bible Sunday, on December 12, was suggested to the Brotherhood members as avenues of service in which laymen could assist. Brotherhood publicity material was also solicited for the forthcoming exhibit by the General Conference Laymen's Organization, in the Conference Headquarters at Newton, Kansas.

South American Guests

Rev. A. J. Neuenschwander introduced two visiting brethren from South America, Reverend Koop and Rev. Jacob Isaak, who had attended the World Conference of Mennonites in the U.S.A. The Brotherhood Chorus, under the direction of Norman Schantz, sang, "Take Time to be Holy."

Harold S. Bender, Speaker

Dr. Harold S. Bender, dean of Goshen College, reviewed the work of our churches in the field of relief, taking his audience with him figuratively to the many areas of distress and suffering touched by our MCC. His powerful message deeply moved those in attendance; it is regrettable that the full text could not be printed here. The evening message, "The World's Extremity and God's Answer," was equally much appreciated by the large audience.

Reports

President Norman K. Berky gave a full report of his many and varied activities, calling attention to the projects undertaken: sponsoring of the father and son fellowship meeting, the brotherhood service at our Old Folks' Home at Fredrick, Bible conference sessions at Men-O-Lan during the Labor Day weekend, and the preparation of programs for the various meetings.

Officers

The following were elected to the Executive Board for a term of three years: Lester Shaffer, East Swamp; Melvin Clemens, Souderton; Robert M. Landis, Bethany, Quakertown; Robert Hunter, Second Church, Philadephia; and George Scheifele, First Church, Philadelphia.

DAILY VACATION BIBLE SCHOOL
Mennonite Publication Office
722 Main Street
Newton Kansas

Add my name to your list to receive announcements from time to time and information concerning Daily Vacation Bible School materials when ready.

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15,000 Christmas Bundles on Way

751 Mennonites Land in Uruguay
1949 European Summer Service

AKRON, PENNSYLVANIA.—This year the final total of Christmas bundles from the United States and Canada is 15,611. These are all packed, and on the way to the following countries: China, 1028; Austria, 1056; Italy, 231; Philippine Islands, 744; Mexico, 106; Poland, 1002; Pakistan, 558; Paraguay, 1814; England, 58; France, 515; Belgium, 432; Holland, 546; Uruguay, 152; American Zone Germany, 1351; French Zone Germany, 2359; British Zone Germany, 3247; Japan, 323; and Brazil, 89. In most of these countries distribution should be possible by Christmas time.

Volendam Passengers Reach Destinations

Of the 751 Mennonites who entered Uruguay, 228 under the leadership of Herman J. Andres have been located in an Army camp at Colonia; 458 accompanied by J. W. Warkentin are located in another camp at Arapey; and 65 accompanied by a Reverend Smith of Montevideo, went to a small camp in the Waldensian colony. The heavy baggage was taken to the various camps by train and truck. A number of persons from the Evangelical churches in Montevideo were very helpful in serving as interpreters and in other ways. The Uruguayan government and people have apparently been favorably impressed by the Mennonite immigrants. These various camps in which th people are located are temporary arrangemnts to provide the necessary facilities until plans for the permanent settlement can be completed.

According to a cable received from th MCC office in Asuncion, Paraguay, the Russian Mennonites who will settle in the Volendam colony have now completed their journey from the ocean port of Buenos Aires. Another group of 154 went to the Chaco where they wish to settle because of relatives who are there or because of other strong preferences.

1949 European Summer Service

Investigations are underway in Europe to choose locations for 1949 Summer Service Units. Present plans again provide for cooperative arrangements with the Council of Mennonite and Affiliated Colleges, similar to 1948. Students in these colleges will apply through their school for the college sponsored tour and these Voluntary Service Units. Provisions are again being made for Mennonite students from other schools, and non-students, teachers, farmers, etc., to apply directly to MCC, Akron Pennsylvania. All the expenses for this short service and visit in Europe need to be paid by the individuals. The applicants will be chosen early in the new year.

Material Aid Field Work

J. B. Shenk of La Junta, Colorado, at present working with the Akron staff, will serve for the next few months as field representative in connection with the MCC relief and material aid program. The work will consist of coordinating the various aspects of the program, and giving information and counsel to local communities relating to collecting and shipping of relief materials. He will be in the Kansas area for several weeks beginning November 20, particularly in the interest of the meat canning program.

The Reporter

During the CPS program, one of the most well-known publications giving information on matters pertaining to the draft was **The Reporter,** issued by the National Service Board for Religious Objectors. In October of this year, publication of **The Reporter** was again resumed, after an interval of about a year. It will carry news and interpretation of various developments relating to the present draft law. Subscription price is $1.00 per year; order direct from the National Service Board for Religious Objectors, 941 Massachusetts Avenue N. W., Washngton 1, D. C.

—CHARLES RICKERT, student at Bluffton College, was recently arrested for refusal to register for the draft. Charles was released on $1,000 bail, and is now awaiting trial.

The Washington Scene

by Paul Goering

November 13. The admission of displaced persons to the U. S. is getting off to a slow start. The first boatload of 813 D. P.'s docked in New York on October 30, four months after the D.P. Act was passed.

The President delayed appointing the three commissioners who direct the program. Overseas personnel is scarce and untrained; procedures are developing slowly. The Commission is flooded with inquiries and requests from all over the country.

Over 10,000 D. P.'s each month must be admitted if the quota of 205,000 is to be used before the Act expires on June 30, 1950.

The first shipload included 491 Roman and Greek Catholics, 161 Jews, 75 Russian and Greek Orthodox, and 8 Protestants; by nationality, 368 Poles, 168 Lithuanians, and 83 listed as "stateless." Most of them will be scattered over the U. S.; 318 were listed for New York City addresses.

Eligible Mennonite D. P.'s to the U. S. are held up pending removal of some 2,500 non-Mennonite left-over cases who were processed but not moved before the President's special directive admitting certain catagories of refugees expired.

The World Council o

We have read what others said about th
How did the World Council of Churches look th
ference Mennonite? The writer, who was offici
terms of a description of proceedings, an evalu
position for the Mennonite church in relation t

It was my good fortune to attend a good many of the sessions of the World Council of Churches held in Amsterdam this past August and September. I have sent an extended report to the MCC, the Executive Secretary. Since everyone by now has seen various reports, and perhaps heard some as well, I do not want to go into a detailed report on what actually happened. Here are some things, however, that impressed me, as a layman, as I sat through many of the sessions of the Assembly. I give them for what they are worth—nor is there any significance in the order in which they come.

Publicity

Amsterdam papers give much attention to the Assembly—so did the New York *Herald Tribune*, European Edition. The impression I have is that Charles P. Taft who was chairman of the publicity committee and his group did everything possible to let the world know that this was something out of the ordinary. More than two hundred press representatives covered the Assembly. (Story is told that at one of the sectional meetings a New Testament was needed in a hurry and not a copy could be found among the delegates! A newspaper reporter "saved the day." Speaking up from the back of the room he said, "You can have my copy if you will promise to return it.")

Women

There were a number of women delegates and, of course, alternates, consultants, and many visitors. Some of the really challenging messages were given by women. One of the committee reports received by the Assembly urged more women to be placed on church boards and committees where policies and decisions are framed which affect church life as a whole. The women also looked to the World Council to lead the way by utilizing capable women as staff members in responsible posts. With regard to the ordination of women the concensus seemed to be that this should be made the subject of "further careful and objective study."

The Laity

Plenty of evidence is at hand to make the present situation in this respect unsatisfactory. One very obvious one is that the laity constitutes more than 99 per cent of the church. Only by the witness of a spiritually intelligent and active laity can the church meet the modern world. The church must enable doctors, lawyers, industrialists, farmers, factory workers, etc., who live in a secularized world to live and work as Christians. This calls for guidance on a high spiritual level. The constitution of the World Council in the article on organization calls for **one-third** of the Assembly to consist of lay persons. The committee on Concerns of the Churches suggested to the Central Committee the advisibility of calling not less than three area meetings, largely of laymen, for the purpose of further study of efforts for enlisting the full lay power of the church. This emphasis on the laity seems to me to be a most significant one.

Youth

There were about one hundred youth representatives. These had a full schedule of meetings of their own including sectional meetings where the same four topics were discussed as by the delegates to the Assembly. They did, however, attend the Assembly worship services, plenary meetings, public meetings, and receptions. During the last day of the Assembly, the Youth delegation presented a statement to the World Council telling briefly of its activities during the days of meeting. I was struck with the keen appreciation of the church's task evidenced by their report, as well as their willingness to help the task. They were concerned with the general task of Biblical preaching and teaching in the churches. The young people felt that the way to find new means of coming together as churches is "most emphatically through corporate evangelistic endeavors . . . as we, too, give ourselves utterly to the impelling task of proclaiming the Saviour to men, we shall be drawn together by a new unity which will not be of our making, but the gift of our pardoning God."

The youth delegates expressed the hope that the next Assembly would have a larger representation of laymen and laywomen and "that young people will be included as delegates as well as guests." This seems to me to be a step in the right direction.

Younger Churches

It seemed to me that the delegates from the so-called "younger" (mission) churches were somewhat more evangelical in their emphasis and more impatient with existing prejudices—also eager for recognition. C. K. Dovlo, West Africa, expressed this most emphatically when he said: "As a true African I want to assure you we are no longer content to remain as hewers of wood and drawers of water for the other races. We want to cast away everything that has hindered us in the past. We are now a determined virile race desiring to contribute our full and unique share to the good of humanity. So we want you to treat us as such . . . ."

It does seem to me that here at the World Council and in our own cricles as well, we must take more cognizance of the mission churches. They are eager to go forward and have a spiritual freshness that ought to be utilized.

I think it was a well deserved recognition that the Assembly added another president to its existing five and gave the position to Dr. T. C. Chao, of China, as representing the younger churches.

es -- My Impressions

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rdam assembly of the World Council of Churches.
of and from the point-of-view of a General Con-
r the MCC, gives the answer to this question in
complishments, and a statement as to a suggested
bodies.—Editor

With delegates from so many different countries, one could not help but be aware of racial differences and yet it seemed to me that little, if any, distinction was made as between races. In the Plenary discussions I was impressed with the apparent equality with which delegates were recognized.

Recognition of Differences

I liked the frank recognition on the part of the delegates that there were differences between the various communions of faith. This came out in the discussions, it was also evident in most of the reports. When you have communions ranging all the way from the Friends to the Greek Orthodox, with shades in between, you may as well admit that there are differences. This the delegates did. They were not anxious to overstate their case. On the other, it was interesting to see the look beyond the differences. They were hopeful that differences might not stand in the way of accomplishments which might be made on the basis of things they had in common. Dr. Visser 'T Hooft, General Secretary, at one of the closing sessions, in discussing the future of the World Council, pointed out that the first impression had been that there was real unity—then followed committee and sectional meetings and the going was not so easy, even disillusionment; then as the days passed there was more hope again, and the key word at the close of the session appeared to be, "We want to stay together."

Peace

In the sectional report on "The Church and the International Disorder" (Sec. IV.) was included a very strong indictment of war. "War as a method of settling disputes is incompatible with the teaching and example of our Lord Jesus Christ. The part which war plays in our present international life is a sin against God and a degradation of man." Beyond the statement, only partly quoted above, however, the Assembly outlined three positions now maintained which, it seemed to me, somewhat weakened the initial position. The three recognized were.

1. While entering a war *may be a Christian's duty in particular circumstances* it (war) cannot even be an act of justice.

2. Military action is the ultimate sanction of the rule of law and citizens must be taught that it is their duty to defend law by force if necessary.

3. "Others, again, refuse military service of all kinds, convinced that an absolute witness against war and for peace is for them the will of God and they desire that the Church should speak to the same effect."

Perhaps from our point of view the fact that the third position was included by the Assembly is recognition of real importance. However, the inclusion of the other positions leaves the door wide open for almost any shade of opinion on the question of war. It left one with the feeling that while war is wrong and you ought to condemn it with all you have, it is still wise to leave the door open to participate in it when it actually comes.

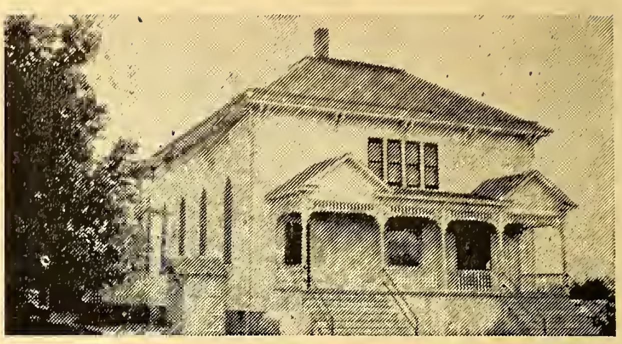
Theological

Here is where I go out on a limb! It was of course to be expected that at a gathering of this kind the theological "greats" would have their inning. I must confess too that it was "nice" to hear Barth ridicule the idea that "man is the Atlas who is destined to bear the dome of heaven on his shoulders." It was also stimulating to hear Niemoeller say "we are weary of our own ways; we all have reason to doubt our own powers and despair. But for that very reason we are called afresh to proclaim the great deeds of God and to make the Christian message heard and seen in the World." It was thrilling to hear Dulles (hardly a theologian) say that, "It would be wrong and stupid to use violence in order to convince people that violence ought not to be used." Or, to hear Hromadka say critically that "The Western nations have ceased to be the exclusive masters and architects of the world." Or again, to hear Niebuhr carry on in somewhat pessimistic vein about Abraham's bargaining with God about the number of righteous people necessary to redeem the city. The number settled on was not forthcoming. He then went on to say that "one has the uneasy feeling that we are in that position. There is so little health in the whole of our modern civilization that one cannot find the island of order from which to proceed against disorder." One could hardly quibble with his conclusion that " the final victory over man's disorder is God's and not ours; but we do have responsibility for proximate victories."

And so one could go on and on—certainly the theologians went all out to shed their light on what is wrong with the world. Somehow, amidst all of the fine oratory and with all of the carefully prepared reports, one had the somewhat uneasy feeling that the average person all over the world is sick of *talk, of slogans, of fine words, and high sounding theories.* He wants something that works beyond the conference hall, something beyond mere machinery. All of these things he has had too much of before. What he wants is some kind of security that will give him the assurance that his efforts will not be nullified periodically by selfish interests that lead to war and destruction. If he looks to the church at all, it will have to show him a faith that is simple enough for him to understand and that expresses itself in fair play, in mercy, and in love. Something that you actually live by and do not necessarily shout from the tree tops and put in glib sounding slogans and generalities. This kind of thing stems from a life that has learned to know Jesus Christ as Saviour. It recognizes sin and the only remedy for it. It expresses itself in a simple way. motivated by love. It knows no compromise even though it may lead to death. Once the church comes again to this position, then its power will know no bounds. I felt somewhat of an emptiness precisely at this point. I am still not convinced that with all of the fanfare here at Amsterdam the churches here represented by and large are willing to go much beyond the well-trodden path of traditional formalism which is strong on organization and talk but not too strong of producing lives that are willing to live, and if necessary, die for the cause of Jesus Christ. If through the World Council of Churches there will come a quickening in the churches—if there will be born again members—lives that have renounced sin and have accepted Jesus Christ as Saviour, wholly consecrated to the Kingdom of God, and committed to a new way of life, then I think this was undoubtedly a most significant gathering in the history of mankind. While this may come, and I pray that it might, I rather doubt it. Strikes me that most fires in history have been kindled by those who dared to stand somewhat aloof from the crowd. The fires of the reformation were not kindled so much by a mighty organization (that incidentally already existed) as by the lives of few people who dared to exemplify a living faith.

Far be it from me to say what the various Mennonite groups ought to do about the World Council of Churches. There are some things that seem to me to be commendable about this movement. I have also expressed some doubts which still exist in my own mind. I have for a long time had a conviction that God wants the Mennonite Church to carry a light to which many other groups have not given much heed. That light we can carry best if our whole family of Mennonites the world over can be welded into a closer and stronger fellowship. Perhaps, then before we become too much taken up with the World Council of Churches or any other attempt to formulate an organization on an international basis (International Council of Christian Churches, etc.) we had better devote our energies to our own immediate family. I rather think that if we have any contribution to make to the ecumenical movement it will be via this route.

BEHIND THE 100% PLAN



HEBRON CHURCH
Five miles East of Buhler, Kansas
Rev. Elbert Koontz, Pastor
(Serving 80 Homes)

The Hebron Church was organized in 1879. The first Elder was Rev. Bernhard Buhler (whose son was the founder of Buhler, Kansas). The first church building was put up in 1882, and the present structure was built in 1900.

Most of the members are from the rural district, and hence the main support for the Church and the Conference comes from agricultural products. There are close to one hundred families, although not all are living in the neighborhood of the church; about eighty families participate in the HUNDRED PER CENT PLAN.

Some of the ministers that have served are: Dr. J. H. Langenwalter, Dr. P. S. Goertz, Rev. P. E. Franz, Rev. T. A. van der Smissen. Our last pastor was Rev. Jacob W. Nickel, now in South America for a term of two years to serve the Mennonites in Brazil and Paraguay. Our present pastor is Elbert Koontz.

BOOK NOTES

ELIJAH AND THE SECRET OF HIS POWER by F. B. Meyer

Most of the books that have been received in this column have been recent publications. We should keep ourselves informed on new publications, but we should not think that the latest books are always the best and are always to be preferred to older writings. This is one of Rev. F. B. Meyer's many Biblical expositions. Rev. Meyer is a peer among the world's best expository preachers. He specializes on the biographies of the Scriptures. His books on Biblical characters throb with human interest. His scholarly treatment of the subject reflects a wide knowledge of Biblical literature. He has a profound insight into the innermost part of the soul. In studying his books one senses spiritual depths which are beyond most people. He has the unique gift of so presenting the biographies of men of the Bible that their faith and heroism become an inspiration to the reader. He has the ability to point us to the real secret of the power and the greatness of these men. These studies give a person a new insight into the meaning of faith. Unfortunately his books are out of print; but they can be found in public libraries and in many private libraries. It would seem to me no young preacher should long go on preaching without reading at least several of Rev. Meyer's books Besides the above-named book I would suggest, "Abraham: or the Obedience of Faith," "Moses, the Servant of God," "Israel, a Prince of God," and "John the Baptist." In a collection of his sermons called "A Castaway," Rev. Meyer relates his own experience of the Holy Spirit's endowment in his early minstry. With that experience as a background, one could perhaps say that his books are an illustration of what Spirit-filled preaching means.—W. F. Unruh

Our Colleges and Seminary

BLUFFTON COLLEGE

The Girls' Gospel Team gave the program at the Grace Mennonite Church, Pandora, Sunday evening, November 7. Dr. Bauman led the discussion at the monthly faculty discussion meeting Friday evening, November 12, on the topic, "The responsibility of the teacher in directing the religious life of the student." He pointed out that this should be considered a privilege rather than a duty. Faculty members should be interested in helping students to reach a definite decision for Christ. The faculty member must show a deep faith in God in his own religious life. Opportunities should be sought for informal discussion with students on their religious problems. A deep concern must be shown for the spiritual life of students, an interest taken in his personal problems in a constructive way, and also an interest shown in group religious activities on the campus. The faculty member should be a friend to the student, especially to those who most need this friendship. Rev. Harry Yoder has been carrying on solicitation work for the building fund in the Central Conference territory in Illinois.

FREEMAN JUNIOR COLLEGE

The Rev. Ernest Bohn, Professor of Philosophy at Bluffton College, was guest speaker in chapel November 8. He spoke of the importance of a "Good Name." As examples he gave us short biographies of famous men who had good names. Mr. Bohn is the father of Miss Esther Bohn, professor of art here at Freeman College.

In connection with a good name, President Miller spoke to the Christian Youth Volunteers about the meaning of being a good man.

Freeman College was host to the Mennonite Aid Conference. Delegates from various states were present.

Speech and dramatics students are being sent out to various districts to judge reading and declam contests.

One of the projects undertaken by the Christian Youth Volunteers organization is the handling of mail orders for the bookshop. Catalogs have been sent out to various pastors and church members, and orders are being received for Christian literature and supplies. The profits go into the C.Y.V. treasury for extended work on other projects.

MENNONITE BIBLICAL SEMINARY

This week special attention was given to the Inter-Seminary Conference, held on the campus of the University of Chicago, and attended by students from thirty-three seminaries from six states. Several distinct trends can be noticed among the seminaries of the mid-western states. There is a very clear re-emphasis upon the Bible as the Word of God; another definite emphasis of the Church as the body of Christ; and third, the urgency of the gospel of Christ for the awful predicament of man in the twentieth century. The most basic conflict among the delegates was between those from the so-called "free" churches and those from the more formal churches, the first group declaring there can be no church without Scripture and the other insisting there can be no Scripture without the church. David Habegger, of Busby, Montana, represents our institution on the executive committee of this movement.

The speaker at our next Vesper Service will be Dr. Chalmer Faw, former missionary to Africa, and now professor of New Testament at Bethany Biblical Seminary.

The Old Testament class of Don Smucker, visited the Oriental Institute on Friday to inspect one of the finest collections of materials in the world from the nations and culture which existed during Biblical times.

BETHEL COLLEGE

Thanksgiving vacation and the end of the fall quarter came simultaneously at Bethel College from Wednesday, November 24 to Monday, November 28. Several changes began with the opening of the winter quarter, Monday, November 28. Harley J. Stucky, assistant professor of history and government, will assume his post at Bethel College. Dr. J. E. Hartzler, visiting professor of philosophy and religion, will continue his instruction for this quarter. A number of new students have enrolled.

Six Oklahoma churches will be visited by a Student Volunteer deputation group during the Thanksgiving vacation. Mission programs will be presented at Enid, Corn, Hydro, Bessie, Carnegie, Gotebo, and Geary.

Cornelia Otis Skinner will be presented by Bethel College at the Memorial Hall series on Monday, Nov. 29. Other programs have featured the Guardsmen Quartet and Seumas MacManus, Irish poet.

Ruth Hilty, relief worker from Europe, visited Bethel College on Wednesday, Nov. 17. She spoke at the morning chapel and at an evening meeting.

The Peace Group of Bethel College presented a program at the Hanston community Christian worker's conference on Tuesday, Nov. 16. Giving information and a challenge for the present-day situation in regard to non-resistance a series of talks were given and slides were shown. Dr. J. Winfield Fretz, Bertha Fast, Ramon Jantz, Calvin Schrag, Daniel Classen and Carl Andres presented the program.

Jottings

—**Bethel Mennonite Church, Hydro, Oklahoma:** On October 31 a joint service was held in the Hydro High School Auditorium with the First Mennonite Church of Geary and the Greenfield Church of Carnegie. Rev. H. B. Schmidt, of the Tabor Church, Newton, was guest speaker. Reverend Schmidt's sermon on "Peace makers" was based on Matt. 5:9, and he brought out four points: How are Christ's peacemakers giving a helping hand to others? What is the work of the peacemakers? Why do we need peace? How will we make peace? In the afternoon a discussion was held on, "Why I am a Mennonite," and also on problems which face our young men of draft age.—Wilfred Ewy, Corr.

—**Meadow Mennonite Church, Colby, Kansas:** Rev. Walter H. Regier has accepted the pastorate of our church and together with his family has recently moved into the church parsonage.

—**Eicher Emmanuel Mennonite Church:** All correspondence for the Eicher Church should be sent to Mr. Raymond Rich, Route 2, Wayland, Iowa.

—**Tabor Church, Newton, Kansas:** Rev. H. N. Harder, of Aberdeen, Idaho, was a guest speaker recently. The Ladies Sewing Society had a Mission Sale. Our pastor Rev. H. B. Schmidt, is in Oklahoma aiding the young men there with draft classifications. Reverend Schmidt is a member of the Peace Committee of the Western District Conference. In his absence, Rev. Walter H. Dyck filled the pulpit.—D. S. Thiesen, Corr.

—**Glendale Mennonite Church, Lynden, Washington:** The men of the Glendale Church have built a nursery. A layman's organization with Dave Dyck as president and Marvin Epp as secretary-treasurer has been organized by the men. The following young people have gone to schools of higher learning: Elizabeth and Verna Jantz, Henry Jantzen, and Wilma Hiebert. Together with the Monroe Church our church has taken on full support of a missionary couple.—Mrs. Herbert Dyck, Corr.

—**Grace Church Albany, Oregon;** Our first local churches and the Mennonite Evangelical Brethren from Dallas had a missionary exchange for five days, beginning August 25. Our Rally and Promotion Day was on October 3, with Mrs. Agnes Mishler and Mrs. Harley Packard in charge of the children's program. On October 10 the young people from Pratum gave us a program, which included an illustrated talk on Jewish missions in New York by Miss Lillian Bentler. —Mrs. Ivan Emmet, Corr.

—**Salem Mennonite Church, Dalton, Ohio:** The men's gospel team of Bluffton College gave us our Sunday morning service on October 31. Mr. and Mrs. Stan Hofstetter, graduates of Bluffton College, sailed from New York on July 2 for Europe to do relief work. They are now at Kaiserslautern in the French Zone of Germany, waiting for their barracks to be completed. The Missionary Society has sent three boxes of kitchen supplies to them and at its annual election has reelected Mrs. S. C. Sprunger as president.

—**First Mennonite Church, Colfax, Washington:** Rev. P. D. Unruh has charge of our mid-week prayer meeting and Bible study. We have started with the first chapter of Genesis. The Christian Business Men's Committee, of Seattle, will hold services here from the 14th to the 21st of November. Mr. Howard Jewel, of Michigan, the minister of song, will be here with them. Eldon Unruh, son of Rev. and Mrs. P. D. Unruh, has received a scholarship of $300 from Whitworth College of Spokane. He is a student at Whitworth and was elected editor of the journal. He is studying for the ministry and will graduate this year.—Corr.

—**The Second Annual Men's Missionary Meeting** will be held in Chicago, December 9, at Logan Square Temple, Corner of Fullerton and Kedzie Avenues. The all-day meeting will begin at 11:00 a.m. The purpose of this meeting is to stimulate the spirit of fellowship among our men in the Middle West. Among the speakers will be Paul Erb, Orrie Miller, Don Smucker, and Harry Sollnier.

—**Zoar Mennonite Church, Goltry, Oklahoma:** Mr. and Mrs. E. Zimmerman were here October 26 in the interests of the Northern Bible Society. On the 24th of October, three young people were baptized and received into the church. We are looking forward to having Rev. Walter Gomez, missionary of Old Mexico, in our midst November 21 to 23, for both morning and evening meetings.—Corr.

—**Woodland Mennonite Church, Warroad, Minnesota:** Our annual, all-day, Harvest Festival was held Sunday, October 31, with Rev. Habegger, of Montana and Rev. Lundeen, of the Lutheran Church in Warroad, as the guest speakers. The collections taken were for home and foreign missions, relief, and our church building fund. Monday evening, Reverend Habeggar showed slides of his mission field. Our pastor, Rev. A. Ortmann, is now attending the Ministers' Conference.—Mrs. D. S. Heppner, Corr.

—**Inman Mennonite Church, Inman, Kansas:** Midweek services were begun the first week in October. We call this our Family Night, for we have classes for all ages. Following the classes, the choirs meet for rehearsals. The Sunday school has joined the "Christian Life's" nation-wide increase campaign. The Sunday school entered a float at the Inman Community Fair, bearing the slogan, "Children brought up in Sunday school are seldom brought up in court."—Corr.

—**Eden Mennonite Church, Moundridge, Kansas:** A recent survey disclosed that our church has 25 students attending Bethel College this year. The Ladies Aid has recently canned 1,837 cans of meat, 306 cans of chicken, and 833 cans of jam. At their meeting on October 21, Miss Helga Kemnitzer, German student attending Bethel College, told of the status of the average German woman in Germany, including her hardships, sufferings, hopes, and ideals. The Tape Recorder, purchased by the Singing Society, has been used many times to bring cheer to our patients through the medium of song. We are now also able to record our regular Sunday morning services.

Y.P.U. OFFICERS
President
Kenneth Bauman
Bluffton, Ohio
Vice President
Verney Unruh
Pulaski, Iowa
Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

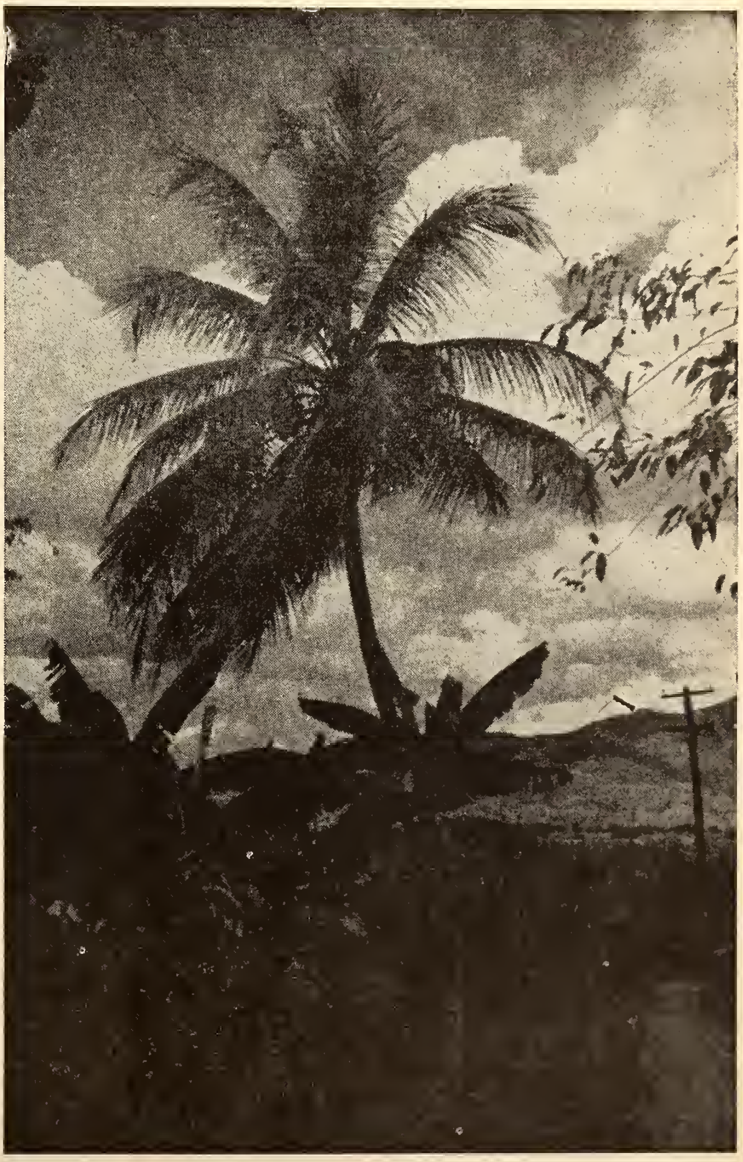
"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

They Do Not Have Enough, They are Human

by Carl Lehman, Bluffton, Ohio



On one of our early business trips to San Juan we ran into some difficulty on the Cayey road. The night before, there had been a nearly continuous rain; and by morning landslides had left mud and dirt along the side of the road and in some places on the road itself. Paco Bateria ran out of gas or had trouble with his battery, as his custom was, and we had to get off from behind the truck and start walking. We soon had public transportation and got to the city in time to get our work done. By evening there was still mud on my shoes. Sitting on the steps of the famous Colon Plaza (Columbus Square) in the shadow of the massive statue which for years has towered over the city—capitol of the island first discovered by Columbus himself in 1493—one of the sons of those ancient conquistadores shined my shoes. I had taken a liking to shoe-shine boys in Puerto Rico. They were genuinely friendly and good practice for Spanish. This kid had his kit all fixed up and equipped with an old bicycle bell. When he was finished with one shoe he could bring a slumbering customer to his senses long enough to take the finished foot off the stand and put the next one on the stand—simply by ringing the bell. It worked like a charm, only he did not use it on me, except simply to show me how it worked.

This fellow's work was guaranteed. I did no bargaining, not even asking how much he would charge. I simply said I wanted a shine when he asked, pointing out to him that my shoes were "*muy susio.*" But he said, "No good shine, no pay." During the time he worked on the shoes we began trying out each other's languages. He knew quite a smattering of English, and with the smattering of Spanish I had already picked up we understood each other fairly well. We got on friendly terms. He wondered how much I had. "*No mucho,*" I said, "we only get five dollars a month," somewhat evading his question. "*No esta trabajando?*" he wanted to know. Yes I worked, but I was getting only five dollars a month! I must be very poor, he thought. Why he made more than that shining shoes. The American soldiers and *marinos* were always having their shoes shined, and they paid all right. Oh, you had to take a lot of talk from some of them, but soon you learned to talk back at them. You learned to say things that they did not teach in the English classes in school. You didn't just like

to talk that way, but then it was all part of your business, and if you are going to shine shoes you've got to talk like your customers talk, so you learned to talk like the *soldados* talked.

When the boy had finally finished and given me a shine that was to hold its luster for a long time, he flately refused to take anything for his work. No, sir, anyone getting only five dollars a month was not going to have to pay him, he would shine my shoes for nothing. I began wondering whether I had come to Puerto Rico to do relief work or not, and it wasn't until I had taken out my billfold and shown him that I had several bills that he finally took the dime I offered. Of course, I did not show him the bigger bills I had in the other part of the billfold. I did not quite have the heart.

I learned something about Puerto Rico from the shoe-shine boy that I had not learned from the books I had read about the island. I knew that existence for most of them is a struggle. They live in one of the most beautiful places on earth, but the island has very few natural resources. What little they have must be shared with a great many people. They are more than twice as thickly populated as India. I knew these things, and I knew that a great many of them were not getting enough food and had to live under conditions no human being should ever have to endure. Later I saw La Perla, the slums of San Juan where this boy lived. After seeing La Perla the slums of New York and Chicago would impress no one. The shoe-shine boy taught me that Puerto Rico is a place where people are not statistics, but human. Their pain, their sorrow, and their heartaches are as real as our own. I know Puerto Ricans now as persons. I do not like to see these persons, that I have learned to know so well, live like they have to live. I want them to know the power of the Gospel. I want to share with them some of the things I have. All of us can give much more to our missionary work as well as to the whole program of the church. This will make it easy for our mission board to begin a much-needed work in Puerto Rico, a work which could be very fruitful. They do not have, they are human.

A Ship! A Ship!

Continued Story of Shipwreck and Thirteen Days at Sea

by A. Donald Miller

I am sure it was; but only as we distinguished clearly between what God did, and what evil did; and realized that whatever might betide our mortal bodies, we could never fall beyond the range of God's love, victorious over death itself. Without such a conception of God, faith in His faithfulness could not persist. But with it we could commit our ways to Him and know that for us the vital question rather was this—What is His will for us in this situation that may do it?

That so many had really touched the core of the matter was shown in the quiet courage, the cheerfulness and honour, the little acts of thoughtfulness, the uncomplaining response to the rigours and hardships of our situation, which were manifest again and again. And in none was that shining beauty of the God-lit spirit of man more evident than in Mr. Robertson. He was elderly, a man of most gentle and kindly nature, who had lost all his business and possessions in Burman, and who had tramped, a refugee, through many vicissitudes, to India. A son of his was prisoner in Singapore. On the ship we had talked together of the things of God, and his faith was undimmed. On the boat he gave without distinction of race or position, such little comforts as he had upon him, without thought of keeping back anything for himself.

And then, on the Sunday afternoon, the wind began to rise. No rowing was now needed to keep the boat moving. The sail filled; the boat heeled over and began to drive through the increasingly choppy sea. Spray began to drench us. At sundown we again, with some difficulty, tied up in a line with the other boats. The night came, cloudy and black, and the wind blew chill upon us, as we huddled together, unprotected against the cold, tossing on the waves, longing for the warmth of the sun. And then it was that, just after midnight, there was a sudden cry "Man overboard!" And Mr. Robertson had gone . . . . He had become numbered with cold, asked his neighbour to move a little, tried to stand to ease his cramped and chilled body, when a roll of the boat swept him overboard. And in the darkness of the night, with our boats all tied in a long line and the wind blowing strong, he could not be rescued. If any man among us was ready to meet his Maker, it was Mr. Robertson. His loss was grievous; and yet, since we had many days of trial ahead and his age would have made the ardours a most wearing burden, too heavy for his strength, there was mercy in this swift translation to a fuller life. That God willed the situations in which Mr. Robertson found himself I do not believe. If I did, my conception of God would be different from the One revealed in Jesus Christ. Christ makes it so abundantly clear that there are again and again situations which God does not will, and yet which happen. (To be continued)

Mennonite Youth Caravan

Norma Jost, Leader

Members of the General Conference Youth Caravan. Left to right: Eldon Epp, Mt. Lake, Minn.; Bertha Millar, Kitchener, Ont.; Norma Jost, Hillsboro, Kansas, director; El Doris Balzer, Mt. Lake, Minn.; and Rudolph Martens, New Hamburg, Ont.

After spending five weeks in the Central Conference churches at Carlock, Ill., Middlebury and Topeka, Ind., Congerville, Pekin, and Meadows, Ill., we look back on our experiences with a sense of gratitude. Before we started our work we wondered just what lay ahead of us. Now that the time is past we can say that we as members of the Caravan feel we have gained the most from this experience. Our visions and experiences have been broadened and everywhere we've seen the need for Christian service. We've gained a deeper appreciation of the small rural church and the work of the minister in such a church. There is much to be done; there are needs on every hand.

At four of the churches we worked intensely with the children in a project of making felt shoes for relief. Approximately 90 pair of shoes will be sent to the M.C.C. for children in Europe. While the children worked, they sang . . . . and then gathered outdoors or in the church sanctuary for a period of Bible stories and more singing. It was a pleasure to work with these children; they were friendly, enthusiastic and willing workers. Their spirit of helpfulness was encouraging to all of us. It was good to be with them.

In most of the churches we spent time with the young people, learning to know each other, working together, fellowshipping and worshiping together. Several places we helped in cleaning inside or outside the church, in painting that needed to be done. At Congerville we helped Reverend Yoder with the pastoral calls in homes where people do not attend Church. These were interesting. If all cases we were well received and we enjoyed this phase of the work. In all of the churches we were responsible for the entire morning worship service.

Pekin presented a change in our program. There we conducted a community survey of Elm Grove Township for the Bethel Church. Two families graciously loaned their cars for the week and we visited in approximately 155 homes. The results were encouraging. For the most part the people were very friendly and sympathetic toward the Bethel Church and survey. Only a few instances did they refuse to give information. We found that the majority of people do attend church regularly. However, some were irregular and others have no church home and do not attend.

Most of the people who do not go had been brought up otherwise and had many excuses for not attending. We think we could make a collection of excuses guaranteed to fit any situation. The main excuse seemed to be "We're too busy—you know how it is on the farm in the summertime," or "We work seven days a week," or "I'm too old to go to church," or "We've never made the start." In those, people and in the children who do not attend Sunday school we feel is the challenge for the church at Pekin.

Meadows offered us a twofold program—that of working in the Old People's Home and also the Church. In the mornings we helped in the many tasks around the Home, washing, ironing, hauling feed, picking beans, and canning corn. Afternoons were spent with the children at the church—again working on a relief project. The latter part of the afternoon we visited with the old people at the Home, visiting the sick and having devotions with some. Here we feel we've gained an insight into the task of keeping such an institution running smoothly and ministering to those who live there. We appreciated deeply the spirit of those entrusted with this task. Evenings at Meadows included craft classes for the young people, prayer meeting at the Home, singspirations and hayrack rides and outings with the young people. We feel the Meadows church is especially fortunate to have such a fine large group of young people. Surely there is great potential power in so many young Christian lives.

As we go to our homes we all feel a deeper sense of consecration to Christ and the Kingdom of God. a stronger urge to devote our lives to full-time Christian service. To all of you where we've been we express our sincere thanks for your kindness to us. Truly it

(Continued on page 16.)

Jottings

—Zion Church, Elbing, Kansas: Recent weddings of members of our church were: John Klingenberg to Viola Regier of the Emmaus Church on October 15, and Jacob Klassen to Agathe Andres, both of our church, on October 24. The editor of **The Mennonite** was the guest speaker at our Sunday morning worship service on November 7.—Dorothea Dyck, Corr.

—First Mennonite Church, Monroe, Washington: Six new members were received in the church, one by baptism, and five by the right hand of fellowship on October 17. Our pastor has been making wire recordings of the morning service and the C. E. programs, and has played them for Mr. Noah Gerber, who has been an invalid for the past three years.

—First Mennonite Church, Lima, Ohio: Rev. John R. Dick, of the Grace Bible Institute, concluded a week of evangelistic effort, November 7. The services were deeply spiritual. During the winter months the Children's Bible Hour is held weekly. The children are taught Bible verses, choruses, and lessons through the use of a flannel-graph.—Corr.

—Bethel Church, Perkasie, Pa.: Four new members have been received into our congregation by letter. A new bulletin board was placed on the lawn of our church through the joint effort of the Ladies' Aid, Sunday School, and Christian Endeavor Societies.—Mrs. R. Detweiler, Corr.

Conscription is upon us. Consider, in its stead, voluntary service, the giving of yourself and your time, to Christian service in the church.

There will be an opening for a secretary in the Mennonite Publication Office approximately December 1st. If interested, write for Qualification Sheet indicating the nature of the job before making your application. Girl with Mennonite background and affiliation, naturally, preferred. Write to Mennonite Publication Office, 722 Main, Newton, Kansas.

(Continued from page 15)

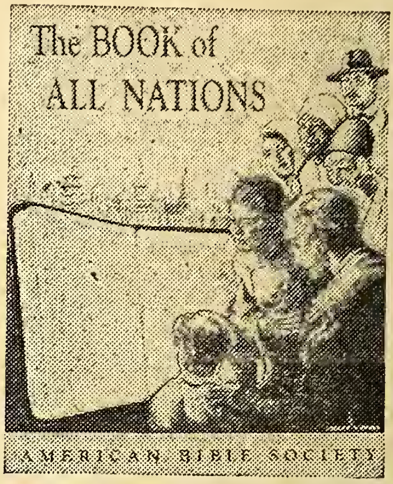
was an expression of Christian love. We're happy to have new friends, to have gained from you new ideas to take to our churches at home, to have been a part of your church life for a week, and to have a better understanding of the Mennonites of the Central Conference. We feel, too, the tremendous challenge in the work of a small rural parish and of the minister there.

God has richly blessed us and we feel humble and grateful for this privilege. It is our hope that some good may come through our having been together and that there may be other young people from your churches who will give of their time for summer service.

Mennonite Biblical Seminary X-021
4614 Woodlawn Avenue
Chicago 15
Illinois

NOTE: When writing specify both old and new address. PLEASE!

Fifteen Million Bookmarks



The Fifith Annual Worldwide Bible Reading is a plan to get millions of people in America and all over the world to read the same Bible selections daily for the 31 days in this period. Last year, 15,000,000 of the little bookmarks that contain the list of suggested Scripture passages were distributed and the list of selections was reprinted about 20,000,000 times.

◆

WORLDWIDE BIBLE READING

The following Bible Passages will be read daily

NOVEMBER

Day		Book	Chapter
25	Thanksgiving	Psalms	103
26		Psalms	90
27		Psalms	91
28	Sunday	Psalms	23
29		Ephesians	6
30		Philippians	4
		DECEMBER	
1		John	17
2		Revelation	21
3		Psalms	121
4		Psalms	27
5	Sunday	Acts	17
6		John	15
7		Hebrews	11
8		Romans	12
9		John	3
10		Romans	8
11		John	14
12	Bible Sunday	Matthew	13
13		Luke	14
14		Luke	15
15		Luke	16
16		I Corinthians	13
17		Isaiah	55
18		John	1
19	Sunday	Mark	4
20		Matthew	5
21		Matthew	6
22		Matthew	7
23		Isaiah	2:1-5; 9:1-7
24		Isaiah	11:1-9; 40:1-11
25	Christmas Day	Matthew	2

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The Mennonite

Volume 63 — November 30, 1948 — Number 47

. . . Bethlehem . . . little among the thousands of Judah
yet out of thee shall he come . . . Micah 5 : 2a

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

December 9, Second Annual Men's Missionary Meeting, held in Chicago, at Logan Square Temple, corner of Fullerton and Kedzie Avenues, at 11:00 a.m. Speakers: Paul Erb, Orrie Miller, Don Smucker, Harry Sollnier.

December 12, Universal Bible Sunday

December 25, The Festival of Christmas.

January 2 to 9, Universal Week of Prayer.

January 30 to February 6, Youth Week.

Into the Beyond

MRS. MILTON M. HERLINE, Manns Choice, Pennsylvania, housewife, member Napier Mennonite Church, born May 3, 1869, and died October 31, 1948. JOHN STOCKENUS, Manns Choice, Pennsylvania, general work-man, member Napier Mennonite Church, born October 6, 1869, and died November 2, 1948. NOAH J. GERBER, Monroe, Washington, farmer, member First Mennonite Church of Monroe, born January 7, 1869, and died November 10, 1948. EDWIN B. CLEMMER, Reading, Pennsylvania, railroad, member of Hereford Mennonite Church of Bally, Pennsylvania, born August 1, 1875, and died November 10, 1948.

Beyond Our Own

MISSION JUBILEE SERVICE—ALL THE CHURCHES of the Mennonite Brethren Conference commemorated the Fiftieth Anniversary of the Foreign Mission in India Sunday, Oct. 31, 1948. 50 years ago the first Missionaries Rev. and Mrs. N. N. Hiebert, from Mt. Lake, Minn., were sent to establish a Missionfield in India. Today the Conference has about 125 Missionaries in foreign lands, with a membership in India alone of 13,000. The annual budget at present is approximately $250,000.

PHILADELPHIA, PENNSYLVANIA. — One hundred delegates to the seventh annual convention of the fundamentalist American Council of Christian Churches unanimously called for a "complete and frank showdown with Russia" (see editorial page for further details).

KINGSTON, NEW YORK.—A New York state supreme court justice has upheld as constitutional the practice in New York of releasing public school children from classes for religious training.

PORTLAND, MAINE.—Ralph E. Cook, a 19 year old pre-divinity student of Portland, Maine, became the first Selective Service violator to be sentenced for refusing to register for the draft.

ISTANBUL.—The petrified remains of an object which peasants insist resemble a ship has been found high up Mt. Ararat, Biblical landing place of Noah's Ark. Unusually warm weather melted away an ancient mantle of snow and ice which brought the object to light last summer.

SOMERSET, PENNSYLVANIA. — Four Amish farmers served five day jail sentences here recently for refusing to send their children under fifteen years of age to public high school.—*Gospel Herald*

GOSHEN, INDIANA.—The fiftieth anniversary of Mennonite Foreign Missions (Old Conference) was observed the week-end of November 21 at Goshen College, with Walter H. Judd, former Methodist missionary and now congressman as the main speaker.

CHICAGO.—A minimum of 23 states will assemble CROP Christmas trains for overseas relief during the week preceding Christmas, with dedications at shipside set for Christmas day at ten different ports.

Of Your Pen Acquaintances

PIERRE WIDMER, Nommay par Montebliard, Doubs, France, was one of the European visitors to the Conference of Mennonites. Besides teaching he serves as the pastor of the Mennonite Church of Montebeliard. He also serves as the editor of *Christ Seul*, the monthly paper for the Mennonites in France.

L. R. AMSTUTZ, Mountain, Lake, Minnesota, is pastor of the First Mennonite Church.

A. J. NEUENSCHWANDER, Quakertown, Pennsylvania, is pastor of the Bethany Church there. He also serves as secretary of the General Conferense Home Mission Board and chairman of the Educational Committee and the Home Mission and Church Extension Committee of the Eastern District Conference.

ELVA MAE SCHROCK, Nappanee, Indianna, is a member of the Education Committee of the First Church of that place. She also serves on the Literature Committee of the Women's Home and Foreign Missionary Association of the General Conference.

AUSTIN REGIER, Minneapolis, Minnesota, is a graduate student at the University of Minnesota, having taken his A.B. degree at Bethel College last spring.

NEWS FLASH

"The second university student to be arrested for failure to register for the new draft law is out on bond today. Austin Regier, 25year-old student was released yesterday on $1,500 bond. He was arrested Tuesday night. He will be arraigned in federal court on Dec. 13."—from *The Minnesota Daily*, daily newspaper of the University of Minnesota, Minneapolis, dated Nov. 18, 1948.

The Mennonite

Acting Editor, Jacob J. Enz
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Editorials

A PRINCE HAS BEEN BORN. The eyes of the world have been centered upon the king's palace. The greetings of hundreds of thousands converged upon the family. The gifts of other thousands were showered upon the infant who by his position has need of none of them, for it is reported he is already receiving a salary. Just across the channel on the continent another child is born in a make-shift house with no notice, no gifts, and little food and clothing. There were probably hundreds like him, or her, in war-torn central Europe, Russia, China, and Japan. All of this causes one to ask whether the significant leadership of today will come out of the one big London or out of one of the unheralded thousands of Bethlehems scattered over today's occupied countries. Somehow it has been God's method to work among the lowly and through the lowly.

In the Advent season of 1948 are we expectantly living with shepherds on the humble plains of Bethlehem where above the turmoil of our time we shall be able to hear the message of peace from the angels, or are we living in the tumultuous cities of pride, where every bit of news involving our security sends up greater crescendos of vicious, passionate, warmongering? Through our missionary and relief representatives we may stand with bowed heads at the manger cradles of the leaders of the future being born in the lowly Bethlehems of the world today.—JJE

IT IS HIGH TIME we were taking the emphasis off the word "voluntary" in the title of one of the phases of our Conference and MCC work. At a time in the world's history when the lines are being drawn in a final showdown, not basically between nations or groups of nations, but between the Church and the world. There is demanded of the followers of Jesus Christ something more than casually considering whether they want to give a year or two of their lives to Christian service or not. This is not necessarily a demand that all able-bodied young Christians choose a church vocation. It is, however, a challenge to unconditional Christian living. It is a challenge to young men and women to search their motives to make sure they are totally converted to Jesus Christ and willing to give unconditional allegiance to him, being ready to go to prison, suffer ridicule, and because of their convictions present their bodies a living sacrifice unto God. If we are not converted to Christ, we will surely be converted to the anti-christ—the state—who is even sucking a large part of the Christian church into his program (if we may speak in a personification). The words of Pierre Widmer in the present issue are not those of casual choice when he says. "Confronting the enormous and awful conflict that is being prepared under our eyes, which is going to break the world, are you going to utilize at the last hour the weapons of Satan to do the work of God? No, brethren. At the time when we in Europe, through faithfulness to the Gospel, are regaining with difficulty the way of Christian non-resistance, do not relinquish it by allowing yourselves to be deluded by deceitful propaganda and false doctrines, signs of the latter days. At the hour when the Kingdom of God is approaching, when the return of Jesus Christ appears as the only possible escape for the world in convulsions, remain solidly founded on the Rock of the Gospel and stay by the law of the New Covenant, the Sermon on the Mount."—JJE

AMAZING IT IS, AND SOMETIMES SHOCKING what a day's reading can bring forth for the editor. One news release called attention to the fact that Vishinsky says the U.S. is plotting a Pearl Harbor against Russia. He pointed out that an American general had written a book speaking about the capacity of airplanes carrying atomic bombs to take off from British bases and from high altitudes to strike at key Russian cities. He is reported to have further asked the question, "Do we say that our airplanes will slip in over the United States with their objective New York?"

On the same day there came to the editor's desk news item that the fundamentalist American Council of Christian Churches had unanimously called for "a complete and frank showdown with Russia" in a resolution adopted at their national convention at Philadelphia. The Council termed it a "betrayal of Christian principles and common decency for the United States to sit by and permit such a revolutionary force to gain advantage for the enslavement of the world." Said the 100 delegates of this convention, "We believe that Almighty God holds up responsible." The Council set forth its position as being in opposition to appeasement and stated, "For us to have the atomic bomb and in the name of a false morality born of perverted sense of self-respect and pacifist propaganda to await the hour when Russia has her bombs to precipitate an atomic war is the heighth of insanity and will, when the fatal hour comes, be a just punishment upon us." It is evident from this that not only the generals are planning and urging a showdown; even parts of the Christian church have adopted the policy. Is it any wonder that Russian Communism has nothing left for the Christian church? But is this the business of the Christian church in this critical hour of history? Is it the business of the Christian church to call for a showdown when to it has been committed a message of reconcilation through redemption by the blood of Christ? Our business is to win our enemies to Jesus Christ even if we die in the process, not to protect ourselves with them dying in the process. In Don Smucker's words, "It is the business of the church not to break the heads of the Russians with the atomic bomb, but to break their hearts with the Gospel of our Lord and Saviour Jesus Christ." This is the path for the church of God. Church of God, walk ye in it!—J.J.E.

"Must" Reading for North American Mennonites

by Pierre Widmer

". . . even at the price of your splendid farms . . ."

At sea, October 15, 1948

Dear brothers and sisters in Christ:

May grace and peace be with you from God our Father, and the Lord Jesus Christ, our Saviour!

"Thank You, dear friends . . ."

For two months I was among you, and then I did not have the time to give you a parting greeting as I should have liked to do before leaving America. After eight days of complete rest on the boat, which were extremely necessary for me in order to overcome the great fatigue from which I was suffering upon leaving, I finally feel strong enough to write you this farewell letter. It will bring you at the same time our greetings from France to all the churches that I was not able to visit. Thanks to your papers, I can in this way deliver to you the messages that I received from our two conferences for all of you. I want to repeat what I said everywhere in their name: "Thank you, dear friends, for everything that you have done for us and for the people of France, 'in the name of Christ.'" May God Himself reward you and bless you richly in return. Let me assure you that our churches in France, pray for you with affection. Will you please also pray for us and remember that our people are still more in need of spiritual help than of material aid, for their discouragement is great after two terrible wars with the possibility of another general conflict facing them? The only hope for them is to hear and to receive the Gospel; the needs are exceedingly great.

> *"The way of the cross doesn't conquer; it converts. It doesn't win wars—it wins friends. It doesn't kill enemies—it ends enmities. Only the death of enmity can be the birth of peace.*
>
> *"Moral power is more than a match for military power; a people who have faith in their cause and in the human nature of their opponents and in God can wield a force greater than that of arms; the spirit that can suffer is more powerful than the sword."—Albert Edward Day.*

". . . certain impressions . . ."

I should like to express again to all those whom I visited my deep gratitude for the way in which you received me in your churches and in your homes. I am unable to do the same for you; but my Lord, who is infinitely rich and in whose name I came, will give it back to you a hundredfold in blessings of every kind. One thing that I can do is to tell you of certain impressions that I received among you, which it might be helpful for you to know and which I convey to you affectionately, not to flatter you, but to be of further service to you.

. . . the Lord above everything else . . .

Among you I had great joy, the joy of finding myself with brothers and sisters in the faith and of being able to worship God with those who love Him and serve Him, and who also await the coming of the Lord Jesus from heaven (I Thess. 1:9,10). What a happy privilege to be together to adore our God! But at times I had the feeling—each one of my readers will examine himself to know if this word is true of him—that you love your Mennonite Church more than the Lord Himself, or sound doctrine more than the Lord, or the forms of the faith more than the Lord, or what is worse, the world more than the Lord! It was evident to me, here and there. And I am not speaking of individuals, but of churches, of congregations. My dear friends, may each one of you really love the Lord above everything else, and may each one of your congregational communities be able to give at all times, to no matter what visitor, the deep impression that there the Lord is loved above all else, and that it is indeed He whom you serve and whom you are expecting! This is my wish for you. And rest assured that while writing that I recognize the value of the church, and of sound doctrine, and of the forms of piety. Although in France we have lost certain outward forms, such as those concerning dress, let me say that I greatly prefer the practice of the thin covering, so suitable and at the same time so becoming, to the show of ridiculous hats and other wordly finery that I saw elsewhere which seemed to me a very strange way of practicing non-conformity to the world! But, dear brethren and sisters, take note of the fact that a church never reaches a state of "having-attained," of being established in perfection; rather read again the letters to the seven churches of Revelation. It was so easy to believe that we are the best one of the churches, or still better: the best one among the best! May God preserve you from this, for it is a real danger for you.

". . . a certain wastefulness . . ."

On the other hand, I was deeply inspired by your missionary spirit and activity. Oh, when will we see flourish in our French churches such zeal for evangelization and mission work! May the Lord bless you richly in all that work, and through it may still many more souls be saved to the glory of our Saviour while it is day and we have the possibility of working. "The night cometh," says the Word. Pray for us, the Mennonites of France, in order that the Lord shake us, awaken us, and put us to work to announce Jesus, "the only name given unto men whereby they must be saved." As for knowing if you yourselves are doing what you can, when on the one hand, "the harvest is so great and the labourers are so few," and on the other hand, your means are at present so great, that is not for me to tell you. Sometimes I had the impression of there being a certain wastefulness among you, because you live in the midst of such abundance. And yet the smallest piece of bread, the smallest gift of money, would be so precious in so many unfortunate countries, in so many missionary works. May the Lord help you to use wisely and to administer well all the wealth and possessions that He has entrusted to you; for you will have to give an account for it all, dear friends; do not forget that.

"... remain strangers and pilgrims ..."

There is a third matter to which I should like to call your attention; it is that you take on very rapidly the prevailing habits of life in America. The immoderate use of chewing gum, even in church during the worship service, (how improper: doubtlessly as serious as the matter of smoking) is a small, but very characteristic sign of it among many others that are more important. And yet, your fathers came to America to have the right to be "strangers and pilgrims" on the earth. But many of you seem to think that you have gone beyond that stage, and that now you ought to become excellent American citizens, with everything which that implies, including military service! Well, dear friends, we have tried that in France, and I consider it an unfortunate experiment; do not try it! In such a condition our churches are no longer lights in the world. For the love of God, remain "strangers and pilgrims" in North America, even at the price of your splendid farms and your comfortable living if it is necessary. One does not hasten the coming of the kingdom of God by definitely establishing himself upon the earth. And we Christians are to " look for and hasten His coming." Are you looking forward to it? Confronting the enormous and awful conflict that is being prepared under our eyes, which is going to break over the world, are you going to utilize at the last hour the weapons of Satan to do the work of God? No, brethren. At the time when we in Europe, through faithfulness to the Gospel, are regaining with difficulty the way of Christian nonresistance, do not relinquish it by allowing yourselves to be deluded by deceitful propaganda and false doctrines, signs of the latter days. At the hour when the Kingdom of Heaven is approaching, when the return of Jesus Christ appears as the only possible escape for the world in convulsions, remain solidly founded on the Rock of the Gospel and stay by the law of the New Covenant, the Sermon on the Mount.

"... the patient waiting for Christ ..."

Dear friends, my heart is full of all that I should still like to tell you, but it is time to close this letter. I should like only to leave you meditating especially on the letter to the Ephesian church recorded in Revelation 2. Certainly you are rich in works, in labor, in patience under trail. But perhaps many among you have lost the first love of the Church, the constant expectation and the ardent desire for the return of the Bridegroom, the Master, the Lord Jesus Christ. Dear brothers and sisters in Christ, may "the Lord direct your hearts into the love of God and into the patient waiting for Christ" (II Thess. 3:5); that is my final prayer and my affectionate greeting for all of you.

Times of Refreshing for Pastors: Northern District

by L. R. Amstutz

The pastors of the Northern District Conference met for a period of fellowship, inspiration and mutual instruction November 9-11. The host church was the First Mennonite Church, north of Butterfield, Minn. of which Rev. M. M. Lehmann is pastor.

The subject of the Conference was, "THE PASTOR and the PRAYER LIFE." This subject was divided into the following topics; personal prayer, public prayer, prayer meetings, prayer in the homes. After each of these topics, there was an informal period of discussion which was followed by a period of prayer. The evening sessions were of a more formal nature, consisting of messages on the general theme of prayer.

Under the subject, Personal Prayer, Biblical examples of such prayers were called to our attention by Rev. Isaac Derksen from Huron, South Dakota. Dr. C. H. Suckau gave us personal experiences of answered prayer while on our mission field in India.

The topic of public prayer stimulated considerable discussion. How formal should our prayers be? It was agreed that the Holy Spirit is basic to true prayer and that we should strive to improve our public prayers by seeking to eliminate common faults.

There was also a practical emphasis given to the topic of prayer. Prayer was related to the matter of missions and soul-winning in our Wednesday evening service.

There was a warm atmosphere of spiritual fellowship prevalent. This conference has moved us to greater consistency in prayer. Reluctantly we disbanded, having been drawn closer one to another in Christian love and to our Saviour who is the object and source of all true prayer.

LET'S GET ACQUAINTED

That's what one of our good ministers thinks is exactly what we need—to get acquainted.

In order to acquaint his church with the General Conference and its operations more fully, he has written to the Mennonite Publication Office requesting that for one month his church receives fifteen copies of THE MENNONITE. Now isn't that a splendid idea? Imagine a pastor sitting down with his young folks, or even with the older folks, for an intensive study for a whole month of all the various Conference activities—Textbook: THE MENNONITE, official publication of the General Conference of the Mennonite Church of North America.

We say he chose a good textbook, because there is something in THE MENNONITE for everyone in the family, for young and old alike. It's a good family paper—providing the family takes it. That's true of a great many things, like good family dinners, fine family devotions, and good family discussions. Each is good—providing the family takes it—as a family.

The South American Macedonian Call

by A. J. Neuenschwander

On October 6th, the Executive Committee of our Board, Rev. J. M. Regier, chairman, Rev. John J. Plenert, vice-chairman, and Rev. A. J. Neuenschwander, secretary, met with the two Brethren; Rev. David Koop, c.p. 328 Curitiba, Brazil and Rev. Jacob Isaak, Blumenort, Fernheim, Chaco, Paraguay for a conference on South American problems, in an all day session. Some of the points agreed upon were:

Bible Schools

The Board is to assist in furnishing a full-time worker for a Bible school in Brazil and one in Paraguay. These workers are available, ready and adequately trained to help in setting up the program and in carrying out the instruction in these schools.

Ministerial Students

Two young men in our Brazilian churches have responded to the call of God to prepare for the ministry. The Board agreed to assist financially so that they could attend a sound evangelical seminary not far removed from our Mennonite community in Brazil. The first quarter's support has already been sent. We rejoice to announce and acknowledge that the Brotherhood of the Eastern District Conference has pledged to raise $500.00 toward this worthy cause this coming year. Naturally they will need more than one year of training for full-time ministerial service.

Contacts are being made with the (Old) Mennonite Bible School, Bragado, Argentina, about the possibility of having some of the more advanced young men from our settlements in Paraguay, who desire to enter the ministry, to attend this school. In this institution Spanish is taught as well as the ordinary Bible school subjects. This seems to be a good procedure until our own Bible schools will get fully established and in operation.

German Books for Ministers

Attention to this need has been called by Rev. J. M. Regier in his earlier article. Most letters that come to the Board from our representatives in Paraguay, emphasize this great need. It happens that well-trained ministers who came to Paraguay from Europe, come completely empty handed. Therefore in order to help meet this need German books that are written for ministers are in great need.

Anyone who has such books and is willing to give them for this worthy purpose is asked to send them to the Mennonite Historical Library, in care of C. Krahn, North Newton, Kansas.

These books are to be sorted and sent by Parcel Post in 10 pound packages to their destination. This is the quickest way of getting printed matter to our brethren.

Part Support for Ministers

The two workers sent by the Board of Home Missions to South America, Rev. A. W. Friesen and Rev. J. W. Nickel, are in full agreement with Rev. Koop and Rev. Isaak on the need to provide some support for ministers. The ministers work without salary from the local congregation. Most of them live on farms and operate them for their own living. By giving them part support these ministers can employ laborers and thus free themselves from part of their farm duties so that they can give more time to spiritual work. For the first quarter, 1949 we have already sent $270.00 both to Paraguay and Brazil for this purpose. The amount for Paraguay needs to be increased.

What will need to be done in Uruguay to help those that have been settled there recently from Danzig, remains to be seen. One of our North American workers has been directed to visit this group, since they adhere to the General Conference, and report to the Home Mission Board.

South American Church Building Fund

The church building program in Brazil and Paraguay has been supported in a substantial manner, as our Chairman, Rev. J. M. Regier has reported in the earlier article. A program like that dips deep into the reserves of the Board. However, we felt justified in doing this because of the constant stream of refugees that are coming into the one settlement where a new church is being built.

The Board has set up a *"South American Church Building Fund"* at our General Conference Headquarters, 722 Main Street, Newton, Kans. We hope that with special holiday offerings and the distribution of mission monies in the various church and society treasuries, this special fund will be remembered, as well as the General treasury of our Board. *Please designate* for what purpose your gift is to be used, as the Lord leads.

In shifting our emphasis to assist our brethren in South America in their spiritual work, we do not want to overlook or leave any necessary work in our fields in the United States and Canada undone. One day Jesus said: "these ye ought to have done and not to have left the other undone."

The Board members are mindful and also grateful of your regular support for this work in the past. May the Lord give you joy to continue. For your prayers to God for the work we are deeply grateful and we kindly ask you not to grow weary in your intercession.

DRAFTEES NOTE!

According to the present law and the intension of the law, a Conscientious Objector should be classified IV-E, and if classified in any category above that, should appeal for IV-E classification within the ten-day period. In most cases this can be obtained most readily by going first in person before the Local Board to state the case; there it is often possible to talk this matter over in an open and friendly manner, and the Local Board frequently is appreciative of the courtesy extended them by coming to them with our grievance first before appealing to a higher court.

Flowers in the Church

by Elva May Schrock

Flowers, carefully selected and wisely placed, can be of distinct help in creating an atmosphere conducive to worship. They are constant reminders of God's presence and silent messengers of His love and care. They can be a vital part of every service of worship, but they must be planned for, with as much thought and care as is given to any other part of the service.

Monotonous Repetition or Creative Planning

Every church should have a committee whose responsibility it is to provide a setting of beauty for the services. Flowers and plants must be grown, and time and thought must be given to their arrangement. Moreover, it is a task for every Sunday in the year. All too often we use flowers in profusion during the blooming season, and then during the winter months make no effort to provide a setting of beauty; or we resort to what is easy and use two palms or two ferns. Palms and ferns have beauty but to use them months on end is something like singing the same hymns Sunday after Sunday. God has put so much of beauty into His world that even those sections of our country, in which the winters are long yield something of beauty for us to use if we train our eyes to see, and our hands to utilize, what His love has made available.

The flower committee should be made up of people who love flowers, who know something about growing them, who understand the principles of flower arrangement, and who are willing to give time and thought to their work. They must plan so that continuous blooms will be available, keeping in mind what flowers and flower combinations are most effective in church arrangements. They must also include in their plans plants that may be used during autumn and winter. The members of any flower committee often find it difficult to provide the right flowers, and appreciate help; people of the church who have flowers should be encouraged to share them. However, everyone should accept the fact that the committee cannot always use them; the attempt to use all that are offered would sometimes destroy the unity and harmony of the arrangement. Also, much unnecessary work will be avoided if the members of the committee are always notified on Saturday instead of being offered flowers just before the service on Sunday, after time has been spent in cutting, and perhaps in arranging.

Some suggested arrangements:
(Clip for your file)

WINTER

Evergreen set off with holly or red or silver ribbon.
Long-needled pine varied by the addition of whitened elm, maple, or spruce.

SPRING

Pussy willows and forsythia.
Fruit blossoms with green branches of shrubbery.
Fruit blossoms or early flowering shrubs with lilac, daffodils, iris, or tulips.

SUMMER

Pink peonies with mock orange or daisies.
White peonies with blue iris and lemon lilies.
Madonna lilies with blue delphinium.
Elderberry bloom with phlox.
Zinnias with Queen Anne's lace (wild carrot).
Glads varied with leafy fillers.
Aster in shades of blue or violet with dusty miller.

AUTUMN

Chrysanthemums with autumn foliage.
Snowberry and coral berry with red maple.
Red corkbark with snowberry.
Oak leaves, alone or with willow.
Bitter sweet with late blooms in yellow or bronze, or with grasses or bronze foliage.
Pampa grass with cattails, or with cockscomb.
Autumn fruits and vegetables spilling from a horn of plenty or a tipped basket are apropriate for a Harvest Home or Thanksgiving service.

Principles of Flower Arrangement

To achieve the most effective church arrangements certain principles must be kept in mind. Flower arrangements for the church must be tall and massive; bouquets we use in our homes look insignificant in a large church auditorium. Vases and bowls should be large and arrangements should be about one and one-half times the height of the vase or the width of the bowl; airy fillers may be even a bit higher. Church arrangements should not mix too many colors. A few colors that blend, in flowers whose form and size complement each other, give the setting more dignity. Lines where vase and flowers meet should be broken by leaves and vines. Never should the flower arrangements be so elaborate as to call attention to themselves; they should help those who come to worship to sense the presence of God.

In deciding on the number of arrangements and their placing, the architecture of the church must be considered. There should be a few well-done arrangements, and always should they accentuate the center of interest. If this is the pulpit, flowers on either side, in front or as background, are effective. If there is a worship center with a cross the arrangement may center there, but always it should lead the eye to the cross, setting it off as the center.

If a committee is to do good work they must have adequate equipment for making a variety of arrangements. There should be several pairs of large vases and bowls. These should be of good pottery, of simple lines and pastel colors. There should be needlepoint and wire holders of various sizes, and pieces of wire mesh. Florists wire is often of help in controlling stems to get the desired effect.

But when there are no flowers...

What can be used when there are no flowers in bloom? Autumn leaves, roadside grasses, grain heads, seed pods, gourds, fruits, and vegetables can be as beautiful as the flowers of summer. In winter there is always evergreen. In early spring flowering shrubs forced into bloom offer endless possibilities—as do many of the plants of the roads and fields. The accompanying list of seasonal suggestions may be helpful.

Whatever the season of the year or whatever the arrangement, the one responsible should always take the time to view it from

A Toy for Jack

"Here's one customer who won't buy them."

by Lucy Meacham Thurston

Mary ran out laughing, an extra robe over her arm. John was warming up the motor, and the gobble of the turkeys in the barnyard and the honk of the geese added to the merriment of the morning.

The cedars by the gate, as they sped between, never looked so wintry green, nor the holly berries nearby, so red, and the slide of the motor down the long hills was glorious. Mountains grew hazier behind, hills lower; and after an hour and a half of swift driving, the edges of the city were in sight.

Mary hated the ugliness of these, even when she was on her yearly shopping lark with John, as she now was. Only when they had parked and were afoot on the downtown pavements, did she brighten up again. "Oh, isn't the city lovely now, holly and wreaths everywhere, and such gay windows. Look at this! Hammonds! We're going in here, but let's look in the windows first. O—h."

That "oh" was low and in a note of dismay. John wondered why. He did not understand. The window was bright with snow stuff, sleds and boys' and girls' toys—very real looking. A tree in one corner, peaceful sheep beneath the green branches—real pine the tree was, too—and in the foreground a file of soldiers. He hadn't yet solved the riddle of Mary's exclamation when she hurried into the store. Along the aisles she went with swift step. There were such interesting things to look at—but Mary made straight for the lift. "Sixth floor, please," she said tersely, when they had entered the elevator.

Toys were on the sixth floor. Gay balloons floated back of the counters and tables. Train tracks and trains, automobiles, sleds—all bright and alluring, were everywhere.

An alert little clerk took them in hand. "Looking for toys for girls?—for boys? We have wonderful new toys for boys this year. Look at this tank, and this machine gun; did you ever see such smart soldiers? Great, aren't they?" And she reached up for the toy soldiers and turned them about.

"Jack might like those." John was following the clerk's lead. "And we might get him one of those tanks." Then he met Mary's eyes.

John did not have to wait for Mary to speak. "I had forgotten," and between him and Mary came that vision of a day when a telegram had come to the red brick farmhouse on the hill. Dick was dead. Dead in the last year of the horrible World War. His croix de guerre, which later came to her, was not balm for the hurt of the loss of her wonderful young brother. He had been of their household since the orphaned Mary had married. And he had been all her kin before John had come into her life.

Baby Jack lay in his cradle that day. Mary looking at him and across at John had said one word, "Never," and John had nodded in understanding.

It was this they saw now. John remembered, too, that Mary had risen at the Parent-Teachers meeting and protested against the pageant which was being arranged in the school. "Let us have a pageant of peace and friendship and joy of achievement for helpfulness. Why should it be war, hatreds and fighting? No"—And she had carried the meeting with her.

"No war toys, please," she said now, and Mary had a convincing tone when she was in earnest. "That tank is hideous, but look at this airplane—beautiful, graceful, It means fun too, adventure, and bringing far parts of the world close together. These soldiers—you had no one in the war?"

"My father," said the young clerk quaveringly. "But I never—," she moved the soldiers hesitatingly—"I never thought of that."

"But it's this sort of thing that helps to make the war spirit."

"He wasn't killed," the clerk added slowly. "I think he wishes he had been. He was blinded."

"And you boost these things?" Mary pointed to the war toys. John looked on soberly, but a glow in his eyes showed a new idea was sinking in deeply.

"I—haven't done it—much. We had almost stopped buying this sort of thing, but this year the factories were putting out such attractive ones and—But they're not selling very well."

"Here's one customer who won't buy them. This airplane, this box of animals—John, what do you say?"

John gave an answer she loved: "Suits me."

"Toy soldiers—war toys," the little clerk was saying. "I don't know how it was that such a large order went this year. It won't next year. I advise the buyer. You've made me think."

And Mary made others think also. There was the Parent-Teachers group, the Ladies Aid, too, and the Neighborhood Club. Finally they made up a slogan:

What folks won't buy, the stores can't sell,
What stores can't sell, the stores won't buy,
And factories make only what factories can sell,—
There's your whole big plan in a little nut shell.

---

several places in the church and ask herself several questions. Is the arrangement beautiful? Is it appropriate to the season? Does it have unity? Is it harmonious? Does the whole create a picture that will be an inspiration to those who come to worship? If it is, then the work has been well done and will find its reward in the assurance that a real contribution has been made.

The Rev. and Mrs. S. T. Moyer are on the high seas, returning to India for their fourth term.

* * * *

Miss Marie J. Regier has visited some of the churches in Kansas and plans to visit the Eastern District Conference churches during November and December.

Thanksgiving in China

(A Message from Our West China Missionaries)

We, the West China missionaries, send greetings to our churches at this Thanksgiving season. "Bless the Lord, O my soul, and all that is within me bless His holy Name" Psalm 103:1-5.

We Praise the Lord:

For His great salvation, revealed and accomplished in Christ Jesus by the Holy Spirit.

For the challenging opportunity to proclaim this Gospel here in new areas.

For bringing us to the West China field, and for the privilege of meeting in a conference where we made plans to enter the open doors.

For plans already materializing—WE HAVE FOUND A PLACE FOR A CHAPEL, in the northwest section of this great city of Ch'engtu. There are thousands of people in this part of the city, 100,000 to 150,000 but no chapel, no church or Christian clinic. The weekly schedule includes Sunday meetings, women's and children's work, a clinic, preaching services, and an inquirers and catechism classes. The chapel is a Chinese tea-house. There are many such tea-houses here in this city where one sees people sitting and drinking tea at any time of the day—from early till dark. The men employed in different kinds of busineess or trades gather for consultations along their interests, and announcements are made as to plans and methods and meetings. We were able to rent such a tea-house and have meetings there afternoons and evenings. It is sort of a free-for-all place, and occasionally the crowd is noisy, but as soon as we sing, the people settle down, some sitting in the chairs of the tea-house. others standing on the outside of the room, which is entirely open on one side. Then the preaching begins; it takes a preacher with a "lively" voice to reach all the listeners clear out to the street. The evenings are all for the preaching of the Gospel message; already a number of people, older and also younger ones, have handed in their names to join the Saturday afternoon inquirers' and catechism class.

For the mission truck (Dodge) and a goodly supply of gas—the gas supply is scarce and the price expensive, but we were able to get the supply needed. (There are no railroads in West China so we need the truck for hauling of mission supplies to the stations.)

For the support from the churches by way of the Mission Board we remember daily to praise the Lord.

We Need Your Prayers:

For the city-wide evangelistic campaign carried on by the churches and missions of this city during the month of November. Meetings are scheduled for universities, colleges, prisons, factories, open air preaching in parks and streets, and also for house-to-house visitation. Our mission is joining in these.

For a revival among missionaries for even greater zeal and also among the Chinese leaders and Chinese Christians. 'The time is short'—It is later than we think! Enemy armies are evidently gaining ground.

For greater confidence in the Holy Spirit's working, accompanying the preaching.

For the new converts and the needed spiritual nursing in their infancy.

For our mission needs: For the speedy and safe arrival of the Jantzen family and Miss Kuyf. For more new missionaries, needed for evangelistic work, student work, medical work, Bible school. For mission quarters (we are now living in crowded conditions in rented property. For supplies of Christian literature —Bibles, books, tracts.

For the Lord's guidance in all efforts and methods needed in China today. For our newly opened West China field at Paochi. With that province (Shensi) again in political turmoil, we are finding it inadvisable to return missionaries there for the present. Several trained, devoted Chinese workers are trying to carry on the work, but they are asking for the missionaries to return as soon as conditions permit.

For the situation in China as a whole. For the needs of the government, faced with monetary instability. For the people in great need, with prices out of control.

Ours is a DANGEROUS OPPORTUNITY as the Chinese word for crisis says *(wei chi)*.

We are happy to be here "for such a time as this" and we wish to emphasize and impress upon all you dear co-workers and supporters in the homeland to back us up with all powers possible. "REDEEM THE TIME!" Do not fear for us—rather send us reenforcements! The price may seem great, but is it not worth it? The souls of the Chinese are precious in God's sight!

All of us: Rev. and Mrs. P. J. Boehr, Rev. and Mrs. Lester Wuthrich, Rev. W. C. Voth, Aganetha Fast, Elisabeth Goertz.

Evil will always dig its own grave.

HIGHEST MORTALITY RATE

Dr. Hilda M. Lazarus, noted Indian woman doctor, and newly appointed principal of Vellore Christian Medical College in South India, arrived recently at New York for a three months visit to medical centers and hospitals in the United States and Canada. While noting improved conditions in India, Dr. Lazarus emphasized that India, with a population three times larger than the United States, has less than one third as many doctors, while the shortage of nurses is especially acute, owing to the women's view of nursing as a menial profession. "The result is that India has the highest mortality rate of any country in the world," she stated. "Three and a quarter million children die each year and life·expectancy of Indian women is twenty-six, and for men twenty-seven, as compared to approximately sixty-eight for people in this country."

Voluntary Service on the Move

Dangerous Opportunity in China

AKRON, PENNSYLVANIA. Eleven young men and one married couple are now at the MCC headquarters in Akron, Penna., for a one-month period of orientation to their year of voluntary service. Half of their time is spent in study, the other half in work projects. John W. Snyder of Hespeler, Ontario, is V. S. Orientation Director, and Amos Yoder of Corn, Oklahoma is Work Director. The following are volunteers: Robert Blough, Holsopple, Penna.; Vernon Friesen, Hillsboro, Kansas; James Good, Nampa, Idaho; Mr. and Mrs. Melvin Harms, Paxton, Nebraska; Melvin Headrick, LaJunta, Colorado; Glen Hostetter, Mt. Joy, Penna.; Norman Loewens, Mt. Lake, Minnesota; Irvin R. Musser, Mt. Joy, Penna.; Harold Pankratz, Hillsboro, Kansas; Henry J. Plank, Arthur, Illinois; Clarence Stutzman, Partridge, Kansas; Vern Suderman, Mt. Lake, Minnesota.

Arrangements are being made for a service unit among the migrant workers of New York State next summer, under the sponsorship of the Mennonite Central Committee. The United States has at least two million migrant workers who each year follow the harvest in three great streams—west, midwest, and east. Decent living conditions, elementary education, and religious life have been denied to many of these.

On November 1, seven young men went to Gulfport, Mississippi, for short-term service. They are Marvin Bartel, Alvin Fast, Harvey Harder, and Roger Jantzen of Mt. Lake, Minnesota, and Elda Neufeld, Herbert Ediger, and Herbert Neufeld of Inman, Kansas.

There are continuing opportunities for short-term volunteers (women and men) in various areas of service. The suggested minimum period of service is 10 weeks. If interested, write to Voluntary Service, MCC, Akron, Penna.

Relief Conditions in China

The situation in China has recently become more difficult and uncertain due to the advances of the Communist forces. Information from Dale Nebel, Director of the MCC China Relief Unit, however indicates that there is no immediate reason for alarm—that for the present, conditions are such that their work can continue.

The urgent relief needs which prevail there constitute a direct challenge to continue relief operations. The chaotic conditions accompanying the prolonged civil war cause suffering and need. Due to recent currency reforms and adjustments, many of the common people find it increasingly difficult to obtain the necessities of life.

Builders' Unit Report Published

A 36-page mimeographed booklet entitled *'T Licht in Zicht* (In View of the Light) has been published to give a summary account of the work and activity of the MCC Builders and Transport Unit in Holland. The name of the booklet signifies the hope of the men that their work was a "light" in the community, just as a nearby lighthouse gave forth a beam of light at night. The material in this booklet was written either by the men themselves or by local Dutch leaders. Photographs show various unit activities and work projects. Order from Publicity Office, MCC, Akron, Penna. 10c covers mailing costs.

Relief Worker Personnel

Bertran Smucker returned from Austria on November 6; John and Anna Yoder returned from Belgium on November 6; Paul Showalter returned from Belgium on November 7; John and Mildred Clemens and Ada Showalter returned from Ethiopia on November 18.

Walter Eicher of Milford, Nebraska, returned to Germany on November 8 for an additional period of relief service after having completed one term there. Titus Lehman of Lancaster, Penna., sailed on November 10 for service in Europe and later in Greece and Palestine, after having completed a term in the China relief program. Naomi Reimer of Steinbach, Manitoba, left on November 17 for relief service in Europe, after having worked for a period at the Akron headquarters.

Orie O. Miller left on November 3 for Europe, where he will spend about a month in reviewing relief needs in the various countries and discussing with the field directors the MCC program in Europe for the coming months.

"Mennonites . . . . generally refused to pay taxes during the Revolutionary War. They too relaxed, and few of them today realize tax refusal was significant in their history. The Hutterite confession allowed the payment of no taxes for 'warfare, destruction of life, and shedding of blood.' "

The Washington Scene

by Paul Goering

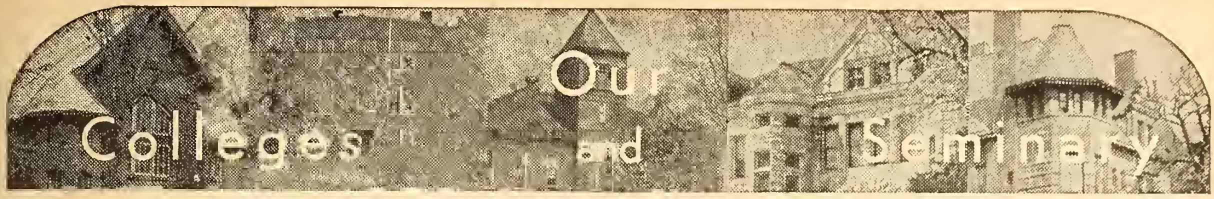
Nov. 20. Carl Durham (D-N.C.) was quoted in the papers recently to have said that if President Truman asks for UMT the next Congress will likely give it to him. Truman may or may not ask for it. He didn't campaign on it. Organized labor, traditional foes of UMT and a bulwark of the Democrat's power, may be too busy with Taft-Hartley repeal to weaken Truman's stand on UMT.

Meanwhile, the Army has never stopped thinking, planning for, or assuming that they will eventually get UMT.

Opponents ought to let their congressmen feel the opposition to UMT before he leaves home. Also the President.

Rep. Vinson (D-Ga), expected to head the House Armed Services Committee, is a UMT supporter. Sen. Tydings (D-Md), expected to replace Chan Gurney (R-S.D.) as chairman of the Senate A. S. Committee, favors it.

Dewey Short, bitter foe of UMT, was the only Republican congressman to be re-elected from Missouri. In his campaign he accused the Army of spending money and sending employees around in his district to try to get him defeated.



BLUFFTON, COLLEGE

The Men's Gospel Team deputation group visited churches in Ontario during the week of November 21. The group was composed of a quartet consisting of Ralph Weber Kitchener, Ontario; Gerhard, Toews, Freeman, South Dakota; Stanley Stauffer, Palm, Pennsylvania; and Burnell Stutesman, Fairview, Michigan; accompanied by Burton Yost, Lansdale, Pennsylvania, as speaker, and Rev. Paul Shelly. The Girl's Gospel Team gave the program at College Church Sunday evening, November 21. This group is composed of Mary Lou Rich, North Newton, Kansas; Nina Crabtree, Morral, Ohio; Mary K. Bauman, Bluffton; and Marge Richert, Bluffton. in the quartet and Elnore Rosenberger, Quakertown, Pennsylvania, the speaker. The Bible lectures by Charles R. Bell, Jr., Madison, Wisconsin, were very much appreciated. His lectures appealed to students and townspeople alike. There were many visitors on the campus to attend the Ministers' Conference and Women's Conference. At the Board meeting held November 19, it was decided that actual construction of the Auditorum-Physical Education Building should begin during 1949. Building will only proceed as there are funds to pay for the construction. The amount now in the fund is approximately $150,000.00. The goal originally set was $250,000.00.

BETHEL COLLEGE

Three Sunday-evening peace institutes were sponsored by the Peace committee of the Bethel College church. A fellowship supper was followed by classes for various age groups. The Bethel College class in "Christian Education at Work" was responsible for groups under high school age. Talks or films on peace were the closing numbers on the evening programs.

Mrs. Annalee Stewart, Washington, D. C., Dr. R. C. Kauffman, and Rev. Irving Faust, Congregational church, Newton, were the speakers.

The annual Christmas program for the Methodist Children's Home, Newton, is being planned by the Student Christian association. After the program the students will serve the children refreshments and play games. Irving Faust is chairman of the social service committee, sponsors of the event.

"What is the work of our growing Christian unity?" will be the theme for the Ecumenical Student conference held at Kansas University, Lawrence, December 27—January 1.

Several students from Bethel will attend this meeting sponsored by the YMCA, YWCA, student volunteers, and various church bodies. Approximately 2000 students will meet with 200 leaders for Bible study. The Epistle to the Ephesians has been chosen for the study.

Thirty-four debate teams from 11 colleges met at Bethel College on Saturday, November 20, for a debate tournamnt. Represented from Kansas were nine colleges and two from Oklahoma. Bethel was represented by five teams.

MENNONITE BIBLICAL SEMINARY

A sober mood has settled over the Seminary as we approach the period of examination. These exams will be terminated Wednesday evening, permitting us to have a Thanksgiving holiday. One of the features of this Thanksgiving season will be a turkey dinner provided through the generosity of Gerald Kreider, of Goshen, Indiana. Approximately 70 people will be here to enjoy this dinner which will be served in the library, since the main house is not large enough. Benno Toews will preach the Thanksgiving sermon at the Mennonite Bible Mission.

H. Stover Kulp presented another strong missionary address to the student body in chapel this week. He was a pioneer missionary in Nigeria for the Church of the Brethren. Once again we were moved by the almost unbelievable transformation that takes place under the impact of Christian missions. Using almost any criteria—health, education, moral development, and salvation itself—one is impressed deeply with the work of our missionaries. The African field seems so widely open as contrasted with the tragic news in China.

Don Smucker conducting special meetings at the First Mennonite Church of Aberdeen, Idaho, during the week of November 28—December 3. He will also participate on the Men's Missionary Meeting to be held in Chicago at the Temple building in December 9. Among the various Mennonite leaders appearing on the program are A. C. Schultz of Northern Baptist Theological Seminary and formerly of Bluffton College, Orie Miller of the Mennonite Central Committee, and Paul Erb, Editor of the Gospel Herald.

The numerous Kansans here received the news of the repeal of prohibition in that state with considerable interest, particularly so in view of the fact that in a street near the Seminary the number of Saloons nearly equals the number of all other business places put together.

National Youth Week

The annual observance of youth week is being planned by major evangelical church youth groups. This year, the observance of youth week in the U. S. and Canada will be held from January 30 to February 6, 1949, according to Dennis Savage, Director of Youth Council Services of the United Christian Youth Movement. This year's theme is "Let God Speak" and its purpose is to express the urgency for Christian youth to let God speak in times of confusion and uncertainty.

Jottings

—**Ebenezer Church, Gotebo, Oklahoma:** In a relief drive conducted last month, our church contributed $407, part of which was designated for the refugees in South America and the rest for the needy in Europe. Recently all the men of the church met and installed natural gas heating system in the church. In a short, but impressive, service the stove was dedicated for the Lord's service Sunday morning by our pastor, Gerhard Peters. Together with five other Oklahoma churches we are having pulpit exchange once each month during October, November, and December. —Mrs. Oscar Schmidt, Corr.

—**Mount Olivet Church, Huron, South Dakota:** Missionary Schilling spoke to us and showed slides on October 17. On October 21, Rev. Solomon Mouttet, of the "Go Ye Mission," from Chouteau, Oklahoma, was with us. A series of evangelistic meetings was conducted by Rev. Albert Ewert from October 24 to 31. On November 1, Rev. and Mrs. Harold E. Barbar, serving under the Gospel Missionary Union will tell of their work. Rev. Clyde Taylor, of Washington, D. C., will speak at a Union Service at the Gospel Tabernacle on November 16.—Anna E. Hofer, Corr.

—**Bethesda Church, Henderson, Nebraska:** On October 26, sod-breaking services were held for a new parsonage to be built. Excavation for the basement has been completed and members were handy with shovels, tractors, and other equipment. The combined choirs are again preparing to render a musical program for Christmas. Our regular prayer meetings are observed every Tuesday evening.—Clarence E. Friesen, Corr.

—**Butterfield Mennonite Churrh, Butterfield Minnesota:** We recently canned 213 No. 3 cans of chicken and vegetables for relief. On October 3, Rev. B. J. Nickel, our former pastor, was our guest speaker. Evangelistic services were held in our church for two weeks during October with Rev. Waldo Flickinger as the speaker.—Mrs. Ted Linscheid, Corr.

—**New Hopedale Mennonite Church Meno, Oklahoma:** A mission festival and welcome service was held on October 17 for missionaries Harold and Ruth Ratzlaff, who recently returned from India. Other speakers participating were Rev. Arnold Epp, Burrton, Kansas, and missonary Arthur Friesen from the Indian Mission, Clinton, Oklahoma.—Corr.

—**First Church, Hillsboro, Kansas:** Mrs. P. S. Goertz gave us a report and showed slides of the work she and her late husband did in Europe. The offering was taken for relief purposes. Mr. and Mrs. Roland Krause and Norma Jost reported on their work in the summer units under the M. C. C. Norma is now in Europe as a relief worker. The Sunday School packed 55 school bags and 31 Christmas packages for relief. On November 4 the Walton Mennonite Church gave us a program.—Corr.

—**Bergtal Church, Pawnee Rock, Kansas:** Mr. and Mrs. P. J. Deckert celebrated their golden wedding anniversary Sunday, November 7. A program was given in their home in the afternoon, after which a lunch was served in the church basement. The church meets each Wednesday evening for Bible study. There are two adult classes and four children's classes. Miss Marie Regier, missionary to China, spoke to the Mission Workers' Society, Wednesday, November 3, and to the Bible study classes in the evening.—Corr. Daisy Rudiger.

—**Hopefield Mennonite Church, Moundridge, Kansas:** A Mission-Harvest Festival was held in our church on October 31. Brother Menno Schrag, Newton, Kansas, spoke to us in the morning on the subject, "The Imperative Need of Missions." In the afternoon Rev. D. J. Unruh, president of the General Conference Foreign Mission Board, spoke to us on, "Missionary Needs and Qualifications." Peter W. Voran, the church pastor, brought the evening message entitled, "With the King for His Work." The offering received for missions was $1,200. The annual meat-canning project resulted in 2048 cans of beef, and three 5 gallon tins of lard that were given to the M. C. C. for distribution in relief.—Corr.

—**Shoenwieser Mennonite Church, Winnipeg, Manitoba:** On November 6, our Youth Club presented the play, **"Der Pfarrer von Kirchfeld,"** by Ludwig Anzengruber. Rev. J. Enns and Rev. J. Schulz conducted the Sunday morning service on November 7, which was the last in our old church building. They described the development of our congregation since 1924, when the first of our immigrants settled in Winnipeg.—Justina Hildebrand, Corr.

—**First Mennonite Church, Mountain Lake, Minn:** Our relief worker, Miss Katherine Derksen, has returned home and has a heart-stirring report to give of her work in Krefeld, Germany. Our Sunday School offerings for the month of October totalled $450. Our enrollment is 325. We are taking a special envelope offering for the M. C. C. to be used for the purchase of wheat or Ralston cereal. A mid-week, "Know-Your-Bible" class for children under 12 years has been started by our pastor's wife, with 34 enrolled. Rev. Claassen will be our Harvest Festival speaker.—Mary Bargen, Corr.

—**Brudertal Church, Hillsboro, Kansas:** Rev. Jacob J. Enz, editor of **The Mennonite**, brought the morning message to the congregation on October 31. Rev. Arnold E. Funk, a member of the Home Mission Board, officiated at the installation of Rev. Walter Regier as pastor of the Meadow Mennonite Church, Colby, Kansas, on October 31. The birthdays of Rev. and Mrs. Arnold E. Funk, both in October, were celebrated by the congregation October 3 by a fellowship birthday dinner. Marriages during September were those of: Marie Funk to Gustav Boldt of the Reedley Mennonite Church, Reedley, California, and Earl Unruh to Elva Schmidt of the Goessel Mennonite Church, Goessel, Kansas.—Katherine E. Nickel, Corr.

Rev. and Mrs. Orlando Waltner are continuing their studies at the Mennonite Biblical Seminary, and Mrs. Anna Isaac is again assisting at the Bethel Deaconess Hospital in Newton, Kansas.

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"A United Mennonite Youth in Christ"

Sponsored by
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Editor
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Topeka, Indiana

Christianity and Conscription

As viewed by a Non-Registrant

by Austin Regier, Minneapolis, Minnesota

With conscription upon us, the conscience of many a Christian is sorely tried. For those facing conscription there are three possible courses to take. One is service in the army as I-A or I-A-O, the latter being service short of bearing arms. Another is claiming the IV-E position which places the individual in a permanent exemption position as a conscientious objector. The third position is to refuse registration for conscription. Few in our church have taken the non-registrant position. Many have taken the I-A or I-A-O position. We have, therefore, tended to be more tolerant of armed service than of the non-registration position. This hardly seems fair when we consider that such a position is being taken because of a quickened Christian conscience. Austin Regier presents his convictions on this matter.

The Christian pacifist is one who has the belief that the value of the human personality and soul is infinite. To him the destruction of human personality and soul, by whatever means, is the worst crime that can be committed by man. Man's inhumanity to man is the largest evil that exists.

> "Christianity holds that the individual is responsible for his action."

It is because war destroys the individual that he is opposed to it. He remembers that Christ's primary concern was the welfare of the individual.

One of the most difficult of the pacifist's problems is the task of removing himself from those aspects of his society which tend to destroy the individual. In this case it is war and warmaking. The consistent pacifist should refuse war taxes, personal services, etc. A slight knowledge of economics reveals that anyone actively engaged in any productive effort is working for the benefit of the total economy. But this does not mean that the pacifist is justified in throwing up his hands in despair and going along with warmaking in all its aspects.

NON-COMBATANT

Some have accepted the position of the non-combatant inside the armed forces as a sort of compromise. The lure of the uniform, being with the crowd, the post-service benefits, and poor logic have affected many of those who enter this branch of the military forces.

But the non-combatant inside the armed forces is as essential to the murder of war as is anyone else. The non-combatant is a necessary part of the total fighting force and is as important as the trigger man. Without him war could not be fought. For purposes of dissociation from the warmaking machine such a position is not possible.

ALTERNATIVE SERVICE

During the recent war there was the alternative of "work of national importance," which was supposed to be performed under civilian direction and which allowed the conscripted man to remain a civilian. This program allowed a person in some cases to do really important and constructive work. The service in hospitals, experiment units, fire fighting units, etc., is well known. But this program rested upon conscript labor. It was a byproduct of a draft to obtain men for fighting a war. The only purpose of the war draft was to facilitate the prosecution of the war. To the extent with which we cooperated with the wartime draft we are guilty of aiding the war effort.

THE CHRISTIAN SENSE OF VOCATION

A Christian, by definition, seeks to do the will of his God. His God demands his highest allegiance and in his striving to do the will of his God, as he sees it, he should allow nothing to deter him. Conscription conflicts with the traditional ideals concerning God's calls for our earthly labor and the freedom to choose one's vocation.

When a task that needs to be done comes to the attention of the Christian, he voluntarily does what he can, within the limits of his talents, toward the performance of this task. He needs nobody to compel him to do that which is the right thing to do. In our world with its calls to Christian duty he is always busy at some task. When and if needs change, he may switch his work from a job of lesser importance to one of greater importance.

The Christian pacifist will refuse to allow the state to tell him what to do. He does what he thinks is right.

So, they who are about the work of their Lord will not bow down to the demands of the state. Regardless of the action of the state, they continue in their God-assigned tasks. If they are teaching they will continue; if they are farming they will continue; if they are preaching they will continue. It is only if they see a need that they recognize as being greater than the one they are at present fulfilling that they go into another field of endeavor.

CHRISTIAN VOCATION AND CONSCRIPTION

For this reason the Christian will not allow himself to be conscripted. Since he is already about that which is most important, he would be violating his allegiance to his God by doing the will of the state. There is no such thing as a Christian being conscripted to do good works. To say that a Christian is being conscripted to fight the fire in his neighbor's house or to heal the sick in a mental hospital is a contradiction of terms. It is hypocrisy and an abomination before the Lord, because he acts irrespective of demands of government.

> "The law of the land is not sacred. The law of God is Sacred."

There are those who say that it is better to compromise with truth rather than to suffer removal from society by acting honestly. Applying this to the question of the draft law, they say that it is better to obey the law (even if it is a compromise) that to disobey and take the chance of being imprisoned. They say that it is better in this case to remain "free" outside of prison and thus be able to better carry on their task.

In reply to such objections one needs merely to point to the figure of Christ. He was presented with similar alternatives. He was doing that which His Father had asked Him to do. He would take nothing less. Christ would not have been crucified had He been a bit easier on those who opposed Him. If He had backed down occasionally when the legalistic Jews attacked Him, He would not have been crucified. He would not have needed to tell those in the high places in the synagogues and temple of their evils. But if Christ had not remained firm in His conviction, if He had been silent instead of speaking out against the evil as He saw it, and then practicing what He preached, we would not have the crucified Jesus Christ in which we glory.

Christ could have avoided the cross. He did not refuse the cross because someone told Him that He was more important alive than dead. His friends might have urged Him to avoid the cross, because it may well have seemed to them that to die at that time (and as a criminal, at that) was being reckless with the life His Father had given Him only thirty-odd years before. But Christ, without thought of His influence after death, continued His way of living without compromise.

The Christian is responsible only for doing what is right. He is not responsible for evil consequences of righteous action—if indeed such is possible.

The foregoing has a certain meaning for us that we must apply to the situation set up by the present draft law. As Christians who are doing the work for which we have been called by God; we cannot allow the Government of the United States to coerce us into the performance of any given vocation. Neither can we allow the state to frighten us into an avenue of endeavor that we would not enter if it weren't for the threat of conscription or the ridicule of the non-Christian.

VOLUNTARY SERVICE AND CONSCRIPTION

Voluntary alternative service, as it is ordinarily thought of, should not be entered to satisfy or pacify a non-Christian public opinion or a watchful government. If the need presented in a voluntary service project is more worthwhile than that which the Christian is already engaged in, he should by all means make the change—but without reference to conscription or the threat of it. And what is more, the Christian will not leave his new service when the threatening arm of conscription withdraws. He will leave only when and if the new service is of lesser importance than some other.

For this reason I am skeptical of a "voluntary service program" which expands rapidly now that conscription has arrived. I see a great need (which is alleviated by the program) in some of the areas, but the need is no greater than it was a year or two ago. But today, simultaneously with the drafting of men for war, the Mennonite Church suddenly seems to feel apologetic about the vocation of its members—particularly of its youth—and still more particularly of its men of draft age.

I see one exception to what I have said about temporary "voluntary service." If it is considered as a part of the education of the Christian it is to be welcomed and commended; but as an alternative to war service it is a violation of integrity.

If we have not been living up to the standards of Christianity; if we have been deaf to the call of God, then we should recognize our mistakes as such and mend our ways. Then, perhaps, we should find many Mennonites, young and old of both sexes entering a voluntary Christian service for life.

Many of my friends of draft age should have no fear of the condemnation of an un-Christian and warmaking society. They are about the work of the Lord and should be proud to refuse the government and their society any lesser service.

THE POWERS OF THE STATE

The state is so constituted that it has much power over the individual. It can tax his wealth, and take his property if he refuses the tax. It can make demands upon his body, and place it in prison or destroy it if the individual is unwilling to comply with these demands. *But the state is not all-powerful. It cannot force a man to perform an act. God has so arranged things that the individual human being is responsible for the acts he performs.*

Thomas Jefferson maintained that only those governments are legitimate which depend upon the consent of the governed for their authority. It is apparent that he could have gone a step further. Government of any kind is impossible without the consent of those to be ruled. This truth is so simple yet so profound that its implications stagger the imagination of the Mennonite mind. But this is based upon one of the basic tenets of Christianity: individual responsibility.

INDIVIDUAL RESPONSIBILITY

It is commonly understood that Christianity holds that the individual is responsible for his action. He cannot throw responsibility off his shoulders and onto either circumstances or another person.

The Nuremburg war crimes trials indicate an instance in which our own government recognizes this truth. The court held that the Nazi criminals could not pass liability for their evil acts to higher authority or to circumstances. The implications are very clear.

One can never accept any law unquestioningly. It is the duty of the Christian to examine each law which affects him. If the law is poor or even bad, but has no great moral implications, it seems to me that it would be best to obey. If the law is bad, and does have moral implications, then it is his Christian duty to disobey such a law.

The eternal God on the day of judgment will not ask the Christian what the law of the land was at the time of his sojourn on earth. He will ask rather what the Christian did, completely disregarding the law at the time. God has endowed us with the freedom to choose. He did not command us to *blanket* obedience of pagan law. *The law of the land is not sacred. The law of God is sacred.* And when these conflict it is wise to obey God rather than man.

A Ship! A Ship!

Continued Story of Shipwreck and Thirteen Days at Sea

by A. Donald Miller

But that no situation defeats God and that in the worst situations created by the evil of men the essential purpose of God for His children may yet be fulfilled were conclusions from which this tragic incident did not deflect me. As those thirteen days passed, they confirmed to me that the first and final thing that really counted was the response of man's spirit to the circumstances with which he was confronted; and that that spirit of man, "the candle of the Lord," when lit at the flame of His great Light, could outshine any darkness of evil happening or natural calamity. In the sweetness of his humble spirit and the confidence of his trust in the goodness and mercy of God through trial by land and air and sea, Mr. Robertson was easily victor over the hosts of evil which sought his destruction.

No Response to S.O.S.

It had been our hope that our S.O.S. had been picked up and that, within forty-eight hours, some ship would come to our rescue, or some long-distance Catalina would fly over us to let us know that rescue was on the way. But now, on the third day, with no such sign to cheer us, we came to realize that our journey was likely to be a prolonged one. We began to settle down to a routine. It was remarkable how with one thing and another to do, the days were filled. It was about now that we instituted a games hour for the children. It survived for five or six days; after that weakness and weariness brought an end to this diversion. Young Robert Mayne with his eager, quick mind, was quite brilliant at "Yes and No." Others showed their memories were still good as we played "I went to the Grocer's and brought some bacon and bovril and biscuits, and butter . . . ." The very thought of these good things cheered and amused us! Sir James Fall let Agnes snuggle against his shoulder as he recited to her amusing rhymes and taught her "Be kind unto the humble frog and do not call him names." We exchanged limericks, discussed what we were going to have as our first meal when we got to St. Helena, and what kind of fashions the ladies would be clothed in by the inhabitants, and talked about anything that might divert the children's (and our own) minds from present discomforts.

The Fourth Day — A Happy Reunion

It was on the fourth day that there was a happy reunion which made a lump come to my throat and look busy about something so that I shouldn't be drawn into conversation while my voice might have betrayed my emotions. Until then Lady Pearce and John and Agnes were on our boat, but Peter and Hubert were on No. 4, the boat which had picked them up out of the water. At times we would draw near enough to call across, but as their boat was less crowded we made no attempt to bring them over. But on the third night we had a heavy sea; and while the Captain had ordered that we should tie together again, it had meant an enormous strain in rowing, rowing, rowing to keep one boat from charging into another. Indeed, before the night ended, two boats cut adrift from the line, their passenger exhausted, and when dawn came only five instead of six boats were visible.

So we determined to try and get Peter and Hubert before there were further separations; and although a stiff breeze was blowing, clever navigation brought the two boats side by side, and eager hands were outstretched to drag over these two plucky boys, drenched and cold, and very weary, but happy to be restored to their mother, and brother and sister. It was a lovely and touching moment.

When we were safely back in England, we heard of the fate of this boat from which we had retrieved the two boys. It had gone on and on and on with no sign of land or ship till one by one all died, except the skipper and the one lady passenger, who were picked up after fifty-one days.

This one lady passenger was an heroic woman. She had lost her husband at the torpedoing of the ship, and then found herself the only woman passenger in the boat. Once or twice we suggested that she come over to us, but she preferred to remain. At last, on the eighth day, by which time we had gotten separated from all other boats except No. 4, and when this boat was finding itself acutely short of able-bodied men capable of handling oars and sails, we were asked if we could make an exchange, taking Mrs. Merton and sending over a volunteer. A fine young ship's officer (a passenger on our ship), James Reed, volunteered, and the exchange was made. Mrs. Merton, quiet and wonderfully self-controlled, came to us; but seeing how very crowded our boat was compared with No. 4 and that our arrangements for dressings, and the issue of the rations, were well-organized, began to feel that she had left her duty on the other boat. There were things, she said, which she could do for the men. Some were already in bad condition, and the result was that the next day she went back again, Mr. Reed, the volunteer,

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Chicago Illinois

NOTE: When writing specify both old and new address. PLEASE!

also remaining. No. 4 had been generously keeping back with us, since all other boats had by now disappeared, and since it had its ship's compass intact. Now we decided that we ought not to hold it back any longer, especially as the hull of their boat had sustained some damage, and baling out had frequently to be engaged in. So we exchanged greeting and thanks. "Good-bye. Meet you at St. Helena! Tell 'em we're coming."

And then we saw our good companions forge ahead and, surpisingly, take a course a few points further west than the determined one. What was the reason, we wondered? We little dreamt that it would not be until after seven weeks from the time of the torpedoing that this boat would be found, drifting towards the South American coast, the skipper and our lady friend still alive. Only cabled newspaper reports have been received of the rescue. And when the skipper was able to speak he told of how this splendid Mrs. Merton, when others had lost hope and were dying, would joke to keep up their spirits, and try and sing, and be busy at the ministries of nursing.

Some Mishaps

It is not necessary to tell of each day, and each night, as they slowly passed. My torn pink programme mentions that on the first Wednesday, five days after we had been in the boat, and in a stiff sea, the sail was being hauled up again after it had been re-set when the mast split badly. Here was another disaster, so we feared. But the two quartermasters got to work, cut an oar in half, splinted the mast as the boat rolled helplessly on the waves, and made a fine, neat job of their task. There were cheers as our ready sail was hoisted again, and we began to plough forward again in the wind.

The experience of the rough night, when tying together had meant both danger to the boats and exhaustion to the rowers, resulted in the Captain not attempting it again; and this resulted in wide separations from each other in the hours of darkness, and gradual reduction of the little flotilla. On the Wednesday night we found ourselves in a very nasty patch of weather, the wind changeable, and our boat thrice swinging right round and running with the wind, instead of into it. The effort of oarsmen to get the boat around again into the wind was long and exhausting, and our one bottle of brandy began to come into use, my wife soaking small swabs of cotton wool, which were given to those who needed a quick restorative.

There was one bad night, rather later, when again the wind was strong, and the air bitterly cold, and in the darkness we had frequently to take turns at the oars, and the men for'ard had to readjust the sail. Then, on one occasion when the sail was being hauled up tighter, there was a sudden snap, and the heavy gaff came crashing down on the men about the mast. There were calls and cries. I crawled forward and found a scene of great confusion, and as I was attending to one man, while others were straightening out the sail, a senseless body fell full across me suddenly released from the enveloping folds of canvas. It was one of the gunners, and the gaff had fallen on his spine. He recovered consciousness quickly, but we feared for a time that his back was broken. Somehow or other we managed to create room enough for him to be laid flat; and the rest of the night I had to spend as a kind of watchdog, seeing that no one inadvertently bumped against him.

We had another disturbing casualty in Mr. Prentice, an elderly ship's engineer, who began to be seized with heart-attacks, during which he was possessed of great restlessness and was a cause of much anxiety. Whatever it was possible to do for him was done; there was always unselfishness shown to those who were suffering most. The divine injunction, "We that are strong ought to bear the infirmities of the weak," prevailed over the subhuman precept of "each for himself and the devil take the hindmost." There was edginess at times, of course; first and weariness and discomfort were bound to create frayed nerves; but as one now looks back upon those thirteen days and nights of strain one's prevailing impression is of considerateness for others.

(To be Continued)

WORLDWIDE BIBLE READING

The following Bible Passages will be read daily

DECEMBER

Day		Book	Chapter
1		John	17
2		Revelation	21
3		Psalms	121
4		Psalms	27
5	Sunday	Acts	17
6		John	15
7		Hebrews	11

HOW TO FIND HELP FROM BIBLE READING

1—Read slowly and prayerfully. "Not snap shots but time exposures" should be the rule.

2—Read keenly and thoughtfully. Imagine the scenes.

3—Read obediently. Search for the personal message each day's passage has for YOU.

4—Your inner response to God's message is vital. When He condemns, bow penitently; when He offers help, place your hope on that assurance; when He guides, follow.

5—Underline passages which strike fire. Copy them and repeat them aloud.

6—Memorize one key verse daily.

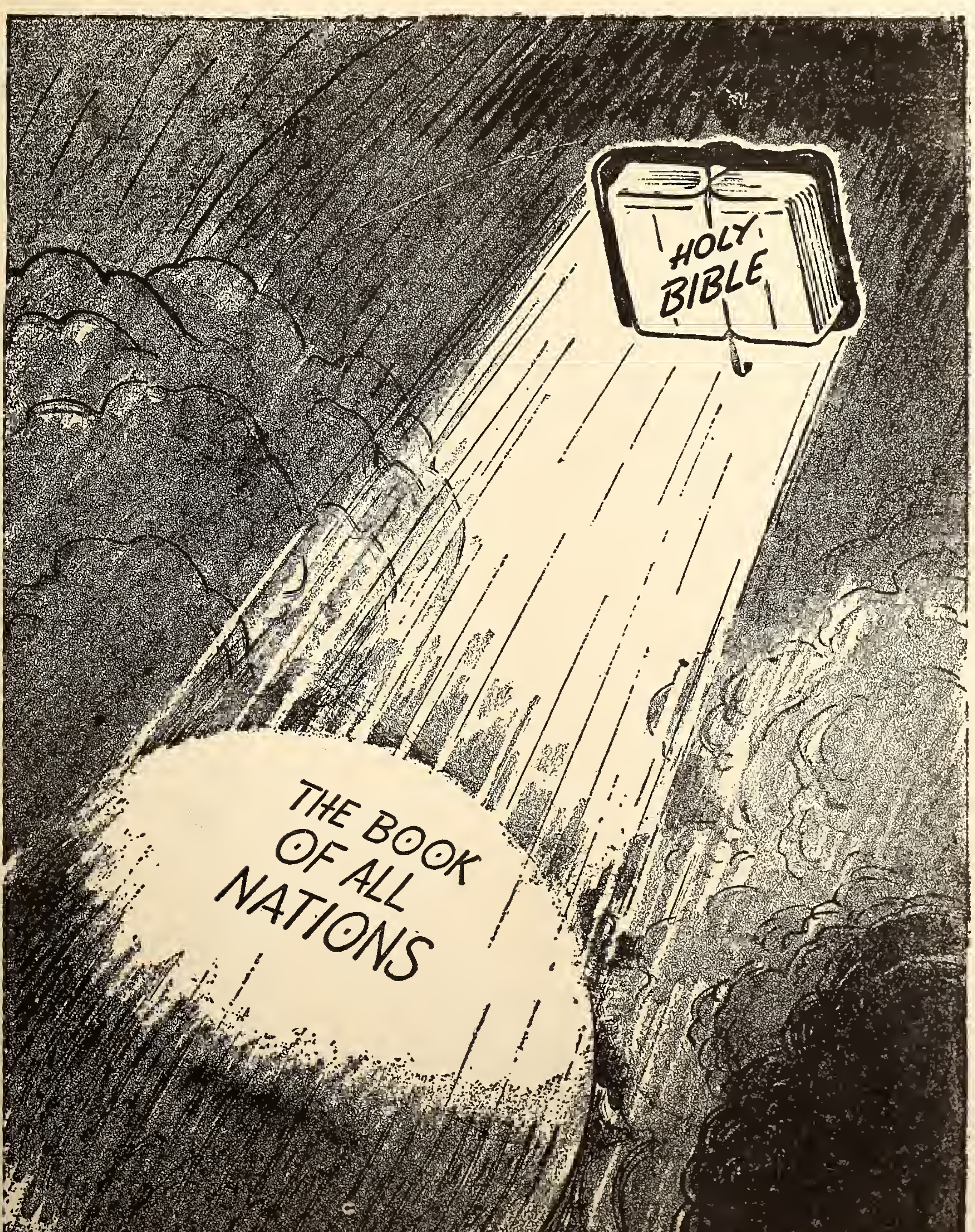
7—Set aside and keep a definite daily time for reading.

8—Make it a habit; enter the New Year as a daily reader of the Bible.

The Mennonite

Volume 63 — December 7, 1948 — Volume 48

MENNONITE LIBRARY SEMINARY


HOLY BIBLE
THE BOOK OF ALL NATIONS

Universal Bible Sunday, December 12

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

December 9, Second Annual Men's Missionary Meeting, held in Chicago, at Logan Square Temple, corner of Fullerton and Kedzie Avenues, at 11:00 a.m. Speakers: Paul Erb, Orrie Miller, Don Smucker, Harry Sollnier.

December 12, Universal Bible Sunday

December 25, The Festival of Christmas.

December 28, 1948. The Third Annual Retreat Leaders Work Shop, at the First Mennonite Church, Halstead, Kansas.

January 2 to 9, Universal Week of Prayer.

January 30 to February 6, Youth Week.

Of Your Pen Acquaintances

MRS. EDMUND MILLER, Freeman, South Dakota, wife of president of Freeman Junior College, was formerly editor of the *Mennonite Junior Quarterly*.

WALTER GERING, Moundridge, Kansas, member of the Business Committee of the Conference, chairman of the Western District Conference Peace Committee, and is pastor of the Eden Mennonite Church, of Moundridge.

A. E. KREIDER, Goshen, Indiana, is chairman of the General Conference Board of Foreign Missions.

ANDREW R. SHELLY, Kitchener, Ontario, member of the General Conference Church Unity Committee, is pastor of the Stirling Avenue Mennonite Church.

Beyond Our Own

ROME.—The Assumption of Mary, the belief that upon the death of the Virgin her body was taken up directly into Heaven, will soon be proclaimed, by papal infallibility of the Pope of the Roman Catholic Church, as a new dogma which all true Catholics will be required to believe.

CHICAGO.—"God's Acres," the Protestant equivalent of Nebraska's Boys Town, will soon be opened on a 650-acre farm about 50 miles northwest of Chicago. The center, planned for young men from 14 to 21 who are paroled from state institutions, will accommodate 250.

JAPAN. —Around two hundred Protestant missionaries, one-third of whom are in Tokyo, have now resumed work in Japan. Rural Japan, where people are willing to accept Christian truth, but who would also accept Communist doctrine—were either of these brought to them—is practically unserved by Christian workers.

CHICAGO.—Released-time classes have been resumed in many parts of the nation, reveals the International Council of Religious Education, who gives as a reason for this return to teaching of religious education the fact that school authorities and church leaders interpret the Supreme Court ruling as affecting only the use of school machinery and property. Therefore, the releasing of pupils for classes in other buildings or dismissing school early for these classes, is being continued.

ST. LOUIS.—Arrangements have been to broadcast, in the Russian language, the Gospel throughout the U.S.S.R., announced Dr. Walter A. Maier, of the Lutheran Hour. Regular weekly sermons will originate at Radio Luxembourg.

JAPAN.—A total of 784,893 persons attended the "Japan for Christ Movement" in 1947; 40,246 of this total applied for bapitsm, and 110,842 signed cards as "enquirers" concerning Christianity. This Movemen is led by Toyahiko Kagawa, and i sponsored by the United Church c Christ, and other Christian organizations.

NEW YORK CITY.—On the theor a picture is worth a thousand words the Home Missions Council, in cooperation with the Foreign Missions Conference, has prepared a thirt minute documentary film strip dramatizing "World Day of Prayer" projects around the globe. This film strip, entitled "March of Missions," is available for $2 from the office o the Home Missions Council, 297 Fourth Avenue, New York 10.

CHINA.—One-eighth of China's population, or fifty-five million people, are homeless as the result o civil war or floods.

BERLIN.—The number of church goers in Berlin's western sectors has more than doubled since the Berlin crisis. At evening vespers in parish houses, pastors are asking their congregations to discipline themselves and increase their prayers for peace.—*Gospel Messenger.*

ANNOUNCEMENT

The General Conference Council of Boards sessions for 1949 will be held, God willing, February 15 to 17, 1949, at Bloomington, Illinois. Churches and individuals are requested to uphold members of our boards and committees as they face momentous decisions affecting our share of the Lord's work in the coming year.

Walter H. Dyck,
Executive Secretary

Over Our Shoulders

LAST DAY FOR BEER. "Today, November 29, is the last day beer may be brewed in the U.S.A. This is a war measure, but indications seem to show that it will soon be a peace measure also. It didn't need a great war to convince thinking people that strong drink is a menace to health, happiness, morality, and decency of the community. We always knew that." Taken from THE MENNONITE, Vol. 33, No. 48, appearing December 15, 1918.

The Mennonite

Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.
Contributing Editors: Kenneth Bauman, Harld Burholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Editorials

DOES CAESAR MEAN MARS? The line is becoming an exceeedingly fine one that marks the end of our Christian and Biblical responsibility to the "powers that be" and the beginning of the worship of the Twentieth Century idol—Mars.

At the time of this writing one member of the General Conference, Austin Regier, is awaiting trial at Minneapolis. He will be tried on Dec. 13 after having been arrested for failure to register in accordance with the present Selective Service law. Charles Rickert, a member of the Presbyterian denomination who is attending Bluffton College, has also been arrested and is awaiting trial in Toledo sometime in January. For these men, registration is not "giving unto Caesar that which is Caesar's," but an outright worship of Mars. Considerable weight is added to their position, it would seem, when U. S. Judge John D. Clifford, in sentencing for a two-year term a non-registering pre-divinity student (mentioned in last week's MENNONITE) significantly declared: "The act of registration is the keystone of the system devised by Congress."

This should cause much heart-searching among those who wish to do the will of God at any cost. This should result in a careful re-evaluation of our position as individuals before God especially with respect to our relationship to the state. This should cause us to make sure that we "have a reason for the hope that lieth in us" on this particular problem.

But more than that, the courtrooms in which the above mentioned men will be tried should be crowded with men who will stand shoulder to shoulder beside those who seek to be true to their consciences and the will of God as they see it. A pilgrimage is much more in order here than pilgrimages to Washington.

The *Peacemaker's Bulletin* suggests that "If men are one at a time brought into court and sent to jail quietly, the authorities and the press can easily suppress practically all information about what is taking place. There will then perhaps be little to deter judges from meting out further heavy sentences. But the press, the American people, members of churches, will not be able to ignore what is taking place is many or even a few older men and women make known that they stand shoulder to shoulder with youth who in this matter obey God rather than men."

There are sizable Mennonite contituencies near both Minneapolis and Toledo. Let them get the facts as to time and place, write the presiding judge of their interest and intention to come, and above all pray for the young men who have chosen this way that they may have strength to be true to their convictions.

(Judge Gunnar Nordbye, Federal Courts Building, Minneapolis, Minnesota will be the presiding judge at Mr. Regier's trial.)

MISSIONARIES LEAVE, "LEATHERNECKS" ARRIVE. In a recent prominent daily in Kansas there appeared on the front page a picture of missionaries in China boarding a plane for the United States at the advice of their government in order to get out of physical danger. The next day there appeared on the front page of the same daily a picture of a shipload of China-bound marine corps making their departure from Guam to the martial music of a band which was celebrating their departure. What a sad commentary on the urgency with which the Church regards her mission! In danger's supreme opportunity, the Church of Christ moves out and Mars moves in! If the work of our Lord Jesus Christ in the flesh means anything, it means that suffering is the supreme weapon of God and His people. The suffering and death of the perfect Son of God brought redemption from sin and evil for a lost world. Today the world, perhaps more than the church believes in the redemptive nature of suffering and death when it clings firmly, yet futilely, to the idea that the paying of the supreme price by men who in the process break the laws of God will bring the new and free world. If we are to conquer men's hearts for Christ, it will be only as we follow the principle set forth at Calvary—namely that the suffering and death of the righteous has spiritual reverberations throughout the universe. O Church of Christ, don't call a retreat! Send re-inforcements in this your greatest hour.—J.J.E.

A VOICE OR AN ECHO? "The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight." That is the task for the individual Christian; that is the task that this Advent verse gives to the "remnant," the Church of Christ. Isaiah and John the Baptist were the conscience incarnate of their times. They refused to identify themselves with the world by falling into the pattern of a corrupted religious leadership that merely echoed in their pronouncements the false ideologies and the sin contaminated ways of their diseased times. The world as desperately as ever needs "voices" today, not echoes! When a bishop of the Church defends repeal in Kansas, when branches of the Church encourage the use of force, when individual Christians take on more and more the ways of their surroundings, then the Church ceases to a be voice and becomes but a hollow echo. The mark of the true Church, the mark of the true Christian, is their willingness to be the "voice" for truth, love, and righteousness at times when it is popular to evade the issues and compromise a clear-cut stand, succumbing to the forces of immorality, hatred, selfishness, and greed. Christian, make your life what the world ought to see, not what the world wants to see. Be a voice.—J.J.E.

"Whenever you find a church that seldom gets good service from its ministers, or keeps them long, you will usually find a church that is stingy with its expressions of appreciation, niggardly in its good will, and decidedly short on co-operation. So if you feel that your church isn't getting the best out of your minister, ask yourself how long it has been since some sign of approval was given." —Reprinted from **Covenant Weekly**

I Believe the Bible

by Walter Gering

"Archeology's Remarkable Confirmation"

Yes—I believe the Bible to be the Word of God. I remember the statement made repeatedly by my seminary professor, Dr. W. W. White: "The Bible needs no defense—it needs to be released." At that time, I did not catch the full significance of those words. Even today, after some years in the services of the Lord as a minister of the Word, I still find new meaning in those words. It is a release of the Word of God, rather than a defense which is needed. And strange as it may seem, as the Word is released it becomes its own defense; it speaks with an authoritative note which silences even its critics.

The Ancient Book Comes Alive

Yet it does one's heart good to find constantly new voices rising up to confirm the testimony of the inner voice of faith. This past summer I have found myself thrilled repeatedly as I have paged through copies of magazines dating back over the past twenty years. I found myself transported back thousands of years into the days of Abraham, Isaac, Jacob, and other saints of the ages. Old ruins, tombs, and inscribed stones began to speak; ancient civilizations began to take on new form until I found myself living their ways, thinking their thoughts and dreaming their dreams. Once again I found the ages of the ancient Book becoming alive, portraying warm, living flesh and blood; characters who once had seemed but distant, traditional figures began to step out of the pages into life's drama of today and instinctively I found myself crying out: "I believe the Bible—the Word of God."

Germans Want Bibles

Someone has said that in spite of all speed records imagination is still swifter than wings. And so it was—there before my eyes as I leafed through the pages time and space were out-stripped. I saw the ruins of ancient Ur of Chaldee. The call which had come to Abram of old back in Ur suddenly took on new meaning. I saw the ruins of today restored to the life of a busy, throbbing city.

Over the Scholar's Shoulder

With the scholars of today I found myself reading the pictorial script of the ancient scholars of Ur; a strange writing indeed for it was a combination of pictures and syllables. Not paper or parchment but the clay under their feet became the material upon which these characters were inscribed with a metal stylus. These hardened clay tablets and cylinders, only recently discovered, have become the source of immeasurable wealth of authentic data of historical value. As I looked over the shoulder of modern scholars deciphering these tablets, I was thrilled. There was the record of royal dynasties, business transactions, religious traditions and worship rites; there was the pulsing of life as it then was, now to be revealed after thousands of years of veiling.

Into the Depths

With the excavators I found myself descending into the depths of the earth; what a storehouse of ancient civilization. Together we descend into a shaft grave thirty feet below the surface level. At the bottom is a single chamber surmounted by a dome, the earliest intact domed chamber known in the world; it is the grave of a woman of royal blood. Gold, silver, and costumes still intact, we are transported in our imagination to the days of this woman of noble birth. Near by we discover the shaft grave of no less than 74 bodies, a chamber 27 by 25 feet in size. Like an open book these shaft graves tell the story of life as it was then lived.

Up the Heights

Leaving the tombs deep under the surface of the earth, we ascend the tall, striking mounds known as the Ziggurat, crowned with palm gardens and a chapel to the moon. Almost without exception the temples were devoted to the worship of the moon god. When one sees the city of Ur bathed in such a brilliant moonlight that one can easily read by its light it is easily understood why the city became devoted to the worship of the moon. No wonder

Abraham was challenged by God to leave his home town and go forth to a new land.

A Significant Layer of Clay

But probably no place is as thrilling as the ancient cemetery site of Ur which has yielded so many rich treasures. It is here that we come face to face with one of the most remarkable of all treasures. The unearthed object itself is valueless, a mere layer of clay. But the sigificance of this layer of clay cannot be overestimated. As the excavators less than twenty years ago dug deep into the bowels of this ancient cemetery of Ur they dug through a layer of clean water-laid clay eight feet in thickness. Then again underneath that layer the remains of the most primitive civilization of Ur.

A study of this amazing layer of clay reveals several things; in the first place, it is clearly evident that it was the result of a single deposit and not a series of deposit layers. Then again, a study of the civilization beneath the layer of clay reveals that it was a privitive type of civilization entirely distinct from that of later civilizations above the layer. Its outstanding characteristics, in particular the brilliant painted pottery, were wiped out from everyday use never to reappear in the like manner. A civilization was completely wiped out by a flood of more than local size. And to give weight to this thought we have only to read the tablets and cylinders of succeeding civilizations built upon the deposit of clay above the ancient ruins to discover that they relate and refer repeatedly to a catastrophic flood.

"For Such a Time as This"

What a thrilling visit one makes to the ancient site of Ur as he pages through the Sumerian tablets and cylinders. How often one is amazed at the remarkable confirmation of the accounts of the Word of God. How one's faith is strengthened; how one's understanding of the ways of God and His people are enriched. It is as though God had purposely buried these ancient records under the sand of time only to unearth them for our strengthening at a time when all other foundations begin to tremble and waver.

It is good for us as we approach Universal Bible Sunday to pause for a moment of meditation and tribute; to renew our faith in the Word which our fathers cherished and upon whose teachings and declarations they staked their very lives. It is good for us, their children, to feel underneath our feet a sure foundation upon which we may take our stand assured that the storms of the day shall not destroy the Word of God.

Yes—I believe the Bible as the Word of God.

NEW ANCIENT TALES

Readers of the little book, TALES FROM MENNONITE HISTORY, written by Jacob H. Janzen, will be glad to know that this fine little booklet has now appeared in a revised edition printed attractively in a durable paper cover. The little book retains the style and spirit of the first edition, but is more readable and more attractive throughout.

Blankets for Walls in Germany

Eligibility Slows Migration

Poland Unit Relocated

In many areas housing presents a serious need. Anna Wiens, speaking of her observations in various refugee camps in Germany, says that living conditions as she saw them are very poor and some other camps are still worse. Many refugee people live in public rooms that are partitioned with blankets to serve as single rooms for families. Althought each family cooks its own food, they take turns using the same table. Some of these public rooms are cold and drafty, with inadequate facilities for heating.

These conditions explain and confirm the continuing acute need for warm clothing and nourishing food. The approaching winter will again cause much suffering from hunger and cold.

Delay in Refugee Migration

The eligiblity question continues to cause difficulty in the Mennonite refugee migration program. German citizenship is one of the factors which disqualifies persons for assistance under the International Refugee Organization. Some of the Mennonite refugees in Europe under force of circumstances had at one time accepted German naturalization to avoid repatriation. One of the central problems continues to be that of explaining the circumstances under which these Mennonites accepted naturalization. It is felt that a complete understanding of the situation will result in their continued eligibilty for IRO assistance.

Poland Unit moves location

In October the relief unit in Poland moved from its former location near Danzig to Nasielsk, which is near Warsaw. The work had been centered in a rural area and it was felt by the government officials that a more significant work could be done in this new place where the destruction of the war had been more severe and where now the people are still in need.

Relief Worker Personnel

Paul and Loretta Leatherman returned from Puerto Rico on November 22. John W. Warkentin, director of the resettlement program in Paraguay, underwent an appendectomy on November 18 in Asuncion, and is recovering satisfactorily.

A Picture of Work at Gulfport

A group of seven men began work at Gulfport during the first part of November. Their first eleven days were devoted to the following projects: 25½ man-days were spent in lining the inside of the Wayside Mennonite Mission; 17½ in helping to build a new colored church at Mt. Calvary; 18 in camp repair work; 9 in helping to build a house for a family; 2 for re-roofing a house for another family; 3½ for camp maintenance; and 7½ for clearing some land for farming. Other workers of the unit are engaged in various other types of service. Additional workers will be added to the unit as they become available.

The Christian Family's Observance of Christmas

by Mrs. Edmund J. Miller

Christmas can have glorious meaning for us and our children this year if we consciously plan for it to do so. We can start early in December to build for a spiritually significant Christmas season and Day. Since the family table provides the only time in many homes when the entire family is regularly together this might be the most suitable time and favorable environment for beginning our observance of the Christmas season.

The *open Bible* at the table is desirable that your family may obtain first hand impressions of the blessed Christmas story.

This is *family* worship. Each member should have an opportunity to participate. Plan it to the extent that each one knows the theme, whether he is to read Scripture, pray, give a thought for the day, an evening meditation, read a short poem, or lead in the singing of an appropriate hymn or carol. Mother or Father probably will need to guide in the selection of such materials if the worship period is to be meaningful. Scripture and prayer should always be included, of course. Otherwise, the procedure should be varied. If this seems like too much work, remember that here is a wonderful opportunity to emphasize the necessity for Christ to be born within each heart.

Suggestions for Family Worship and Fellowship During the Christmas Season

Scripture (May be read in unison or responsively):

Isaiah 60:1-3; Micah 5:2; Isaiah 9:6,7
Isaiah 7:14; Luke 1:26-35, 38 (The Annunciation)
Luke 1:46-55 (The Magnificat)
Luke 2:1-7 (The Birth of Jesus)
Luke 2:8-20 (The Shepherds' Story)
Luke 2:22-35 (The Dedication — Simeon)
Luke 2:36-38 (The Dedication — Anna)
Matthew 2:1-8)
) (The Visit of the Wise Men)
Matthew 2:9-12)

Visual Aids

Pictures of Christmas scenes from magazines, Bible picture series, or Christmas cards may be posted on a family bulletin board, scotch-taped or tacked on the wall of the children's room, or used to help in visualizing a Scripture passage during the family worship period.

The family project of constructing a crèche will make the Christmas story live for the children and provide endless opportunities for telling the story over and over to the little ones with their eager questions.

Those fortunate enough to own a slide projector will find it well worth the money to purchase a series of Kodachrome slides which realistically illustrate the Bible account as it is read.

Christmas Reading

The bed-time story hour provides a choice time for reading Christmas classics together as a family. Many of these may be found in **The Fireside Book of Christmas Stories** published in 1945 by The Bobbs-Merrill Company. Included in this collection are "The Other Wise Man," Henry van Dyke; "The Man at the Gate of the World," W. E. Cule; "The Little Hunchback Zia," Frances Hodgson Burnett; "The First Christmas Tree," Henry van Dyke; "A Christmas Carol,' Charles Dickens; and "The Birds Christmas Carol," Kate Douglas Wiggin. Two modern fantasies might be added to this list, "Miracle on 34th Street," Valentine Davies, and "The Littlest Angel," Charles Tazewell.

Children hear about Sanata Claus from playmates, see him in window displays, in toy departments and dozens of other places so he cannot be ignored. Rather, it might be well to explain him as a picture of personification of the spirit of giving and of the warm and jolly feeling that comes when we do nice things for others.

Christmas Music

There are few things more satisfying and heartwarming than a family or group of friends singing Christmas carols together. Begin to do this early and do it often.

A good album of Christmas records adds much to Christmas festivities. Let the children play these themselves. Mine likes to play them all the year 'round. Why not?

Christmas Giving:

God gave his only Son for us; what will we give to Him? The Christmas season provides a golden opportunity for presenting the needs of giving ourselves completely to Him.

This is also an opportune time for the family to undertake some project which necessitates giving with no possibility of material return.

(To be continued)

WORLDWIDE BIBLE READING

The following Bible Passages will be read daily

DECEMBER

Day		Book	Chapter
8		Romans	12
9		John	3
10		Romans	8
11		John	14
12	Bible Sunday	Matthew	13
13		Luke	14
14		Luke	15
15		Luke	16
16		I Corinthians	13
17		Isaiah	55
18		John	1
19	Sunday	Mark	4

An Urgent Message to all General Conference Mennonites

A Pastor's Contagious Conviction

by Andrew R. Shelly

My copy of the November 9th issue of *The Mennonite* arrived last Saturday (13th). As always, I at once glanced through the entire contents. The graphs on page 11 immediately caught my eye. Here I stopped to ponder. Among other things I noted that 46 per cent of the foreign mission budget has been raised. I pondered some more!

Ponderings led to action!

The material for our bulletin was prepared a day later than usual; so I inserted an item calling a special meeting of our Missionary Committee. We met yesterday after our morning sessions. I briefly presented the picture—with only six weeks of the year left over half the budget was still to be raised. I spoke of the absolute urgency of missions, and the fact that this **must** have absolute priority. I mentioned the huge number of building projects going on in General Conference. (Old People's Homes, churches, etc.).

An Additional $1,000

Then we got down to something practical and immediate. The proposition was: will we unanimously come to a conclusion to have faith that we can come up to the average for our church, which would mean an additional $1,000. Not within a few months —but now! A few weeks! We discussed the difficulties. We just joined General Conference a year ago and are still in process of adjusting in the various departments of our work. This year and for two more years, we are raising $15,000 a year for building purposes. We had additional running expenses this year. We dare not, and will not, let down on about eight very vital needs—as Bible Society, Lord's Day Alliance, our City Mission, etc.

A Triumphant Unanimous Vote

The Missionary Committee was not ready to come to a decision. The idea was received favorably, but time was requested for more thought. We met again last evening after our service. At this time we had a triumphant, unanimous vote. The committee frankly faced the question realizing that humanly we see the source of only a part of this money. But, if we saw the total, no faith would be required!

I have felt for some time that our General Conference missions should not only be maintained, but greatly expanded. The opportunities are so tremendous that we dare not falter. And, the money is here if we can pray and promote that it may be released! The Lord enables His followers to accomplish His Will!

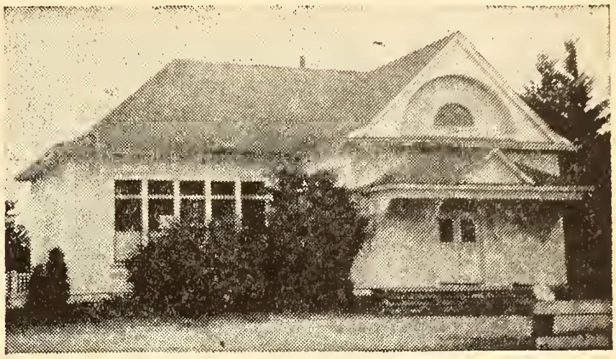
A Challenge

The challenge I want to send to every minister, leader and member of our General Conference is to join us in this determined faith, which we feel to be in the complete accord of God's Will. Let's not say we **ought** to do it, but we **will** do it. Let's not excuse ourselves because of so many other demands, but let's realize that these obligations **must** be met in the name of Christ. Let's give our foreign mission board a Conference-wide mandate!

Going Beyond Average

And, if I am not misunderstood, I want to add one more word: could churches who are not feeling terrific additional expenses, go considerably beyond? Not only the foreign mission, but the entire budget should be met in full!

BEHIND THE 100% PLAN



Glendale Mennonite Church of Lynden, Ferndale, Washington

Serving 28 homes

This splendid little church up in the Northwest joined the HUNDRED PER CENT PLAN on July 12, 1948. Up in the Northwest they don't wait for the annual meeting when they decide that a good thing is a good thing. After the Pacific District Conference, the pastor, Rev. Dan Toevs, and two of the delegates which had attended that Conference returned with splendid reports of what the Conference was doing in all its various activities. As a part of that reporting program, one of the members brought up the matter of joining the HUNDRED PER CENT PLAN and the church enthusiastically voted to join.

The total number of groups now on the HUNDRED PER CENT PLAN totals 81.

There will be an opening for a secretary in the Mennonite Publication Office approximately January 1st. If interested, write for Qualification Sheet indicating the nature of the job before making your application. Girl with Mennonite background and affiliation, naturally, preferred. Write to Mennonite Publication Office, 722 Main, Newton, Kansas.

The Urg

"It is the will of
generation ev

Christ confronts His Church with a unique challenge. It is the challenge of the world-wide missionary task under the changed conditions of the present. There is confusion and unrest and turmoil in the lands of the earth. Yet doors are open for the presentation of the Gospel, inspite of the distress and suffering of mankind. Men, as never before, in many lands are willing to listen to the claims of Christ. The word which comes from our foreign fields is expressed in the language of the Apostle,—"A great and effectual door is open unto me and there are many adversaries." Doors are open. There are also "adversaries." The difficulties are great and many. Yet the fact is established that doors are open for the evangelization of vast areas. In the providence of God, we live in a day when the Lord is calling upon His Church to renew and redouble her efforts to reach the unevangelized. If the Church fails Him in this hour, we shall stand judged before the Lord of the Harvest as a faithless generation.

Why? The Task Is Unfinished

Much has been done. There have been most remarkable achievements. The labors of missionaries have been attended with success. The Gospel has been preached widely. The Church today is planted and is taking root in many lands. Yet large areas and uncounted multitudes have not been evangelized. The commission however still stands. It has not been recalled. The word of our Lord still is, "Go ye into all the world and preach the gospel to every creature." Our missionaries in India have not completed their task of evangelizing all of the 2900 villages within the borders of our own field. This also is true of other fields. The Church faces today the challenge of an unfinished task. This is not the time to relax our efforts.

Why? Men Everywhere Need Christ

There is a peculiar urgency in this. It is not the will of God that any man should perish in his sin. Sin is world-wide. The hope of mankind is in Christ. That is the glorious fact proclaimed in the Gospel and verified in the experiences of multitudes the world around. Jesus Christ is the Redeemer of men. "But how shall they believe in him of whom they have not heard?" Men need the Gospel but vast numbers of this our generation are dying without having heard it. It is the will of God, beyond question, that we of this generation evangelize the generation now living. There is no excuse for delay.

> "Mission work is young people's work. In fact, Christianity itself is a young people's faith. This is true even though many cynics have sneered and said it is good only for the old and infirm. I had a teacher who used to thank God in his prayers that Jesus was a young man. Jesus gave "his life a ransom for many" at thirty-three. To be a Christian in any true sense requires all the manhood and womanhood any upstanding young people can muster. It is no easy faith we preach. "I have written unto you, young men, because ye are strong," said John."—Reprinted from *Gospel Herald.*

Why? Open Doors May Close

Some doors will close if they are not entered promptly. No one can predict with certainty the future of China. It is indeed a land of distress and suffering. Millions have been uprooted and are homeless. There is now civil war. The communists have established themselves in the north and are pushing southward, threatening the very life of the central government. But doors for evangelistic work are open in west China, in south China and among the tribes people of the mountains. How long will they remain open? No one knows. Certainly no time should be lost. We must press forward in the evangelization of these people. Today there is an openness of heart in Japan. The people in an unusual degree are receptive. It is a day of opportunity to press upon the people of this stricken nation the claims of Jesus Christ and His Gospel. In Africa the tribal organization of society is disintegrating under the impact of western civilization. This brings confusion and disorder. Here is fertile soil for the sowing of the good seed. Our missionary planning is seriously at fault if the Church fails to send adequate numbers to evangelize the peoples of this continent. It must be done without delay. If not, the losses will be tragic.

Why? The Open-hearted Response of the People

A little more than a year ago a missionary in the Philippines said that he was confident that his mission could report 2000 baptisms for the year if they had a sufficient number of evangelists and pastors to go out among the people. In China there is no group more open and responsive to the Gospel than the youth. A great work is in progress among the students of the high schools and colleges of that land. Similarly the youth of Africa are answering the call of Christ. In India there has been a great response among the low caste peoples. In Christ they are lifted up and have come into the fellowship of the Church. The supreme challenge today is the response of youth in many lands. The Church dare not fail to meet it.

Why? There Are Urgent Tasks on Our Fields

It is possible to mention only a few. The work of evangelization is always primary. All people need to experience the saving power of Christ. In Christ they become "new creatures." In addition there are certain very specific tasks of utmost importance. One is the building of a self-supporting Church. The purpose

Missions

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of this is not to lighten the obligations of the Church in the homeland. It is essential to the well-being of the newly founded Church on the mission field. It is not easy for the native Church, having received assistance, to make the transition to self-support. That however must be the goal. Its a goal to be achieved without delay. The evangelization of every land ultimately will depend upon the native church. Even if desirable it would be quite impossible for the church of the homeland to send and support a sufficient number of missionaries to completely evangelize (touching every person) of any mission field. The major responsibility for the evangelization of any land must then rest upon the native church, the native evangelist and the native pastor. The Church on the mission field must become a true Church in all aspects of its life and activity. This is the objective that our missionaries have. The guidance of this phase of the mission program requires much wisdom and great patience. It truly is an urgent task.

Directly related to this is the task of finding and training a sufficient number of native pastors, teachers, evangelists. The missionary who multiplies himself by training workers to do the work that he might have done himself is rendering his highest service to the cause of Christ.

Another urgent need is an adequate supply of good Christian literature in the language of the people. People in all lands are learning to read. It has been said that 10 million adults throughout the world are learning to read each year. But what will these people read? In many lands the supply of good Christian literature is inadequate. The members of these newly founded churches on the mission field are or soon become literate for the most part. The Holy Scriptures are translated into more than a 1000 tongues and dialects. The Word of God has been translated and is available in the languages of approximately nine-tenths of mankind.

Why? For the Awakening of the Home Base

The awakening of the Church in the homeland to the challenge of missions in our day is another matter of urgency. The Church here at home serves as the base for the outreach of missions unto the uttermost parts of the earth. A strong home base is a requisite for effective work on the foreign field. What are the distinguishing marks of a strong missionary church? A missionary church is an informed church. They know the need. They are acquainted with the field in which our missionaries labor. The missionary church has caught a vision of what Christ can do in redeeming lost men. They envision men and women changed by the power of the Gospel. They see them gatherd into the fellowship of the Church. They see Christian homes. A vision of what Christ can do inspires and sustains our efforts. A missionary church accepts and fulfills its responsibility. It is aware that it has its responsibility for the evangelization of the world. The missionary church is a praying church. The concern for the spread of the Gospel is voiced in the petitions of its pastor and people. The missionary church is dedicated to the cause of missions. Fathers and mothers give their consent willingly that their sons and daughters may go, if the Lord calls them. The people give their financial support freely and liberally. They gladly acknowledge their obligation to give of their substance to the support of the Lord's work. The churches of the homeland have a vital part in the mission cause. They sustain and undergird the work. How well are we fulfilling our part?

Why? To Challenge Our Youth

Futhermore it is a matter of the utmost urgency that we send and that we continue to send out our ablest young men and young women. The best are none too good for the work that needs to be done. We must find those upon whose hearts the Lord has laid a concern; those who have experienced the saving power of Christ in their own lives; those who have dedicated themselves because of the constraining love of Christ in their hearts. Spiritual qualifications must of necessity take precedence. There are other qualifications. Vigorous health is an essential. A good basic education in the sciences, history, literature is an asset. Thorough training in the study of the Bible and in the art of teaching it to others is certainly a required discipline for the prospective missionary, for he must know the way of salvation and be able to instruct others in the things that belong to the Christian life. Anyone looking forward to service on the mission field should cultivate whatever skills, for which he may possess an aptitude. Experience in Christian work here in the homeland should be made a prerequisite for an appointment to the foreign field. Are these standards too high? The Lord's work demands our best. The mission field needs men and women who are thoroughly trained; who have the best of preparation. The mission field needs men. Our own mission fields need men. We need as many men as women. This is a call to our young men and our young women to dedicate themselves to missionary service.

Our Lord said, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." The day of opportunity is still here. There are open doors. We too must work the works of Him that sent us.

"Young people challenge the church. I heard a missionary fling this challenge at his audience recently: 'Youth stands ready to go with the Gospel to the ends of the earth. Will the church accept the challenge and make the necessary funds and prayers available to send them forth?' I say, 'Will the Mennonite Church meet the challenge of her own young people?"—Reprinted from *Gospel Herald.*

Our Colleges and Seminary

FREEMAN JUNIOR COLLEGE

Thanksgiving vacation at Freeman Junior College lasted from November 25 until November 29 when school was again resumed.

From November 14-21 Union Gospel meetings were held in the college gym. The Rev. G. Christian Weiss, President of the Gospel Missionary Union, Kansas City, Missouri, was the speaker. Rev. Weiss also spoke to the students in chapel several times. He told us that a Christian is: (1) a servant, (2) a saint, and (3) a Son of God.

The College A Cappella choir sang two numbers at the first meeting. Sunday evening. Two of these meetings were cancelled because of the snow storm.

The "Star" party was given November 23. It was a party given to the side selling most "Star" subscriptions by the side that sold the least subscriptions.

Professor Gerhard Toews and Professor Berky are installing the furnace in the boy's dormitory.

Elimination contests in declamation will be held November 29-30.

BLUFFTON COLLEGE

The Girls' Gospel Team, with Rev. Paul Shelly, gave the Vesper program at the Mennonite Biblical Seminary in Chicago December 5. The team also had the morning serivce at the Mennonite Bible Mission. The Choral Society gave the *Messiah* in the South Side Church of Christ, Lima, on December 5. Elizabeth Brand Howe, '49; Walter Treadway, '49; and Lois Oyer, '48, sang solo parts in this rendition. The Bluffton concert will be given the afternoon of December 14, with outside soloist. Rev. Harry Yoder has been doing solicitation work in the Illinois churches for the auditorium-physical education building. Pres. Ramseyer addressed the Wynadotte Country teachers November 29 on "Visual Aids in Education."

BETHEL COLLEGE

Approximately 250 people gathered for the annual Bethel College corporation meeting held Friday, Nov. 26, with Rev. S. J. Goering, North Newton, acting as chairman, C. H. Goering, Moundridge, representing the Western District Conference, and Dr. B. J. Stucky, Hutchinson, corporation nominee, were reelected for a six-year term on the Bethel College Board of Directors.

Pres. Ed. G. Kaufman presented the report for the 1947-48 school year, pointing out in his conclusion that "Bethel is not only serving the present, but also the unborn future; that a Christian college must be a well-conceived and deliberately planned enterprise; and that to be faithful to our heritage we must constantly improve."

Melvin Funk, Hillsboro, spoke in chapel about the voluntary service project in Cuauhtemoc, Mexico, where he had been director of the unit for over a year. Before going to Mexico, he served as director of the Gulfport, Mississippi project.

A German Christmas program was presented Friday, December 3, in the chapel, sponsored by the German department in co-operation with several music groups. The Christmas story was illustrated by colored slides. German Christmas songs were presented by a girls' chorus, the College girls' sextet, the White house quartet, Barrack's glee club, and a Canadian group. Puerto Rican and Dutch students sang in the native tongue.

Haendel's *Messiah* will be given for the 21st time by the Newton Community Chorus under the direction of Dr. W. H. Hohmann, December 12, at 8 p. m. The college orchestra, conducted by Prof. V. G. Gerber, will accompany the chorus of about 225 voices. Alma Nolan Sapp, Wichita, soprano; Marvel Hull, Hays, alto; Dr. R. W. Myers, Newton, tenor; and L. Gelvin, Kansas City, bass will sing the solo parts.

MENNONITE BIBLICAL SEMINARY

Paul R. Shelly, head of the Bible Department of Bluffton College will be the Vesper Speaker on December 5, the first service of the second quarter. The Gospel Team Quartet will accompany Professor Shelly on this trip. On Sunday morning of December 5 they will present a program at the Mennonite Bible Mission and then will appear here in the afternoon at 4:00 P. M. at the regular Vesper Service.

For the past month Harley Stucky and family have been in residence here while he was completing work on his doctoral thesis at Northwestern University. The title of his thesis is "The International Control of Atomic Energy." On November 23 Professor Stucky left for North Newton, Kansas to begin his teaching duties at Bethel College where he was appointed this fall. Accompanying him on his journey was Paul Boschman, who will spend the Thanksgiving vacation at Bethel College.

The Seminary thanks God for the fine way in which housing opportunities are opening up at this time. Last year the situation looked quite dark since the Seminary properties were not available for occupancy under various local conditions and the National Law protecting the renters. Recently a number of families on their own volition have moved from our properties making it available for our incoming students and releasing room for other individuals already here.

Among our visitors this were Walter McDowell, of Zionsville, Pennsylvania, who was returning from two weeks' special meetings at the Pretty Prairie Mennonite Church.

Jottings

—Bergthal Church, Corn, Oklahoma: Rev. D. J. Unruh conducted meetings from October 25 to the 29. The annual mission sale was held November 5, sales totalling $1,125. Ten young people were accepted into our church at the baptismal service Sunday, November 7.—Evelyn Heidebrecht, Corr.

—First Church, Upland, California: Our young married people's class, The Menno-Knights, are proud to present a prayer booklet, selected from the morning worship prayers of our pastor, Rev. Salzman. Many who have felt the beauty and received inspiration from these prayers have expressed the desire to have them in printed form. The Menno-Knights have performed this service with a booklet, containing twelve selected prayers and four blockprints of familiar church scenes. Advance sales are being made during November at $1.00 per single copy and 75 cents for two or more copies. Annual Homecoming Day will be observed Sunday, November 21, with regular morning services, followed by a pot-luck fellowship dinner, after which there will be a program consisting of short talks and special music.—Mrs. Edna Harms, Corr.

—Topeka Church, Topeka, Indiana: Recently Mr. Gerhard von Beckereth, of Krefeld, Germany, and Miss Regina Nussbaumer from Switzerland, students of Goshen College, spoke concerning conditions in Germany, and also of experiences in a work camp in Europe last summer. Rev. Galen Bowman, of the Bethany Church of the Brethren, near New Paris, Indiana, spoke of his experiences on the Peace Train last spring when he was privileged to visit the U. N. Assembly in New York, and Congress in Washington, D. C., Sunday evening, November 7.—Opal King, Corr.

—Walton Mennonite Church, Walton, Kansas: Rev. P. A. Wedel of the Alexanderwohl Church conducted evangelistic services in the Walton Church recently. The first golden wedding to be celebrated in the Walton Church took place November 14, at 2:30 p.m. The honored couple was Mr. and Mrs. P. F. Janzen, of Walton. Rev. C. B. Friesen and Rev. J J. Voth were speakers for the occasion. After the service a reception was held in the basement of the church. Ella Voth, Corr.

—Arlington Church, Arlington, Kansas: John F. Schmidt, of North Newton, has been serving as our pastor since September. Friday, November 12, twelve members of our group spent the day at Newton helping with the work at the Relief Clothing Centers. The oldest member of our congregation, J. H. Linscheid,, celebrated his 90th birthday November 13. —Mrs. Lester Ewy, Corr.

—First Church, Pretty Prairie, Kansas: Ordination services were held November 14 for Peter Voran, student at Bethel College, who is also serving the Hopefield Church, near Moundridge, Kansas. Rev. P. P. Tschetter, of Omaha, Nebraska, was in charge of the serivce. Rev. Walter H. McDowell, pastor elect of the Upper Milford Mennonite Church, Zionsville, Pa., has been a guest speaker for evangelistic services held here for the past two weeks. Each morning Rev. McDowell gave a Bible exposition on Corinthians.—Ralph Krehbiel, Corr.

—Hoffnungsau Church, Inman, Kansas: Our meat canning project has been completed; we had a total of 1,618 cans of meat and 586 cans of lard. We had our annual mission sale on November 13, which brought very gratifying returns. On the evening of November 14 we had a double service; first we had Miss Ruth Hilty, a returned relief worker, speak to us, and after that we had our Junior and Senior Thanksgiving program. The Senior program was a Thanksgiving service on the Psalms. The whole evening's program brought a very clear message. In the first we heard the great need that we find in Europe, and then how thankful we should be for what we have.—Mrs Wilbur Schmidt, Corr.

—Topeka Church, Topeka, Indiana: Rev. R. L. Hartzler, of Bloomington, Illinois, delivered an inspiring message on Sunday morning, November 14. That evening the Menno Singers of Goshen, Indiana, a men's chorus, presented a sacred concert to a large audience. A map of the United States and Canada has been placed on the bulletin board, showing by means of map pins the location of the General Conference Churches. The Dorcas Sunday School Class of older ladies prepared the map.—Corr.

—Springfield Church, Pleasant Valley, Pa.: A document of historic importance was signed in the home of Jacob Landis, deacon, on Monday, November 1, 1948. The agreement signed gave a number of the families of the Old Conference the privilege of using the burial grounds after their withdrawal from the church building. They will no longer use the building, except for funerals. These two congregations had worshipped in the same building for many years.—Mrs. LeRoy Meyers, Corr.

—Hebron Church, Buhler, Kansas: 2483 cans of meat and lard, and 484 cans of pear-apricot preserves have been processed fo relief. At our Mission Festival, November 7, Rev. Koontz gave a sermon on "Christ or Chaos." Our guest speakers, Rev. and Mrs. Harold Ratzlaff, and Miss Marie J. Regier, spoke on their work in India and China respectively. The offerings were for foreign missions, resettlement of Mennonites in South America, and for the refugee family which our church is adopting. Union services in Buhler were held from November 7 to the 12, with President Milo Kauffman of Hesston College as the speaker.

—Grace Church, Pandora, Ohio: Missionary Sunday was observed recently with Rev. Orlando Waltner as speaker. In the evening Rev. Waltner illustrated with slides some of the work being done in India. Ruth Hilty, who recently returned from M.C.C. relief work in Europe, gave a report of her work on Sunday evening, October 31. She also was the speaker at the Mother-Daughter Banquet the following evening. A Prince of Peace Contest was held last Sunday.—Susan Basinger, Corr.

In the Headlines

Dr. J. Winfield Fretz, professor of sociology at Bethel College, has been appointed by the governor of Kansas, Frank Carlson, to serve on a committee to study the problem of settling displaced persons from Europe in Kansas. With Dr. Fretz four other representatives of various denominations, including Jews and Catholics, will serve on this committee. Following the passing of a bill in Congress sometime ago to admit 205,000 D.P.'s into the United States, President Harry Truman asked the governors of each state to appoint a commission to advise him in the matter. Dr. Fretz had on various occasions interviewed Governor Carlson regarding the problem.

—Saucon Mennonite Church, Coopersburg, Pa.: We celebrated our 213 anniversary by having special meetings with Rev. Henry Heights, President of the Lancaster Bible School, as our speaker, November 18 to 20. Miss Marie Regier, a returned missionary from China, was with us the following day.— Kathryn Mumbauer, Corr.

—Salem Church, Freeman, South Dakota: During the absence of Rev. Claasen, who held a series of meetings at Mountain Lake; Rev. John C. Kaufman delivered the message in the German language. Recently about thirty ladies of the Women's Mission Society gathered at the church for an all day meeting. Clothing for relief was packed and sewing was done. Over 800 pounds was sent to the clothing center at Newton. Ten new members were received into the church by baptism and six by letter, or the right hand of fellowship. Holy Communion will be observed on November 28. Plans are being made for the annual meeting, which has been tentatively scheduled for December 7. Practice for the Children's Christmas program has begun.—Corr.

—Johannestal Church, Hillsboro, Kansas: On November 14 we celebrated our Harvest Homecoming Festival by a full day of services. In the forenoon Missionary Harold Ratzlaff spoke to us about the work in India and Mrs. Ratzlaff spoke to the children about the children in India. At noon we had a *Liebes Mahl.* Arno Lehman, from the American Zone in Germany and now a student at Hesston College, told his life story in the afternoon, after which Rev. Waldo Hiebert from Tabor College, Hillsboro, Kansas, who has spent some time in Paraguay, told of the church conditions and the need for church buildings there. In the evening the Bethel College Octet gave several selections, followed by Mrs. P. S. Goertz, who showed slides of their relief work in Denmark and Holland.—Corr. Mrs. Arnold A. Plenert

—Lehigh Mennonite Church, Lehigh, Kansas: We sent 20 Christmas bundles for overseas distribution, and we have made application for a Mennonite refugee family. The Y.M.M. Circle of our church sponsored a benefit sale in the high school auditorium recently and realized a nice profit from their homemade articles and food. On November, Dr. E. E. S. Johnson, of Hereford, Penna., was the guest speaker, and the Neufeld Frey Male Quartet furnished special music.—Mrs. I. H. Balzer, Corr.

CARMEN MENNONITE CHURCH

by Henry Funk

On Oct. 17 the Mennonite people of Carman, Manitoba, together with their friends from far and near, gathered to dedicate their newly erected church building. The services took place in the morning after noon, and evening, and were well attended.

The morning service was opened with remarks by the writer which were based on 1 Sam. 7:12, "Hitherto hath the Lord helped us." The dedication sermon and prayer was then brought by Rev. Benjamin Ewert, of Winnipeg, who chose three appropraite passages out of Gen. 28:16, Matt. 21:13, and Rev. 21:3. He referred to the new church as a house that is to be a house of prayer—a house of God. Then followed a very appropriate message by Rev. William Buhr, of Morden.

In the afternoon a mission festival took place. Rev. D. D. Klassen, of Homewood, was in charge of the service, and served with a home mission message based on Acts 1. The main speaker for the afternoon was Rev. Allen Schultz, of Ontario, missionary and widely known Bible expositor. Closing remarks were made by Reverend Ewert and by Rev. J. Siemens, of Winkler. Musical numbers were rendered in the morning and afternoon by the Homewood quartet, the Canadian Mennonite Bible College Quartet, and the local choir.

For the evening service we were very glad to receive Rev. and Mrs. Regier and the students of the Canadian Mennonite Bible College. They were in charge of the whole service and brought an inspiring message in song and sermon, centered around Josh. 24:15, "Choose ye this day." Speakers were Reverend Regier, and Mr. Pete Sawatzky. This service was especially well attended.

I would like to take this opporunity to thank all those who made a contribution towards making this day possible and successful. We are grateful also for financial assistance received from local and outside friends. The people at Carman have already sacrificed greatly for the work, and as they are only a small group, they are quite heavily indebted through the erection of this house of worship.

Should there be anyone wishing to make some contribution to the project, please write Mr. H. B. Loewen, at Carman. Above all, however, we want to ask you for your continued remembrance in prayer. We need the prayerful support of God's people at large.

(Note—The Board of Home Missions is deeply appreciative of the heroic efforts made by the Carman members to have their own place of worship. Your interest and prayers for this Home Mission field will be a great encouragement to all and bring glory to Christ our Lord.— A. J. Neuenschwander, Secretary, Board of Home Missions.)

"With the world now preparing feverishly for a new war, real security appears to rest not so much upon this or that particular job as it does upon a way of life."

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Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Recreation in the Young People's Society

by Bertha Millar, Kitchener, Ontario

Many Young People's Societies have not begun to explore the vast regions of recreation. Picture an intriguing catacomb with countless lanes inviting, luring away from the main-directed thoroughfare. We often pass by these lanes to further fun and merely follow the custom-directed frolic.

What should recreation provide? At least these four things: an interest differing from the vocation, an opportunity to know and understand each other better, a relaxation of nervous tension hence a feeling of stimulation and renewed freshness, and an opportunity for creative expression.

Looking at the Young People's Society we find the occupations of its members are quite varied. To that extent our recreation program must be varied. An accountant who has been posting numbers in his books would not appreciate a diet of rapid calcuation games any more then a man who has been transplanting trees in his fields would appreciate a diet of gymnastics.

When the members of the society have fun together at the Young People's socials they become better acquainted which results in a more unified group. Hence, it is essential that the games are well organized to prevent the formation of cliques which are a barrier to making new acquaintances.

If the games are to provide relaxation, the leader must be relaxed and thoroughly enjoying the activities with the group.

The fourth is one which we often overlook. Recreation should invite creative expression. Let the highly imaginative persons in your group give vent to their ideas, and chances are they will provide an interesting form of expression for all.

"Let's continue to explore recreation. It aids in the development of a balanced happy Christian life."

Hints to the Recreation Leader

How to Begin

It is wise to begin with a circle game, preferably one which is familiar to the group. A circle is the formation a group can most easily form. A known game will provide fun from the start—give a sense of achievement which is necessary for a good beginning. If everyone is not acquainted, follow this initial game with a rousing "get-acquainted" game.

At the beginning of an evening your group will probably be active and should be provided with active games until the leader sees they are ready for quiet ones. The games should be very well planned (although the leader must adjust his plans to the mood of the group). One game should lead into another. If one game ends with the group in four lines, for example, the next game should be one which begins with this formation. Sometimes, however, this is not possible. Then formation should be as quick and orderly as possible avoiding any confusion which would distract from the enjoyment.

Ways to Get into Formation

To form two lines from a circle ask two players on each side of the circle to drop hands. Then ask half of the circle to straighten its line. Don't be afraid to use your hands to indicate your plan. It is much simpler to give instructions to one line at a time. A second way to form two lines from a circle is to ask two persons standing side by side to face each other. Half of the circle turns right. Half of the circle turns left. The two players then walk down the center of the circle till there are two straight lines.

If you feel that the players should be mixed, number the players, "one, two, one, two, one two," around the circle. Ask the one's to form a line "behind Tom" and the two's to form a line "behind John."

Forming groups from a circle is done in the same way, numbering "one, two, three fouf"; "one, two, three, four" (according to the number of groups desired).

How to Begin a New Game

Begin to explain the game only after the attention of the entire group is gained. Explanations should be clear and brief and demonstrated where possible. If the game has many parts explain only one part at a time, allowing each part to be played in turn before they are assembled. However, as a general rule, the recreation should not be complicated.

Closing a Game

Stop while the interest is high. An observant leader will be on the alert for signs of lagging interest. Bring the game to a rather abrupt close and immediately give instructions for the next game.

Closing the Games Period

If the games precede a meeting, a few quiet games should be used followed by instructions for going to the meeting.

If the recreation is to bring the evening to a close, do not just let the games peter out. Use a closing game and let the group know that they are dismissed. Recreation in the Young People's group is an excellent, subtle way of reminding us all that fun and worship are not two widely separated forms of expression, that Young People's nights are not merely a time to preform a duty with other nights as a time to enjoy oneself. The Christian life is the happy life. Hence, your social evening will probably close with an inspiring, even though brief, devotional period.

A Few Miscellaneous Hints

When a leader gives directions he should include himself, avoiding anything that favours of dictatorship, using words such as "let's, please, shall we?," (even though the games are well organized and the leader knows what game is coming next). All equipment to be used should be at hand.

Let's continue to explore recreation. It aids the development of a balanced, happy, Christian life. Your exploration will lead you to many thrilling discoveries.

Hold Voluntary Service Orientation School

The M.C.C. is undertaking a broader and more comprehensive program of Voluntary Service for young men desiring to undertake such service rather than that of military conscription. The following information gives a detailed picture of the program being offered. The eleven young men in the first group spend a month at M.C.C. headquarters, Akron, Pennsylvania. There they undergo a program of training, preparation, and orientation. From this month's experience these men are sent out to units where they put in their period of service. The information following tells of the program being offered in the month spent at Akron, Pennsylvania.

It is of interest to note that out of the first eleven volunteers here listed, there is no General Conference youth in the list.

Members:

Blough, Robert, Holsopple, Pennsylvania
Friesen, Vernon, Hillsboro, Kansas
Good, James, Nampa, Idaho
Harms, Mr. and Mrs. Melvin, Paxton, Nebraska
Hostetter, Genn, Mt. Joy, Pennylvania
Loewens, Norman, Mt. Lake, Minnesota
Musser, Irvin R., Mt. Joy, Pennsylvania
Pankratz, Harold, Hillsboro, Kansas
Plank, Henry J., Arthur, Illinois
Stutzman, Clarence, Partridge, Kansas
Suderman, Vern, Mt. Lake, Minnesota

The School will give special emphasis to:

1. Non-resistance and love in daily life and times of peace and war.

2. **Service,** which is a response to the love of Christ in large or small, dramatic or routine tasks.

3. **Fellowship** in a like-minded, consecrated group and accepting responsibility in group living.

4. Needs of the world, individuals and groups, and a **vision** for a program to help meet these needs in the name of Christ.

Methods of working toward aims:

1. **Course of study**—The entire morning period, six days a week, will be devoted to classes and study.

2. **Work**—The period from 1:00 to 5:30 p. m.,, five days a week or its approximate equivalent, will be the time for practical participation in the work of the headquarters or service in the community. Amos Yoder will be responsible for work assignment and general supervision.

3. **Unit and Headquarters fellowship**—Much of a Christian's joy and encouragement comes from close fellowship of service in a mutual cause and group living. Such living and working together help to develop Christian fellowship, inasmuch as it provides good occasion for a definite personal interest of each in each other and mutually enjoyable and helpful times. Personal contact with one's own age level is part of the education which is caught. Often it is more influential than that which is taught. In this respect the Headquarters members will perform a major aspect of teaching the spirit of non-resistance and service.. Because of the Voluntary Service group's special purpose here at Akron, we intend to nurture a special sense of fellowship and direction within the Voluntary Service group. Amos Yoder will serve, therefore, as the Voluntary Service Orientation unit leader as well as the work director.

Daily schedule — week days:

7:15 — 8:00	Breakfast
8:00 — 8:45	Study
8:45 — 10:15	Class
10:15 — 10:30	Free
10:30 — 11:30	Class
11:30 — 12:00	Chapel
12:00 — 1:00	Noon hour
1:00 — 5:30	Work
5:30 — 6:00	Evening Meal

Weekly evening schedule

Monday — Voluntary Service Unit Meeting
Tuesday —
Wednesday — 7:00 p. m., Headquarters Prayer Meeting; 7:30 — Lecture
Thursday —
Friday —

Weekend Schedule

(At least one major trip,. perhaps Thanksgiving weekend. We hope other trips for Saturday or Sunday P. M. can be planned as a Headquarters group).

1. Weekend trip to Gettysburg, Brook Lane, New Windsor, Washington, D. C.

2. Other possibilities: Cloisters, Hershey Homes, Valley Forge, Armstrong Cork.

A Ship! A Ship!

The Twelfth and Thirteenth Day Drifting at Sea

by A. Donald Miller

Mr. Prentice survived until our rescue. He was too exhausted and ill to be hauled up on the ship by means of a bow-line, and the strong arms of the rescue crew; so a stretcher was lowered, and thus he was raised. But he did not rally from his grave condition, and on the afternoon after we were rescued the tired heart ceased to beat.

We Carefully Ration

It was after five or six days that thirst began to be acute. We had taken stock of our supplies, our number of passengers, our possible long journey. I have the cover of a sixpenny novel which someone had in his pocket, and on which, some six days after we had been in the boat, I wrote out our assets; and John Pearce and Miss Stell worked out sums to see how long supplies would last at given rates. We reckoned that if we continued to take two ounces of water in the morning and two ounces at night, we would reach our last drop twenty-four days after the date of torpedoing. We did not feel we could reduce our ration further. As it was, there were occasions when exception had to be made for the injured, or after specially exhausting work. So we worked out the other supplies to balance this estimate for twenty-four days. We found we could allot two biscuits a day, five small milk tablets (rather smaller in length and breadth than a postage stamp), two smaller chocolate tablets, and three level teaspoonfuls of pemmican. But we were also to find that to allot and to eat were different matters. By this time our tongues and mouths had become so dry that one would put a milk tablet in one's mouth and find it very little smaller an hour later, because of the lack of salvia with which to dissolve it. The smallest children managed their food rations better. In proportion to their size the same water ration was (as we wished it to be) more generous. But even so, it was sometimes pitiful to see the urgent thirst of these children. I saw one child, seeing a single drop of water resting on the outside of a measure as it was being passed along, eagerly and carefully transfer it to a finger-tip and then raise it to her mouth. We were learning a new scale of values. A cup of cold water was more precious than many golden sovereigns. And the spirit of man, face to face with adversity, was more precious than either.

Rain on the Horizon

It was on the second Sunday morning that we saw, ahead of us and a little to starboard, a heavy cloud emptying itself upon the sea. Oh, that it would give its treasure to us! We arranged our tarpaulin to funnel water into our empty casks! we took empty provision tins to hold for the rain; we changed our course a trifle to reach this blessed spot; our spirits rose in anticipation; our skipper cheered us with hopes of a splendid catch. But we saw the line of rain moving slowly away . . . . Reluctantly we rolled up the tarpaulin again, and put our tins away.

Our Sunday Worship

On the second Sunday afternoon we again offered our prayers and praise to God. No singing now, for our throats were too parched for that! But we planned a little service, deciding on those parts of the Prayer Book service which we thought we knew by heart, and a Psalm which the Pearce boys had memorized. It was significant that as we proceeded with the "Confession," "Lord's Prayer," "Psalm," "Creed," and "Prayers," we found our memories decidedly faulty, even over the most familiar passages. But by mutual promptings we got through, and then I offered a few special prayers. We remembered the other five boats from which we were now entirely separated. We remembered our loved ones far away. We remembered all brave seamen and soldiers, and men of the air, and the issue upon which the war was being fought. We prayed that we might be given strength for any further trials with which we might be faced; and that if it should be that our lives were spared, they might be spent with greater thoughtfulness of the needs of others. We committed ourselves to God.

And others were remembering us in prayer, too. I thought that afternoon of the Church at the Leper Home which had been my usual place of worship for the last twenty years; of six or seven hundred broken men and women gathered there, commending us in their simple faith to the God Whom they had come to know to be Love, in spite of, even rather through, their suffering. They would not know we were shipwrecked, but they knew we were at sea. Colleagues, too; and the dear parents at home. And leper folk of our great "family of friendship" in many different parts of India. Surely we were not alone. "To Him, who is everywhere," as St. Augustine wrote, "we come by love and not by navigation."

Some Become Critically Ill

The condition of some of the Indians was becoming bad. I found myself more and more having to move among them, giving swabs of brandy, or sal volatile, or special water if they were in extremity; because they were so crowded, and my clumsy feet would tread upon them I removed my shoes and had them put away in the locker which held ,when not in use, the first-aid outfit. "Sahib,' they would say to me, "when are we going to reach land? Are we going to be rescued?"—questions which were in my own mind, but which I certainly could not answer! One man inclined, under the strain, to be hysterical, and on one occasion stood dramatically at the mast, declaiming to heaven and God in his frenzied anger that God did not save us. He was an English-speaking Goanese steward. Our skipper quickly and sternly rebuked him—that it was God's mercy that He did not strike him dead for his blasphemy.

(To be continued)

New Classification Procedure in Peacetime Draft

An Explanation from the Conference Peace Committee

It becomes increasingly clearer to us that the classification of registrants is different from what it was during World War II. During World War II every registrant was placed into I-A, and from there on he appealed for the classification he desired; (while this was not true in every case, it was the theory back of the classification procedure.) Now the theory is the other way: A man is placed into the lowest classification that fits him, beginning with V-A, IV-F, IV-E, IV-D, and thus up to I-A. The theory now being that only those are to be classified I-A-O and I-A who are found clearly available for service.

HOW IS CONSCIENTIOUS OBJECTOR AFFECTED?

This affects the Conscientious Objector in his classification. If a local board classifies a Conscientious Objector who is opposed to both combatant and noncombatant service in any other classification besides IV-E, it means that such Conscientious Objector ought to appeal immediately for his IV-E classification; and if he does not make such appeal within the ten-day period, he was forfeited his legal right to classification in Class IV-E.

HOW ARE FARMERS AFFECTED?

Some farmers may feel that it is just as safe to accept a II-C classification, because a registrant's classification is always subject to review. Whenever a registrant is reclassified, however, he will be placed in a class nearer the inductible category, namely I-A-O or I-A, unless there are new circumstances which could entitle him to a lower classification. For example, a II-C might acquire a dependent, and would be entitled to consideration for III-A; but otherwise, the direction of his classification would be toward I-A.

HOW TO MAKE YOUR APPEAL

According to the present law and the intention of the law, a Conscientious Objector should be classified IV-E, and if classified in any category above that, should appeal for IV-E classification within the ten-day period. In most cases this can be obtained most readily by going first in person before the Local Board to state the case; there it is often possible to talk this matter over in an open and friendly manner, and the Local Board frequently is appreciative of the courtesy extended them by coming to them with our grievance first before appealing to a higher court.

The above information is in line with the best advice we can obtain from our Washington informants. It may appear like a technicality of the law, but knowing both the law and the intent of the law to be that of classifying registrants into the lowest category that fits their case, we deem the above procedure to be advisable.—Released by Albert Gaeddert, secretary of the Peace Committee.

Mennonite Biblical Seminary
Bulletin Editor
4614 Woodlawn Avenue
Chicago Illinois

NOTE: When writing specify both old and new address. PLEASE!

Voluntary Service among Migrants and at Gulfport

Arrangements are being made for a service unit among the migrant workers of New York State next summer, under the sponsorship of the Mennonite Central Committee. The United States has at least two million migrant workers who each year follow the harvest in three great streams—West, Midwest, and, East. Decent living conditions, elementary education, and religious life have been denied to many of these.

On November 1 seven young men went to Gulfport, Mississippi for short-term service. They are Marvin Bartel, Alvin Fast, Harvey Harder, and Roger Jantzen, of Mt. Lake, Minnesota; and Eldo Neufeld, Herbert Ediger, and Herbert Neufeld, of Inman, Kansas.

There are continuing opportunities for short-term volunteers (women and men) in various areas of service. The suggested minimum period of service is ten weeks. If interested, write to Voluntary Service, MCC in Akron, Pennsylvania.

Berne C. E. Hold Annual Bible Conference

The Christian Endeavor Societies, of the First Mennonite Church of Berne, Indiana, have been sponsoring an annual Young People's Bible Conference since 1935. These meetings have always been a blessing to many. Included in the list of speakers we have had are: Walter L. Wilson, Isaac Page, M. R. DeHaan, Vance Havner, Will H. Houghton, Roy L. Brown, John R. Rice, Erland Waltner, Theodore Epp, Homer Leisy, Carl Armerding, and Paul Kuhlman.

This year Roy L. Brown had planned to be with us with his chart illustrated lectures. We were disappointed when we received word that he was unable to come because of his son's illness.

But God directs the affairs of His children and we were spiritually enriched during the week of November 14 to 19 when Herbert W. Bieber, of Bala-Cynwyd, Pennsylvania was with us.

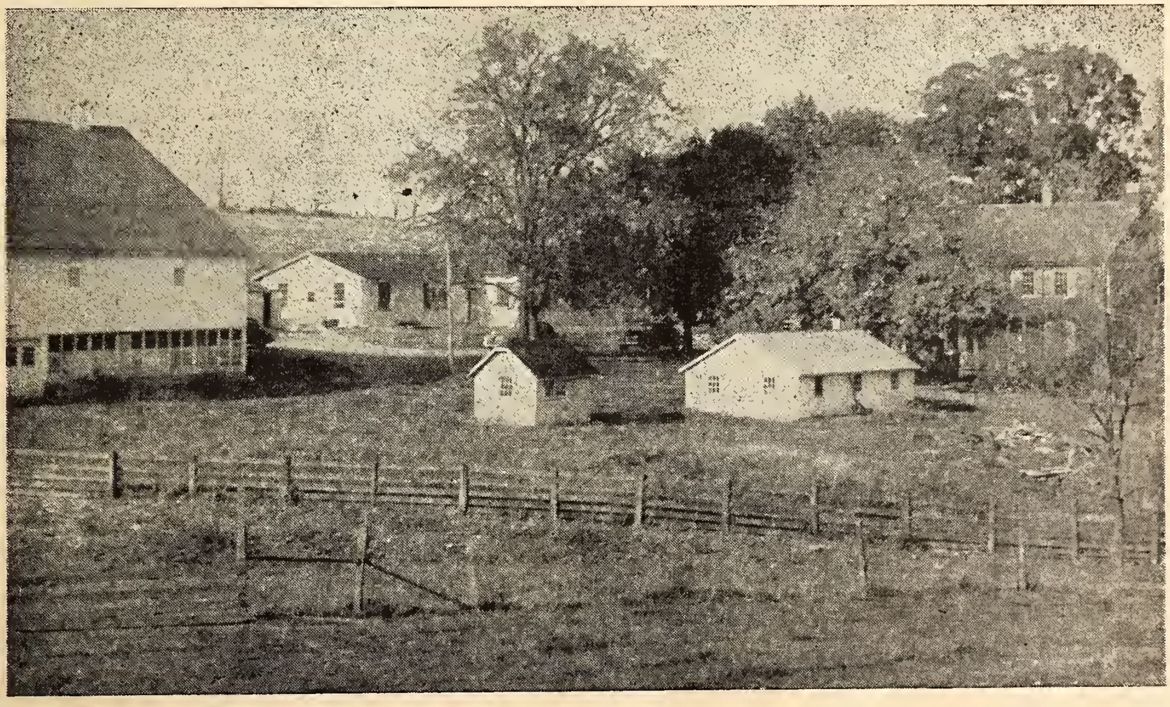
Few of us can read Greek or Hebrew, so, to sit under the teaching of this teacher was indeed a treat as he explained the translations from the original in many passages which seem obscure to most lay people.

"Tax refusal is in itself . . . . powerful enough to have changed the course of history many times; for example, the movement led by Wat Tyler in XIVth Century England, and the Indian independence movement."

The Mennonite

Volume 63 — December 14, 1948 — Volume 49

ENNONITE
CAL SEMINARY



A view showing the rural and peaceful setting of Brook Lane Farm—MCC's first mental hospital. In the background is the new hospital building; to the right is the farm home and dormitory, and to the left is the barn. "They that dwell in the shadow of death—

"... upon them hath the Light shined."

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

December 25, The Festival of Christmas.

December 28, 1948. The Third Annual Retreat Leaders Work Shop, at the First Mennonite Church, Halstead, Kansas.

January 2 to 9, Universal Week of Prayer.

January 30 to February 6, Youth Week.

Of Your Pen Acquaintances

LEONARD WIEBE, with Mrs. Wiebe, represents the General Conference Mennonites as missionaries to the American Indians at Tuba City, Arizona.

H. J. BROWN is our Conference's senior missionary on the China field.

ROBERT W. HARTZLER, Goshen, Indiana, is a member of the General Conference Peace Committee, secretary of the Central District Conference, and field secretary of the C. E. Union of the Central District Conference, as well as having served a number of years on the retreat committee that has planned the Camp Mack Retreat. At present he serves as pastor of the Eighth Street Mennonite Church.

MRS. EDMUND J. MILLER, Freeman Junior College, was formerly editor of the *Mennonite Junior Quarterly*.

A. J. NEUENSCHWANDER, Quakertown, Pennsylvania, is secretary of the Home Mission Board.

Beyond Our Own

BIRMINGHAM.—William Ward Ayer, pastor of the Calvary Baptist Church, New York City, led a Youth for Christ team in services in England, Scotland, and Ireland, during October and November. Dr. Ayer reported that young people are forsaking the established church in England with many being won to Youth for Christ. He then raises the question whether they will find their way back to the church. Dr. Ayer says, "We have made it plain all along that any movement which does not channel its converts back to the church will fail."

NEW YORK. — *Alternative* reports two significant items that were not publicized in connection with the "cold war" draft. Through the two-week registration period draft officials kept calling for more volunteers to do the registering. The long lines continued at registration places until the government finally had to "draft" teachers to do the job. Then because so many 18 to 25 year olds were failing to show up at registration centers, employers of large plants were assigned the task of registering their employees at the job. Even so when the tumult and the shouting died, about a million Americans had "forgotten" to register.

NEW YORK.—The American Broadcasting Company announces two Christmas programs in connection with a series of broadcasts entitled, "The Greatest Story Ever Told." The first of the series, entitled "Unto You This Day," based on the Luke account of the Christmas story, will be given on December 19. The second, dealing with the Matthew story and the wise men, is entitled "The Star of Peace." This will be broadcast on December 26. The time for each of the broadcasts will be 6:30 p.m. EST or 5:30 p.m. CST.

LONDON.—The Church of England Assembly at its meeting of November 10, approved the use of the atomic bomb as "defensive necessity." It is reported that though this church assembly is not competent to enact laws for the Church of England, it nevertheless speaks for the church, its 400 bishops, clergymen, and lay members.

MIAMI, FLORIDA.—All forms of gambling in this city, including church and charity Bingo games were banned by the city manager.

CINCINNATI, OHIO.—Greater lay participation, juvenile delinquency, human rights, and displaced persons were on the agenda for consideration by the bi-annual meeting of the Federal Council of Churches in which more than 500 leaders of Protestantism in the United States and Canada participated, December 1 to 3.

NEW YORK—More than one hundred of the first group of new citizens, 812 in number, to arrive in the U.S. a few days ago under the provisions of the Displaced Persons Act, wore red and white "CWS" buttons to show that they were being aided in coming to this country by Church World Service.

ANNOUNCEMENT

The General Conference Council of Boards sessions for 1949 will be held, God willing, February 15 to 17, 1949, at Bloomington, Illinois. Churches and individuals are requested to uphold members of our boards and committees as they face momentous decisions affecting our share of the Lord's work in the coming year.

Walter H. Dyck
Executive Secretary

The Mennonite

Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.
Contributing Editors: Kenneth Bauman, Harld Burholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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Editorials

THE FUNDAMENTAL MESSAGE OF CHRISTMAS is that we more nearly approach the "abundant life" when we give and sacrifice than when we accumulate and hoard. If the Incarnation means anything at all, and Christians believe that it is fundamental in the Gospel, it means that God in Jesus Christ was saying that life will work in no other way than by sacrifical self giving. This is the supreme test of faith—faith, surely in the finished work of Christ when through the giving of Himself He brought others to God through the atonement; but more than that it is faith—conviction of the unfinished task of the Christian which is to give himself after the pattern of Christ for the service of God through continued ministrations to "the least of these," primarily in terms of spiritual needs but never ignoring real material needs.—JJE

IF GIVING, NOT HOARDING, IS LIVING then a basic problem is settled for the Christian. But significantly enough, another is raised. How shall I give? How shall I give my life, my talents, my time, and my possessions? Our times give ample evidence that rival, even contradictory, claims are made in all of these areas—claims which purport to bring about essentially the same goals. Governments are saying to people, "give me your life, your time (we are told a civilian defense army of twenty million is being mapped out), your talents (to develop more deadly weapons), and your possessions to finance the program (a major portion of our income tax feeds the military program)—give me all these and I will give you peace." Christ says, "there is no peace without me; except you put me first there can be no peace; unless you give yourself in an unqualified way to me and to my task of winning the world in terms of all its great needs, you will not only miss peace but also life in its most fundamental sense."—JJE

ASSUMING THE CHRISTIAN POINT OF VIEW ON GIVING, what is implied as far as the typical surge of year-end giving in connection with the spirit of Christmas and the making of gifts before the end of the year are concerned? Surely with world conditions as they are all gifts that are not really needed would be out of order. Surely Christian families can agree on a minimum of spending on one another at a time when all that a major portion of the world has is one another—and sometimes not that. There are families that are pouring their gift money into relief. "Freely ye have received, freely give."

Then there is a pressing responsibility upon each Christian to give wisely when appeals, nationwide appeals, for popularized and in many cases probably far-oversubscribed causes are drawing money away from already under-subscribed church causes. Why should a member of a General Conference church give as much to a nationally publicized cause as a non-church member? Let us fulfill our immediate Christ-given responsibility first.—JJE

"GOD KNOWS OF NO OTHER FAITH than that which has power and fruit, regenerates the heart, converts and renews.... It is all vain to boast of faith where the godly, new fruits and works of faith are not. I therefore, exhort all my god-fearing readers in the Lord, and entreat all, that they would impress those on their souls, and write them on the tablets of their hearts, that our holy and Christian faith is not a dead or superannuated speculation, as the world thinks, nor is it only verbal boasting, as we find it among the great and tolerated sects; but it is an active gift and power of God, a living, heavenly inspiration in a melted, open heart, or conscience which firmly believes and lays hold upon, and acknowledges the whole word of God (the threatening law, as well as the consoling gospel), to be right and true, whereby the heart is pierced and moved through the Holy Ghost with a peculiar, regenerative, renewing, vivifying power. . . ."—Menno Simons

"I wish to see all arts, principally music, in the service of Him who gave and created them. Music is a fair and glorious gift of God. I would not for the world forgo my humble share of music. Singers are never sorrowful, but are merry and smile through their troubles in song. Music makes many people kinder, gentler, more straid and reasonable.—I am strongly persuaded that, after theology, there is no art that can be placed on a level with music; for besides theology, music is the only art capable of affording peace and joy of the heart.—The devil flees before the sound of music almost as much as before the Word of God."—Martin Luther

The life of every man is a diary in which he means to write one story and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it. —Barrie.

Let's Keep the *go* in the Gospel.

WHEN CHILDREN ASK

We read in the Old Testament, "And when your children shall ask, 'What mean these things?' thou shalt say . . . ."

Well, what do you say when children ask you those embarrassing questions concerning the Mennonite position towards war and peace? Here is a suggestion to help you. Get yourself a copy of the little book TALES FROM ANCIENT AND RECENT MENNONITE HISTORY, written by Jacob H. Janzen, and sit down with your children to read these delightfully prepared stories, authentic yet written at a level and with a vocabulary well within the range of a typical Mennonite home.

Our guess is that not only the children, but you yourselves, as parents, will probably find some things clarified!

Any Wild Indians in Arizona?

by Leonard Wiebe

The Flagstaff Chamber of Commerce received a letter this spring from a New Englander, if I remember correctly, asking among other things the above question, "Are there any wild Indians in Arizona?" The questioner received a reply something to the effect that there were none of the savage type anymore. No friends, there may be no openly wild savage Indians out to get some white man's scalp but there is still resentment that the white man has taken possession of his land. From the non-Christian standpoint there are no wild Indians as these Indians are tamed now and white people are permitted to witness their dances.

". . . the air seemed charged . . ."

I wish you had been here at Moencopi, Tuba City, Arizona, one Sunday night in August. We had no service that night. It was not the missionaries' fault. The first bell was rung at 7:00 p.m. The public address system broadcaster recorded Gospel music. The missionary called out into the village that he would show Bible pictures at the evening service, but none came. The last bell was rung but no one showed up. What was the matter? Was the village deserted? Oh no, the missionary could hear plenty of little "wild" Indians playing a short distance away. They and everyone else were all excited because of the snake dance and the air seemed charged with an unnatural atmosphere. Why didn't they come to the service?

Friends, please turn to Isaiah 57:20-21—"But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." Now please turn to Romans 1 noticing especially verses 18-32, but I want to call your attention to v. 23, "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things." Also notice v. 25: "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever Amen."

". . . six consecutive days of dancing . . ."

These verses give us the reason why none attended church that night. The annual Hopi snake dance which is held the last of August had just been completed; six consecutive days of dancing in three different villages, two days at each village. Romans 1 was not only written about people across the waters in other lands but also about the American Indian.

Today there was a basket dance held here and women were the principal dancers. This morning we had a Christian grandmother with her two granddaughters present but none showed up tonight.

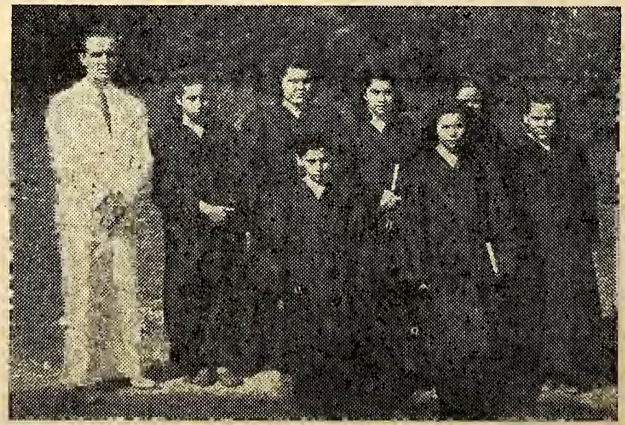
". . . pray earnestly . . ."

Please pray earnestly that the Holy Spirit will work mightily in the hearts and lives of these people that they repent of their sin and ask forgiveness and turn to the Lord.

"And he saw that there was no man and wondered that there was no intercessor" Isaiah 59:16a. Who will be an intercessor for these people?

Missions -- On the March

CHINA.—H. J. Brown: "In K'ao Ch'eng and Kaifeng the work has so far been done under national government control. All centers and the evangelistic band in the country report open doors for spreading the gospel. They have many inquirers, and a number of conversions. In all places catechism classes are being held. I may say here that in 1947 I reprinted the Mennonite catechism which I formerly, while in Japanese detension, translated. Now the ten thousand copies have almost all been used up. . . . at present Shanghai is in an economic turmoil, so that it becomes impossible to obtain bread, meat, rice, sugar, etc. The day before yesterday I stood in line for a whole hour and finally obtained five ounces of bread."



Seven young people who were baptized at our General Conference Mennonite Mission in Colombia on November 7, 1948. Rev. Gerald Stucky appears with them.

CHINA.—H. J. Brown: (written several weeks later) "The trouble in Shanghai is over and the prices have been re-adjusted by supply and demand. All is okay again, and we can buy everything. Prices are ten to twenty times higher than they were before.

COLOMBIA. — L. A. Rutschman: "Yesterday, (November 7) was a very special day for the Colombian Mission. Seven young believers were baptized. A large group witnessed this service. Among them were both believers and unbelievers as well as many sympathizers. One

(Continued on p. 7)

MCC's Newest Offspring: Brook Lane Farm

Mennonitism's 1,500 Mentally Ill or Deficient Need Help!

One of the most distinctive marks of a society influenced by the leaven of Christianity is the growth of institutions to care for the less fortunate individuals. The Mennonite people have always been among the leaders in this respect. They have tried to provide for their own, and for others where possible. In Russia, Canada, Paraguay, and other places where Mennonite communities have flourished, some provisions have been made to care for the mentally ill. The Mennonite churches in this country, through the Mennonite Central Committee, have now entered this area of need.

Awakened Consciences

During the recent war CPS men were made acutely aware of the present need for adequate treatment and care of the mentally ill. Upon further study and thought, it became clear to many that Mennonite churches in the United States had not ful-filled their obligation in this respect. A survey in 1945 revealed that there were about 1500 Mennonites who were mentally ill or mentally deficient. About one-third of these were in mental institutions. The other two-thirds were taken care of in the homes. The survey also showed that a majority of the ministers preferred to have such people cared for in a church institution. This awakened the consciences of those serving in hospitals and gave support to those who had long been concerned about this problem.

> **"The hospital is dedicated to those who through serving in mental hospitals during World War II, developed a vision and a concern for the care and treatment of the mentally ill in a Christian environment."**

A CPS Farm Re-converted

A program of action was undertaken; one of the first steps was to convert the former CPS farm at Leitersburg, Maryland, into a home for the mentally ill. The dedication for this mental hospital, now known as Brook Lane Farm, took place on October 31.

". . . nestled in the foothills . . ."

Brook Lane Farm is located nine miles from Hagerstown, Maryland, near Leitersburg. It is nestled in the foot-hills of the Blue Ridge Mountains. This rural setting gives it an atmosphere of peace and quiet. The patients will find this very helpful as they seek to get well. The farm will also provide opportunity for occupational therapy. This will consist of working with the chickens, truck farming, flower gardens, woodworking, sewing, cooking, etc.

A new building has been constructed to serve as the mental hospital building. Many people have given their labor to help in constructing this hospital and improving other facilities. The construction foreman, Ray Horning, is a former CPS man from Ephrata, Pennsylvania. This hospital has 23 beds. Due to the small number of beds available in comparison with the great need, the hospital will be limited to the treatment of short-term cases at the present time. This will exclude chronic cases, alcholics, and certain other types. Although long-term cases can not be cared for with the limited facilities, other institutions are being developed that can more adequately provide for these. At present such institutions are planned for the Reedley-Dinuba area in California and another in the mid-west.

Staff and Facilities

Delvin Kirchhofer of Bluffton, Ohio, is the administrator of Brook Lane Farm. Mr. Kirchhofer is a former teacher by profession and has had considerable experience in administering relief work. His wife, the former Helen Moser, is a registered nurse and has also had experience in relief work. She will be in charge of the nursing services. They both studied and worked at Chestnut Lodge Sanitarium, Rockville, Maryland, to learn more about treatment of the mentally ill.

Dr. Prager, a psychiatrist from Baltimore, Maryland, will give part-time service to the hospital. Dr. Prager has been highly recommended by the State Department of Mental Hygiene in Maryland. He is very much interested in the hospital and its strong emphasis on active therapy, and feels that it can make a real contribution to those who are ill.

Modern medical and clinical facilities are available in nearby communities. Arrangements are being made with the Hagerstown Hospital and the County Health Department to supplement the Brook Lane facilities where necessary. This will include special medical attention, laboratory work, X-ray, etc. One or two general practitioners from the community will be available to the hospital when needed.

Admissions

The hospital program has been developed primarily to meet the needs of the Mennonites. Non-Mennonite patients also will be accepted as space is available. Applications for admission are sent to Brother Kirchhofer. He, in consultation with the psychiatrist, decides whether the hospital can meet the needs of the applicant. If the applicant cannot be accepted, referral services will be available to aid those desiring further assistance.

Rates

To rightly care for mild or acute mentally ill patients requires more personnel and special facilities per patient than the average cases in a general hospital. One aim of Brook Lane is to provide good private Christian care on a reasonable basis. Rates are being set on a non-profit basis, and to meet expenses of the institution. The rate for the immediate future will be $5.00 per day plus expenses involved for special treatments. Special treatments will include such things as electro-shock therapy, psychotherapeutic interviews, etc. Non-Mennonites will pay $5.50 per day. This slightly higher rate is due to the fact that the Mennonites (1) contributed the money for building the hospital, and (2) are providing the personnel necessary to operate the hospital, part of which will be on a voluntary basis. Patients, their relatives, or some agency will pay for the care and treatment.

Personnel: A Continuing Need

There will be a continuing need for personnel at the hospital. This consists of three different types: (1) persons who will volunteer a year or more of service as attendants or psychiatric aides; (2) people who feel called to enter this field as a life-time service; (3) persons who will seek professional training, and then give of their skilled service.

The mental hospital is a new venture in faith for the Mennonites in the United States. It is the response to a challenge arising from a need within our own fellowship. It will perform a vital function in that area, and to some outside the Mennonite Church. It will also be a continuing witness of our service "in the Name of Christ."

Questions and requests for further information or application forms can be directed to Mr. Delvin Kirchhofer, Administrator, Brook Lane Farm, Route 5, Hagerstown, Maryland, or to the Mental Health Service Section, Mennonite Central Committee, Akron, Pennsylvania.

The Washington Scene

by Paul Goering

Is there any way in which a C.O., denied a 4-E and ordered to report for induction, can test his draft classification in court?

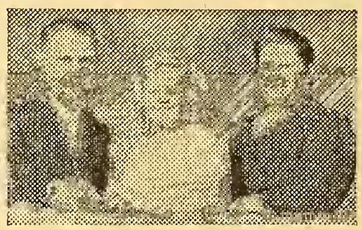
In order to do so it is necessary for the man to report for induction, be accepted, go right up to the act of induction and then stop. Under its revised rules the Army now says that in the induction ceremony the act of taking a step forward when the inductee's name is called constitutes induction. The oath is administered after the man is inducted. Although he can protest along the way and try to have the Army reject him the point at which a man should refuse is at the time his name is called for taking a forward step.

If an inductee refuses to step forward he is taken aside from the group, talked to, given another chance, and if he still refuses, he is asked to sign a statement and then allowed to leave the grounds. If his failure to step forward is not noticed he should announce that he cannot submit to induction. Since the Army statement is unfavorably worded so as to make him appear stubborn a C.O. should not sign the Army statement but write out his own reasons for refusing to be inducted.

During the war it was only possible to test a classification in court through a writ of habeaus corpus obtained after being confined for a violation. The courts require, however, that the man must have exhausted all of his administrative remedies (Selective Service appeals, induction examination, etc.) for correcting his classification. That is why it is necessary to report for induction and eliminate the possbility of being rejected.

Our Latest 'City' Congregation

Rev. and Mrs. H. Albert Claassen, served the Toronto Mennonites as Pastor and leader from January 1947 till the end of August 1948. It was hoped that during the leadership of this experienced worker, an organization might be effected. After much prayer, on April 25th, 1948, in the name of the Lord, the group voted to organize as a Congregation and make application for a charter in the Province of Ontario under the name: "Toronto United Mennonite Church."


Rev. and Mrs. Frank P. Dyck and Alvina

Charter Members

In May 1942 the Board of Home Missions engaged Rev. J. J. Esau to visit all Ontario Mennonite Churches. During this time the first Mennonite Fellowship and worship service was held in Toronto. Some of the people that attended this first meeting are now on the charter-membership list. On July 4th the Lord granted the fruits to be added to the membership, one by baptism and two by confession of faith. Charter members are: Mr. and Mrs. Isaac Lehn, Mr. and Mrs. Victor Neufeld, Mr. and Mrs. William Huebert, Mr. and Mrs. John Sawatzky, Mr. and Mrs. Herman Wagner, Miss Doris Wagner, Miss Anna K. Epp, R.N., Mr. Edgar Dyck. It is our hope and prayer that others will accept the banner of the Cross and join the newly organized congregation. We thank God for this evidence of progress made during the leadership of Brother and Sister Claassen, and the cooperation manifested.

Leadership

Rev. and Mrs. Frank P. Dyck, having been jointly called to the pastorate by the church and the Home Mission Board, assumed leadership September 1st, 1948. Attendance at Worship services have been up to 45 in recent weeks. The Sunday School is small, but we hope it will increase in numbers and strength by adults also coming to study God's Word. It is a good indication for the future to know that a mid-week Prayer and Bible Study hour has been started with a good attendance. The Congregation voted to affiliate with the Ontario United Mennonite Conference and the General Conference.

The Congregation carries all its own expenses, while the Board of Home Missions supports the worker.

If anyone knows of any Mennonite family or person that has moved to Toronto or lives there, the name and address should be sent to Rev. Dyck, 140 Victor Avenue, Toronto, Ontario. All such help in prayer and interest will help greatly in this field. May Christ be glorified.—Reported by A. J. Neuenschwander.

Forward Amid Uncertainties

H. J. Brown

"Greetings to all the brethren in Christ: I was away to Kaifeng for seventeen days, going all the way by train although the last two days going and the first two days coming back I travelled on open flatcars, mostly on military trains. Let me briefly state the situation as I found it. Tung Ming and Ch'ang Yuan were under Communist control, but the Christians were meeting in the churches. The preachers and evangelists reported to the General Committee that they could work freely in the cities, and could also do evangelistic work in the villages. In K'ao Ch'eng and Kaifeng the work has so far been done under national government control. All centers and the evangelistic band in the country report open doors for spreading the gospel. They have many inquirers and a number of converisons. In all places catechism classes are being held. Rev. Wang Wan Chu is now the only ordained minister in those regions, and he is kept busy with catechism instruction, baptism, and communion services. Rev. Chang Ching, Bible school teacher in Kaifeng, has left us to go to Honan as pastor to a Presbyterian Church there. We decided to continue the joint Bible School with the Free Methodists, and have appointed Mr. Hsu Hua as teacher. The enrollment is larger this year, than it was a year ago. Some of our students have gone away, but others have come in. We have seven students there and two in high school, making nine in all for Kaifeng. Maria and I help, besides four students there.

". . . even in the face of great difficulties."

"Many of the Christian refugees from K'aichow have gone back there. This has cut deep into our church membership, but with some local additions we still count forty some members. We changed to the Big East Street, a better location. The new quarters are larger, but the local attendance is better here and so we are overcrowded again. Two months ago we had fifty Sunday school pupils, now we have more than one hundred. Daily evening services are being held for the people on the street. The General Committee again pledged itself to carry on the work, even in the face of great difficulties.

Government on the Move

"When I left Kaifeng, the central government was moving south, the military was moving east, and the railroad was to be torn up. Report has it that this has been done and that the Communists are in possession of Chengchow and Kaifeng. He hope that our brethren can continue to carry on and possibly re-establish contact with K'ai Chow and Tamingfu. Because Tung Ming and Ch'ang Yuan can use their church buildings for services, we can see no reason why this could not be done in the places north of the Yellow River. In fact, the Catholics are using their church edifice in P'u Yang and the Home Jesus Church does the same. Mr. Ch'eng Kuo Ts'un of Ch'eng Chwang'er K'ae Chow came to K'aifeng the last day that I was there. He reported that the Communists now proclaim religious liberty. He wondered whether it would not be possible to open meetings in the East Suburbs church. The church building in the city is so ruined that it cannot be used. The Christians there lack leadership. They meet in the homes in small groups. Some would like to be served with baptism. There is only one ordained minister there, namely, Rev. Liu Ch'ing Ch'uen but he has gone to his village a mile from the city, but he does not show up outside.

Housing, a Problem

"We have now apartment No. 46 of the Blackstone Apartments for our living quarters. Thus our wandering through the city from place to place has come to a happy end. We shall be able to take in our missionaries when they come through here. Thank God. This relieves us of a constant worry where to go next, and as the situation gets worse in North China and more and more foreigners are brought out, the rooming problem is getting very acute.

Economic Turmoil

"At present, Shanghai is in an economic turmoil, so that it becomes impossible to obtain bread, meat, rice, sugar, etc. The day before yesterday I stood in line for a whole hour and finally obtained five ounces of bread. I then went to the U. S. Consulate and thus was enabled to obtain tickets in the American Chamber of Commerce Club for bread and eggs. Nanking is working on a revision of prices and thus we earnestly hope that this affair will soon come to a close. However, we are told that the new Chinese dollar is being devaluated and that the black market exchange is U.S. $1.00 to God Yuan $15.00 that practically raises the cost of living four times. Some missionaries told me yesterday that they are unable to live on their salary at government rate of exchange and still we would want to cooperate with the government and support the new money."—Dated, Oct. 30, 1948.

Dr. Dester's Health

"My health has improved greatly. Have started going to the hospital for some morning duties, but do not expect to get back on full duty for several weeks. I trust that I will be able to do that."

MISSIONS ON THE MARCH From Page 4

young man remarked that on the next occasion he, too, wanted to be among those who confess Christ. But first he desires a deeper knowledge of the Bible.

"OUR C. E. SOCIETY recently had its harvest offering for the purpose of foreign missions. This year each member of the group gave one tenth of one week's earnings . . . The money we are sending was given by about fifteen members, all of high school age. Please use this offering in any way you see best to further the cause of Christ through foreign missions."

We Should Be Disturbed!

by Robert W. Hartzler

This is a poor time for Mennonites to stop working for the cause of peace. The world may continue its ominous preparations for war, but surely the church is interested in building up its defenses for peace. The world is endeavoring to set young people apart for a time of indoctrination in the arts of war; in such days it would be a sin for the church to miss any opportunity to indoctrinate the young with the things of peace. Right now the spirit of a new generation is being shaped in the schools, army camps, and places of employment in this country. Is this spirit to be one borne of moral awareness and spiritual insight, or is it to be a weak and stunted thing capable of judging a course of action only in the light of its own personal advantage?

Gen. Omar N. Bradley, chief of staff of the United States army, preached something of a sermon on this point in his Armistice Day address in Boston, when he said:

". . . nuclear giants and ethical infants . . ."

"With the monstrous weapons man already has, humanity is in danger of being trapped in this world by its moral adolescents. Our knowledge of science has clearly outstripped our capacity to control it. We have too many men of science; too few men of God. We have grasped the mystery of the atom and rejected the Sermon on the Mount. Man is stumbling blindly through spiritual darkness while toying with the precarious secrets of life and death. The world has achieved brilliance without wisdom, power without conscience. Ours is a world of nuclear giants and ethical infants. We know more about war than we know about peace, more about killing than we know about living."

"If the church is to be a church, it must, by prayer and fasting, extricate itself in some degree from its embarrassing alliance with this or that class, race, or nation, so that it may speak the Word of God more purely and more forthrightly to each man and nation and also to each generation according to the peculiar needs of the person and the hour." — Reinhold Niebuhr

". . . reservoirs of concern . . ."

One of the richest reservoirs of concern in matters of war and peace which the Mennonite church has is the sizeable group of ex-CPS men. The faith of these men has been tested, in some measure, at least. Because of their experiences in the camps many of them have been confirmed in their devotion to high spiritual ends and in a sensitivity to ethical considerations. Our ex-CPS men, by and large, represent a group to which we will be turning for leadership in the next quarter of a century and more. They are a group whom we may safely expect to maintain a more than ordinarily keen interest in the things of peace for years to come; they are among the chief of those upon whom we must depend for the peace witness in local communities for years to come.

It is obviously the part of wisdom that we should promote the development of these young men as leaders through schooling at a Mennonite college. If we are sincerely interested in building for peace we should be willing to put money into the project—lots of money—and do it freely. The government spends fabulous sums on the training of those whom it expects to become military and naval leaders. The investment would be just as profitable for us who are interested in the development of leaders of another sort.

"The effort . . . has broken down."

As yet, however, the churches of the conference seem to have failed to grasp the opportunity which the ex-CPS men represent. The effort, undertaken by the conference, to assist these men to prepare for wider service has broken down. It was only a modest effort to begin with—seeking to provide them with one-third of their college expenses for a period of time equal to that which they had spent in CPS. But the churches have failed to contribute the needed funds. Last year the expenses of the program ran to $20,000 but only $4,000 came in. This year only about $1,000 has been received since the school year began with the prospect that the cost of the program this year will run to $15,000.

Conference Integrity at Stake

What is to be done about this matter? Well, this is a program of the churches of the Conference who authorized it. It is the opportunity of all those persons who are devoted to the Christian gospel of peace. Let the people consider whether it is their wish that an effort undertaken along such modest lines and in such good faith be allowed to collapse. Let the people consider whether they want our church to endeavor to be a saving factor in the sort of world situation which Gen. Bradley outlines.

Here is a program which we are morally bound to carry through, and an opportunity which it would be a sin to pass by. Let us send substantial gifts for the purpose to General Conference Headquarters, 722 Main Street, Newton, Kansas.

"Sufficient leaflets for every home in the General Conference have been mailed to all pastors of churches with the hope that they will be adequately distributed."

SERVICE FOR PEACE is the name of the book recently completed by Melvin Gingerich, giving a history of Mennonite Civilian Public Service. The book is now at the press, and should be ready for distribution early in 1949.

The Christian Family's Observance of Christmas

by Mrs. Edmund J. Miller

When You Decorate the Christmas Tree

Let this be a family project carried on to the tune of Christmas recordings or while father reads one of the Christmas Tree legends. What matter if there are bits of evergreen, pieces of tinsel and a few broken silver balls on the floor, if one branch of the tree is fairly drenched with silver icicles and another has missed the shower altogether? (Mother can readjust things later.) What matter when a pair of blue eyes are as bright as stars and a small boy wiggles with delight over all that shining loveliness!

Make a little worship service of lighting the Christmas tree lights for the first time. The following may be suggestive to you.

Father: The wonderful night that Jesus was born contained the light of a new day for a dark, dark world, and from that time to this, light has been a part of Christmas—the soft glow of candlelight, the light of a million twinkling stars, the sparkling lights of Christmas trees, the light in the eyes of little children on Christmas morn, the inner light in the hearts of all who truly love the Christ Child, and the brightest light of all, Jesus, the Light of the World. (Turn off the room lights).

Mother: (Prayerfully)

"Light of Life that shineth
Ere the worlds began,
Draw Thou near, and lighten
Every heart of man."

Father: (while mother or an older child stands by to turn on the tree lights) As these lights spread through this darkened room and make our tree sparkle and shine, and as they are lighted by our own human hands, may we remember that it is through our own efforts and prayers that God spreads the light of his love and the Gospel of this Son, the Lord Jesus Christ who is the Light of the World.

(Turn on tree lights)

Mother: Even as our hands have lighted this tree which sends its shining rays into the darkened corners of our room, so our hearts and hands may light God's shining candles wherever by our gifts and prayers we send His messengers of light.

Family: Sing "The Light of the World is Jesus," No. 467, *Mennonite Hymnary,* verses 1, 2, and chorus.

On Christmas Eve

Let the children plan a Christmas Eve worship service for the family. Even the younger members will have some favorite Christmas carols to suggest and a Christmas recitation or Scripture verse to contribute.

CHRISTMAS MORNING PRAYER

Blessed Jesus,
Savior dear,
Look on me,
Now kneeling here.

How I love Thee
For Thy love,
For Thou cam'st
From heaven above;

And for my sake,
Wast Thou born,
Baby sweet,
This Christmas morn.

Make me ever,
More like Thee,
In Thy dear
Humility;

Keep me always
Gentle, mild,
As befits
Thy little child.

Jesus, Savior,
Born for me,
Here I give
Myself to Thee.

—R. B.

When You Open Your Gifts

Father: Once there was a little boy who was not invited to his own birthday party. All were so busy that they had no time for the one whose birthday they were celebrating.

Mother: Often it is that way with Christmas. We are so busy celebrating Jesus' birthday with parties and programs and presents that we forget the birthday child Himself. I wonder, is He happy today on His birthday? Really happy because He sees within our hearts a deep, true love for Him? —a satisfying love and not just a seasonal affection stirred up by the activities of Christmas? Does He see these activities centered in a love and not just a seasonal affection stirred up by the activities of Christmas? It makes a difference, because what He wants more than anything else on his birthday is the love of our hearts.

Father (or another adult member of the group): As we exchange gifts, let us remember God's greatest gift to the world, his own Son, and the loving spirit which prompted it. That reminds me of John 3:16. Let us say it together.

Mother: As we open our gifts let us think of the giver and the love that prompted the giving, and may we find the heart-warming joy that comes from sharing with others. Thus will the Spirit of Him whose birthday we celebrate live in our hearts and lives today and every day.

Sentence prayers by each member of the family.
Opening of presents.

WORLDWIDE BIBLE READING

The following Bible Passages will be read daily

DECEMBER

Day	Book	Chapter
20	Matthew	5
21	Matthew	6
22	Matthew	7
23	Isaiah	2:1-5; 9:1-7
24	Isaiah	11:1-9; 40:1-11
25 Christmas Day	Matthew	2

Our
Colleges
and
Seminary

MENNONITE SEMINARY

Feeling that members of the Seminary family should become better acquainted with their neighborhood, Miss Evelyn Phelan, Principal of the Shakespeare public school was invited to speak to the group this week. Shakespeare school is located directly behind the Seminary property and is attended by the following Mennonite children: Robert Waltner, Carol, Anna, and Marvin Dirks, Loreen Toews, James Graber and Timothy Smucker. Miss Phelan described the school as a small city in itself with a population of 1,400 students. It is one of the 450 schools in the city of Chicago. Her analysis of the school primarily consisted of an outline of the services which it offers to the children. These include: an adjustment department for testing mental abilities, behavior, and physical handicaps; special schools and classes in sight saving, corrective speech, physical improvement, cripple schools, hospital schools, vocational schools, and social adjustment schools; a school library containing 3500 books; and a visual education program including radio and record playing equipment.

New organizations are constantly springing up among the Seminary family. The children have their part in this, too. Early this fall, Loreen Toews, a fifth grader, organized a girl's Bible club which meets every Tuesday evening at her home. It has become a popular group and has an ever increasing membership including girls of Catholic and Jewish families. The girls study Scripture passages and discuss them. They also learn hymns, many of which are new to some of the members.

Twenty-seven students are enrolled for the winter quarter. Several new residents have also moved into the Seminary property, among them Mr. and Mrs. Melvin Funk of Hillsboro, Kansas, who have spent the past year in Mexico as M.C.C. workers; Walter Juhnke of Moundridge, Kansas; and Bert Smucker of Bluffton, Ohio, who just returned from two years' M.C.C. work in Vienna, Austria.

Grace Liu, Seminary student from China, spoke at a missionary rally in Goshen, Indiana, over the past week-end. Hanno Klassen, Seminary student from Germany, was a guest of the Esko Loewen family in Topeka, Indiana, over the Thanksgiving holidays.

BLUFFTON COLLEGE

Rev. Theodore Epp, radio preacher from Lincoln, Nebraska, was the chapel speaker Friday, December 3. He held a week of services at the St. John Mennonite Church. Rev. Harry Yoder spoke in the Middlebury and Silver Street, Indiana, churches December 5, and worked in those communities during the following week in the interests of the Building Fund. The Building Committee met December 2 and took steps toward the drawing up of detailed plans for the Auditorium-Physical Education Building, and took other steps looking toward actual commencement of construction during the coming summer. The building will proceed only so far as there are funds available. The German department, under the direction of Miss Dora Soldner, is planning a Christmas play and program to be given just before the Christmas vacation.

BETHEL COLLEGE

The annual Christmas pageant was presented on Wednesday evening, Dec. 15, by the fine arts department. Students, faculty, and wives of faculty members took part in the tableau scenes.

Preceding the pageant, the Christmas banquet was held in the college dining hall. This banquet was sponsored for the students by the faculty.

A box-social was sponsored by the SCA in the Student Union room on Sunday evening, Dec. 5. The benefits of the sale are to go toward the University of Mainz project. The SCA is again beginning a campaign to solicit and raise funds for a supplementary feeding program at this university.

Mary Becker, missionary to Colombia, spoke at the chapel services on Thursday, Dec. 2. On Tuesday, Dec. 7, Rabbi Levenson, representative of the Jewish Chataqua society, Oklahoma City, Okla., spoke in chapel. He also addressed some classes and was available for interviews during the day.

Gertrude Hohmann, instructor of voice at Bethel college, sang the alto solos in Handel's "Messiah" at Freeman, So. Dak.

Newton's community chorus under the direction of Dr. Walter H. Hohmann presented Handel's "Messiah" on Sunday evening, Dec. 12.

Nelson Hoffman, representative for student Christian association and student volunteer groups, visited Bethel college under the auspices of those campus groups on Friday, Dec. 10. Using the challenge of Christian service as a theme, Mr. Hoffman spoke during chapel services and also at an evening meeting in the Student Union room. Mr. Hoffman will go to India as a missionary under the Methodist board of missions.

School closes on Friday, Dec. 17 for Christmas vacation. It will re-open on Monday, Jan. 3, 1949.

Relief to Students

Among the very needy classes of people in Germany are students. According to our MCC workers there are many who have only one meal a day, or who live in very primitive quarters. Those students who have wives and families, or who were invalided through the war, or who are refugees with no one to help them, are in particularly great distress. Plans are being made for feeding or food package programs, as well as clothing distribution among these young students in cities such as Kiel, Hamburg and Goettingen.

Oddities of Hymnody

Who Writes Great Hymns?

We don't know. We do know, however, who wrote *some* of the great hymns which we sing in our MENNONITE HYMNARY. In running through some of the interesting write-ups which are to appear very soon in the HANDBOOK TO THE MENNONITE HYMNARY, we noticed that a wide range of occupations and interests are represented in the list of those who wrote these great songs. For example, some of the hymns were written by:

Bandmasters
Athletes
Merchants
Organists
Choir Directors
Sons of bankers
Lecturers on musical subjects
Journalists
Temperance reformers
Civil engineers
Railroaders
Professors of physiology and anatomy
Members of the Supreme Court
Printers
Publishers
Postmasters
Editors
Teachers of vocal music
Manager of a cotton mill
Adjutant general
Treasurer of the State of Massachusetts
A stocking manufacturer
The mayor of Salem
A daughter of an attorney
Cattle dealer
Poets
Professors
Woodchoppers
Lawyers
Harbor keepers
Homemakers

With a list that long, including so many different types of people, there is nothing to keep any of us from writing a great hymn, so far as our daily activities are concerned. And this is by no means all. All of us will want to read and re-read, again and again, some of the inspiring stories back of our great hymns. When our daily activities threaten to become routine, and when our daily duties seem to lack meaning and significance, these great stories will remind us again and again that though we may be "woodchoppers," yet we can "live and move and have our being in God."

Jottings

—**Ebenezer Church, Gotebo, Oklahoma:** A mission festival was observed November 20 at our church, with the Herold Church, of Cordell, and the Greenfield Church, of Carnegie, as guests. Rev. Sam Goering was the speaker for the day. After his morning message Rev. Goering performed the service of licensing Gerhard Peters to the pastorate of our church. A basket dinner and coffee were served in the Gotebo High School Gym, where the afternoon and evening meetings were also held. In the afternoon Rev. Goering spoke on missions, with special music by the Herold Church. Slides of his relief work in Europe were shown by Rev. Goering in the evening, with the Greenfield Church providing the music. The offering for missions amounted to $108. —Mrs. Oscar Schmidt, Corr.

—**Meadow Church, Colby, Kansas:** On October 23 Rev. Walter Regier and family from Wayland, Iowa moved into the parsonage, and on the 31st Rev. Regier was installed as our pastor. Rev. Arnold Funk officiated at the installation service. There was a basket dinner at noon, followed by fellowship in the afternoon. Rev. Funk brought us the message in the evening. The Community Christian Endeavor program, originally scheduled for October 31, was given November 7 and was well attended.—Mrs. Dan Epp, Corr.

—**Walton Mennonite Church, Walton, Kansas:** Rev. J. J. Enz, North Newton, Kansas, brought the morning message on November 21. He spoke on "The Secret of a Dynamic Witness." The annual mission sale and supper is to be held on December 2.—Ella Voth, Corr.

—**Alexanderwohl Church, Goessel, Kansas:** Our congregation had the opportunity to hear the following visiting ministers recently: Rev. Henry Hege, Corn, Oklahoma; Rev. Dirk Cattepoel, Krefeld, Germany; Rev. Walter H. Dyck, Newton, Kansas; Rev. Walter Goossen, Hotevilla, Arizona; and Rev. J. B. Frey, also of Arizona. Dr. and Mrs. Herbert Schmidt, of Newton, Kansas, showed slides of Paraguay and told of their experience in South America recently. Miss Ruth Hilty, of Pandora, Ohio who served as relief worker in Europe, spoke in our church on Nov. 21. Rev. C. B. Friesen, pastor of the Walton Mennonite Church, delivered the sermon on the 21st of November.—Katie Wedel, Corr.

—**Hereford Mennonite Church, Bally, Pa.:** A women's missionary society was organized a few months ago, and at one of our meetings we gave our minister's wife, Mrs. Wilmer S. Shelly, a miscellaneous shower. Our minister and family, on November 3, moved into our parsonage, which has been completely redecorated on the inside. The Ladies' Aid Society held its fall covered-dish luncheon and anniversary on Sunday, November 7. Mr. David A. Miller, of the **Allentown Morning Call**, and Mrs. Percy Ruhe, of the same paper, gave a report of their attendance at the World Council of Churches held in Amsterdam this past summer, and their impressions of the conditions in Europe, especially Germany, as they observed it while visiting there.—Mae Latshaw, Corr.

—**Ebenezer Church, Bluffton, Ohio:** During the past few weeks the five Mennonite churches of this area undertook the project of providing a carload of cereal for European relief. Our offering for the purpose was taken recently and a good response can be reported, $1,250. The Ladies Missionary Society held their annual fall sewing on November 4. The day's work produced 5 large quilts, 12 comforts, and 11 small comforts. In addition an offering of $77.50 was received. In response to our pastor's request for Bibles for our church, funds have been received to place nearly 100 in the pews.—Mrs. Howard Landes, Corr.

—**Brudertal Church, Hillsboro, Kansas:** A total of 450 pounds of new and used clothing, as well as used shoes and soap, was collected by the members of the young people's and junior Christian endeavors and brought to the Newton Clothing Center. Our congregation is looking forward to the coming of a refugee family into our midst. John Wesley Nickel and Joyce Ann Klassen were married November 14. Ruth Hilty, relief worker from Europe, recently showed pictures and spoke of her work abroad. Dr. J. Winfield Fretz was our guest speaker on Thanksgiving Day.—Katherine E. Nickel, Corr.

—**Zoar Mennonite Church, Goltry, Oklahoma:** During Thanksgiving week Rev. Walter Gomez, of Old Mexico, held meetings with us, and at the close of the week a Mission Festival was held for which the children broke their banks and brought their project money. This, together with a general offering, amounted to $618.21. The Grace Bible Institute quartet, together with Dr. Hiebert, gave us an inspiring program recently.—Mrs. J. W. Bergen, Corr.

—**North Star Church, Drake, Saskatchewan, Canada:** Sunday, November 21, Elder Paul Schroeder was in charge of Communion services. The church was filled to capacity.— Jacob Driediger Corr.

—**First Mennonite Church, Halstead, Kansas:** A total of $540 in loans and gifts was collected for the MCC refugee resettlement program recently. A special service was held on November 28 in the interest of refugee rehabilitation. Dr. J. W. Fretz, of Bethel College, presented some of the problems concerning the resettlement program, after which Gerhard Buhr showed movies about the refugee resettlement in Paraguay. On Thanksgiving morning the churches of the city united in a Union Thanksgiving service at the Methodist Church. Rev. Loris Habegger spoke on, "Have You Returned to Thanks God?—Betty Jean Franz, Corr.

—**Emmanuel Church, Moundridge, Kansas:** Harry Martens, of Bethel College, was the guest speaker at the Young People's Meeting on November 21. He also showed slides on Puerto Rico.—Corr.

—**Gospel Mennonite Church, Mountain Lake, Minnesota:** Our relief committee has concluded its relief canning for this year, having canned at total of 1,112 No. 3 cans including, 253 cans of jellies and jams, 109 cans of chicken, and 750 cans of pork. Four shipments of clothing have also been sent.—Corr.

—**First Mennonite Church, Beatrice, Nebraska:** Vesper services are being conducted at our hospital every Sunday evening, with the pastors of the two local Mennonite churches in charge. A recent project of the church Library Committee has been to interest church members in purchasing copies of the Revised Standard Version of the New Testaments, which the committee offered for sale.—Mrs. John J. Wiebe, Corr.

—**First Mennonite Church, Philadelphia, Pennsylvania:** Rev. Emil Haendiges, Worms, Germany was a recent guest in our pulpit. ElmerEdiger, of the MCC office in Akron, brought the message November 28, while Reverend Ewert was in the Pine Grove Church, Bowmansville, Pa. A delegation from the Home for the Aged in Frederick, Pa., including some of the resident guests, visited our church December 5. Recently completed renovations include a new ceiling and new cathedral glass windows in the church auditorium.—Corr.

—**Wayland Mennonite Church, Wayland, Iowa:** Our church had the privilege to hear Mrs. Selma Platt of Newton, Kans., recite the poem, "The Bomb That Fell on America," on Sunday evening, November 21. A large audience was present. The portable canner was in our community during the week. November 14 to 21. During this time the three Mennonite churches contributed 62 hogs and processed a little more than 6,000 cans of mean and lard for relief.—Mrs. Anna E. Mullett, Corr.

—**Johannestal Church, Hillsboro, Kansas:** Rev. Victor Sawatzky, of Hutchinson, Kansas, was with us recently for a week of special services. The ladies made six comforts one evening and another evening did relief mending. Socks and stockings in the amount of 181 pairs were donated for relief, and some darning cotton was put in each pair. Two Sunday school classes contributed 50 spools of thread and 94 skeins of floss for mission society groups in the Volendam Colony, Paraguay.—Mrs. Arnold A. Plenert, Corr.

—**Emmaus Church, Saskatchewan:** Sunday, October 31, Rev. Valentin E. Nickel, of Wymark, was ordained as elder of this church, with Rev. Benjamin Ewert, Rev. G. G. Epp, and Rev. John J. Nickel assisting in the service. The local ministers, Rev. Hans Dyck and Rev. David Quiring, also assisted, as did the church choir. A large audience attended these services.

THE ELEVENTH HOUR REPORT

Gifts received toward meeting the 1948 General Conference Budget of about $950,000 during the first eleven months (January 1—November 30) total $557,032.90, or almost 60% of anticipated needs.

November receipts totalled $66,234.97. Of this amount, $32,181.39 was for Foreign Missions; $20,580.53 was for Emergency Relief; $5,467.02 was for Board of Education; and $2,458.77 was for the Seminary.

Listed below, for each of the cooperating boards and committees, are the total budgets compared with receipts to November 30, 1948.

Mutual Aid	$ 1,650	$ 1,458.97	88%
General Treasury	13,540	11,772.08	87%
Biblical Seminary	68,500	58,106.30	85%
Education	33,940	25,840.66	76%
Home Missions	60,000	42,413.24	71%
Doctrine & Conduct	1,000	680.53	68%
Foreign Missions	330,000	225,987.69	68%
Peace Committee	10,000	5,013.20	50%
Emergency Relief	399,100	178,980.05	45%
Publications	22,000	5,637.10	26%
Young People's Union	5,200	1,143.08	22%

We are grateful to know the grace of the Lord Jesus Christ, Who, though He was rich, yet for our sake became poor, that we through His poverty might be rich. (2 Cor. 8:9) We are rich with an abundance of all things. We appeal once more to all upon whose heart the Lord lays the burden of responsibility of helping to meet any of the above needs.

Walter H. Dyck, Executive Secretary

Y.P.U. OFFICERS
President
Kenneth Bauman
Bluffton, Ohio
Vice President
Verney Unruh
Pulaski, Iowa
Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

The Christmas Tree in Fact and Legend

By Leah Hamilton

How strange Christmas would seem without any Christmas trees! The gaily trimmed and brightly lighted evergreens are so definitely a part of our Yuletide celebrations that folk generally think of them as one of the essentials of that joyous holiday season.

Probably the earliest record of a Christmas is of the one that was lighted in Strassburg in Alsace, in 1604. Two centuries later, decorated evergreens were an established part of the seventy-two-hour *Weihnachten* (Christmas), festival held generally throughout Germany. The custom soon spread to France. Prince Consort Albert was responsible for the first decorated tree in England, which added greatly to the Yuletide gaiety in Windsor Castle in 1841.

Prior to these historic records lie years of legends. There is the story that Jospeh of Arimathea planted his staff. Soon it took root and later leaves began to appear on its branches. And on every Christmas Eve this strange bush blossomed. The decorated evergreen of our modern Christmas is believed to symbolize this miraculous staff.

The earliest record of a Christmas tree is in Strassburg in 1604.

Another lenged comes from the Druids—those ancient Celtic inhabitants of the British Isles who practiced a strange sort of paganism before Christan missionaries told them the story of the true and only God and His Son Who came to earth as a Baby on the first Christmas. One of the extraordinary features of the Druidic cult was the worship of the oak tree.

Sir Winifred, one of the missionaries who preached Christianity to the Celts, is supposed to have cut down a huge oak tree to impress these pagans with the wrongness of this phase of their worship. Then the legend tells us that he pointed to a fir tree.

"This shall be your holy tree," he is credited with saying. "It is the wood of peace, for your houses are built of fir. It is the sign of endless life for its leaves are ever green. See how it points heavenward! Gather about it in your homes where it shall shelter loving gifts and rites of kindness."

Perhaps these stories have some truth in them. Many legends have. No doubt they played a leading role in the evolution of the custom of decorating evergreens for the Christmas festival—a practice which has become so popular both in Europe and in our own country.

But when and how was the Christmas tree brought to America? Recently there has been quite a bit of research done by such men as Professor William I. Schreiber of the College of Wooster, Ohio, and Professor Philip A. Shelley of Pennsylvania State College, to try to find the answer to this question, which has proved very puzzling.

For quite some time, it was thought that a homesick Hessian tailor of Wooster, Ohio, August Imgard, introduced the *tannenbaum* of his native land into his new home, in 1847. For years no one could find any clues to an earlier tree.

Of late years, however, Professor Schreiber has found records of a tree's being decorated and displayed in Philadelphia, Pa., prior to this.

A German doctor, Constantin Herring, who had migrated to this city, found in 1833, that Christmas lacked much of its joyousness and gaiety without the tree which adorned everyone's home in the old country. The doctor talked this over with a teacher-friend, Friedrich Knorr, and the two decided to have trees the following year.

A few days before the next Christmas, the two friends, almost as excited as they had been as children when December 25th was close at hand, ferried across the Delaware River to New Jersey, where the fir trees grew luxuriantly. They hewed down two small ones and ferried them back to Philadelphia. From the water front. Dr Herring and his friend carried the trees on their backs, followed by an ever-increasing line of curious and jeering children.

The trees were set up and trimmed with paper ornaments and lights. Then on special evenings, neighbors and patients of the doctor were invited to enjoy the spectacle. From that time until Dr. Herring's death in 1880, there was always a tree in his home each Christmas, and he always shared its beauty with his friends.

Strangely enough, there is a parallel to these stories of the first Ohio and the first Pennsylvania Christmas trees. For years, Rev. Henry Schwann of Cleveland, Ohio, was believed to have been the first American preacher to have a tree placed in his church at Christmas-time. Lately, it has been discovered that a Philadelphia preacher, Rev. Theodore Ledyard Cuyler, had a tree trimmed in his church in 1841—

probably ten years before Rev. Schwann introduced the tree into his Ohio church.

In years to come, after more research has been made, other records may be unearthed that will antedate these recent findings. The dates really make very little difference, however. The fact remains that every year thousands of young and old gather around lighted evergreens, rejoicing and singing carols because more than 1900 years ago a little Baby was born in a stable in Bethlehem.

—*Onward, Presbyterian Youth paper*

Under Orders

The ordination service for Mr. Irvin E. Richert, student at the Chicago Seminary, was held on November 14 with Dr. S. F. Pannabecker and Rev. J. N. Smucker officiating. In his morning message Reverend Smucker listed four steps necessary before a young man could be ready to respond to God's call and say, "Here am I, Send me." Seeing God with a great vision for service, seeing one's own unworthiness, experiencing a spiritual cleansing, and then feeling united as a consecrated partner with God are these four steps. Present to hear Mr. Richert take his solemn vows of serving God through the church as a minister were his wife from Chicago, his parents from California, his sister and two children from Kansas, Mrs. Richert's mother from Pennsylvania, besides a full house of worshippers.

In the Headlines

Provisions for college scholarships and peace oration promotion are made by the will of Dr. C. Henry Smith, late of Bluffton. The estate is estimated at $70,000.

The will . . . . provides for establishment of a trust. His widow, Laura, receives the trust fund income until her death, after which time proceeds will go for scholarship, peace oration, and library purposes and "dissemination among the Mennonite colleges and churches. . . . of the traditional nonresistant peace doctrines as taught by the Mennonite church."

After Mrs. Smith's death, trust income is to be divided into two equal parts. One part is to be allocated to college scholarships for the benefit of descendents of Dr. Smith's father, the late John Smith, half for use at Bluffton College and the other half for use at Goshen (Ind.) College, where Dr. Smith taught before his 35 years with Bluffton College.

Should there be no demand for these scholarships, the income may be used for such other educational purposes or beneficiaries as the boards of directors may determine.

Of the other half of the trust income, $100 yearly is to go for purchase of books and manuscripts for C. Henry Smith collection of Mennonite history in the Musselman Library in Bluffton College.

Twenty-five dollars annually is to go for promotion of peace orations at Bluffton College, Goshen College, Hesston (Kans.) College, Bethel (Kans.) College, and Tabor (Kans.) College.—Taken from *Lima News*, Lima, Ohio.

From Whence Came Christmas Customs?

Christmas, with all its season of joy and special events, has an interesting history back of it. New things are found out about it frequently.

It is not definitely known that the date of December 25 is the actual date of the birth of Christ. But history records that sometime after the year 337 A.D. a pope named Julius asked St. Cyril and others to try to find out the real date of the birth Christ. It was found that churches and peoples in the western part of Europe and Asia were celebrating on December 25 while some were observing the anniversary in January, April, May, March, and some in September. Celebration of Christmas on the present date was known to have been done in Rome in 350 A.D.

The original Santa Claus was Saint Nicholas. He was a bishop in Myra in 300 A. D. He was noted for his kindness and aid to poor people, especially to children. Once he wanted to help a nobleman who was very poor, but didn't want anyone to know about his condition. So the Saint climbed to the top of the man's house and slipped down the chimney in the middle of the night and left a lot of food and other needed things. Soon other people started leaving baskets of food and goodies, stockings filled with food, fruits ,and tidbits. They hung the stockings at the huge, wide chimneys as the most convenient place for them.

Soon the poor people, especially children, started hanging stockings at the fireplace to make it convenient for their benefactors to fill them at night when all were asleep. It is said that this is how the custom of hanging up stockings at Christmas Eve came about. Saint Nicholas became known as the "Saint in Clothes," or "Santa Claus." The Dutch people called him "Sinter Klaus," meaning the good saint who came down the chimney through the cinders in it.

The custom of giving gifts at Christmas time is an old one that has been handed down from the earliest of times. It follows the action of the Wise Men who brought gifts to the infant Jesus at His birth. And during the years that followed, it became the custom to give gifts to young children on the day of His birth. Then the custom developed into giving gifts between people of all ages.

Candles and Christmas go hand in hand. Candles had been used in the early-day celebrations of Christmas as they were the only illumination other than crude oil lamps, which were not so plentiful and which cost too much for many poor people. Candles were burned especially during the feasts of the Christmas season. The candles also signified the light that came into the world with the birth of Jesus. The ancient church of Greece called the Christmas season the "Feast of Lights."

Singing of Christmas carols is an ancient custom which has been carried on for so long that its real beginning isn't exactly known. It is known, however, that caroling went on during the Feast of Lights, and that singing of carols became an established church custom as far back as the year 589 A.D. Cards with carols printed on them were given out by churches in many lands. This was the forerunner of our custom of sending Christmas cards to friends and loved ones. In England the ancient Christmas customs still prevail as they have for centuries. They also prevail in Holland, and prevailed in Germany before Hitler came into power. It would be an interesting experience to be in a different land each time Christmas came.

—*Council Fires*

A Ship! A Ship!

Rescue After Thirteen Days Adrift at Sea

by A. Donald Miller

And the words had quick effect and the hysteria passed. Another man, also a Goanese, became slowly demented, and would stand with glassy, bulging eyes peering wildly, uncannily about him. Sometimes little quarrels flared up between individuals or groups; and on one occasion—the only one—there was a sudden, wild outburst of feeling between Indians and Europeans over the water question. The issue of water was in the hands of Europeans; and some Indians felt (quite without warrant) that we favoured ourselves; on the other hand, certain leakages from a water-tank made some Europeans incensed against the Indians. All knew that everything hung upon the water issue; and, therefore, the irritation of tired and taxed nerves, focused upon it. At any rate, on this the eleventh morning, there was a sudden eruption of feeling. For a time the situation looked ugly, with waving arms, excited voices, the fear of physical violence. But better counsel prevailed. None of us was perfect, and we were all, very literally, "in the same boat." The great thing was not to stand upon our rights but to let goodwill and forbearance do their sweetening work. The outburst subsided, and a reaction of greater cordiality set in.

The Eleventh Morning; the First Death

It was on this eleventh morning also that our first death occurred. Uncomplainingly, having given trouble to no one, this Indian stoker just faded out. His Moslem friends composed his features; their leader recited prayers, while we sat silent; there was a pause, and then the worn body was committed to the sea.

Later in the day another Indian died, a Goanese, the one with the staring eyes, who for days had seemed a spirit apart and forlorn. For him, a Roman Catholic, our skipper, Max Johnson, recited brief prayers; and in the name of the Father, and of the Son, and of the Holy Ghost his body too was gently lifted over the side of the boat and laid to rest upon the waves.

When the twelfth morning came another had died in the night, and soon a fourth followed. A fifth appeared to be near to death and began a kind of crooning chant to Allah, the all-merciful. One of the little girls, too, began to look like a pale spring flower, fading away. The gunner with the damaged back lay forward under a tarpaulin, and Mr. Prentice, though now seemingly a little better, was in a bad condition. Several had swollen legs others had sores from prolonged sitting on the hard, irregular boards. All of us were weary from long lack of rest and freedom to move, and from our lack of water and inability to take our food. The sky and sea were grey, and the sun was long before it came out to cheer and warm us. Yet there was still a quiet courage; there were smiles, and attempts at humour, and a good democratic freedom to express our views and have a "say" in the ordering of our doings.

When I was sitting during the day beside Miss Martin, a senior missionary from Delhi with a long record of service behind her, we reminded one another of a conversation we had had on board the ship, about Christian community life, and the shedding of personal possessions, and the giving up of personal freedom to order one's own life.

"We've all things in common now, all right," I said," . . . . what there are of them!"

We thought of the possessions we were bringing home; Miss Martin was coming to England for the last time and bringing her Indian treasures. So were my wife and myself. We had twenty-seven crates and packages with all that we possessed, since we had been warned to bring as much as possible of our home, apart from furniture, in order to set up again in England without making demands on production—the slow garnering of twenty-one years in India, with many things of sentimental as well as intrinsic value. We looked at one another and laughed. Miss Martin was able to do so even though her glasses, her last possession, and without which she only saw with great difficulty, had fallen into the sea (it was remarkable how, of the little we did have, so much slipped overboard!). We looked across at my wife, in her torn evening jacket, and her auburn hair (now chopped short) blowing wildly in the wind. She laughed back at us.

"I never thought I was going to have a husband with a beard!" she said.

"Yes, that is a new addition to my possessions!"

"It makes him look quite patriarchal," said Lady Pearce.

"But with a bit of the brigand chief, too!" commented someone else.

"One's scale of values does get a bit shaken up, doesn't it?" I said. "But it helps one also to see how precious the material things of life are. Do you remember my quoting to you Tagore's 'Renunciation is not for me . . . .'? I still think that, in the sense in which he meant it, he was right. He knew that gratitude for God's gifts was shown in accepting and using them, rather than in renouncing them. How the lack of the good things of God, and of man's labor, impoverishes life; I only hope that I'll use them more unselfishly, and more gratefully, when I can enjoy them again."

We still clung, you see, to a form of speech which implied that we had no doubt but that rescue would come. But were we as sure of that, down in our hearts?

It was getting on in the afternoon of the twelfth day when Max Johnson, who was at the tiller, and beside whom I was then sitting, turned to me with quiet voice. "Donald," he said, "I wish you'd send up a prayer for us that God will intervene and save us. We don't really know where we are. We've no means of telling what progress we've made. We've been alone for days now. And we're getting weaker, and supplies are going. Intercede with the Almighty for us, for we're in His hands."

And so, refusing to believe that we were

"Alone, alone, all all alone
Alone on a wide, wide sea!"

we offered prayer to God. I remember that throughout that prayer little Margaret, feeling wretched and ill, kept up an accompaniment of trying. But I am quite sure that her cry ascended to God as well as our prayer! We confessed our utter dependence upon God's grace and power; we committed ourselves to His mercy. And we prayed that, if it were His will that our lives should continue upon earth (and with all those young lives on board it seemed that that must be His will), He would in His omnipotence and goodness bring deliverance to us the very next day, or at any rate some sign that deliverance was on the way.

Perhaps it may seem to have been audacious that, in leading the prayers of this mixed company of suppliants (for the Moslems amidships kept a reverent silence, though they could not understand my words), I should have asked God that—were it His will that rescue on this side of eternity should come to all—the very next day should bring deliverance, or some token of its coming. But we needed encouragement to fortify us; and justifiably or not, this is what I prayed.

When our prayer was over, I had a strange sense, almost of elation, that God had answered our supplication according to its asking. A little later, preparations for the long hours of darkness began. The first-aid tin was put away in a locker which had held my shoes for the last three or four days. To put it in straight my shoes had to be moved out for a moment.

"I'll want them to-morrow!" I said with a smile, and I meant it.

Darkness fell. The wind blew gustily and cold. we huddled together. Spray splashed over. Again and again, in the confused darkness and rolling of the boat, changes of sail had to be made and the oars gotten out to bring us around into the wind. My wife had more frequently than before to give swabs of wool soaked in brandy to steady fluttering hearts. Every expenditure of energy made thirst more urgent. We decided that as soon as dawn came, we must give the ration of water instead of at about eight o'closk. It was a bad night.

(To be continued)

Mennonite Biblical Seminary
Bulletin Editor
4614 Woodlawn Avenue
Chicago Illinois

NOTE: When writing specify both old and new address. PLEASE!

Charles Rickert Refuses to Register

Charles Rickert, college senior, from Bluffton, Ohio, was taken into custody Monday, November 8, by Federal and county authorities for failure to register under the new selective service act. Rickert was taken to Lima and then to Toledo where he appeared before a Federal District Court.

Released on $1000 bond he returned to the campus on Thursday where he will remain until his case comes before the Grand Jury.

Appearing at Ropp Hall about noon on Monday, were an agent of the Federal Bureau of Investigation and a Deputy Sheriff of Allen county prepared to take Rickert into custody. He had previously presented his letter of refusal to comply to the registration board in Lima.

The case later presented to the Federal District Commissioner in Toledo who set bail at $1000. The following day Rickert was arraigned before the Federal District Court where he was asked to sign a waiver which would have eliminated the formality of a court trial. He refused to sign the waiver and was released until the Grand Jury hearing.

Charles Rickert, president of the YMCA and preministerial student is the son of Mr. and Mrs. Abram Rickert, of Bluffton.

Some Things to Learn

LEARN to like what doesn't cost much.

LEARN to like reading, conversation, music.

LEARN to like plain food, plain service, plain cooking.

LEARN to like fields, trees, woods, brooks, hiking, rowing, climbing hills.

LEARN to like people, even though some of them may be as different from you as the Chinese.

LEARN to like to work and to enjoy the satisfaction of doing your job as well as it can be done.

LEARN to like the songs of birds, the companionship of dogs.

LEARN to like gardening, puttering around the house, and fixing things.

LEARN to like the sunrise and sunset, the beating of rain on the roof and the windows, and the gentle fall of snow on a winter day.

LEARN to keep your wants simple, and refuse to be controlled by the likes and dislikes of others.

R. E. Mohler in a *Men's Work Bulletin*

The Mennonite

Volume 63 December 21, 1948 Number 50

MENNONITE LIBRARY BIBLICAL SEMINARY

The People that walked in darkness have seen a great light.

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Of Things to Come

(Announcements for this calendar must reach the editorial office at least three weeks in advance of the date mentioned.)

December 25, The Festival of Christmas.

December 28, 1948. The Third Annual Retreat Leaders Work Shop, at the First Mennonite Church, Halstead, Kansas.

January 2 to 9, Universal Week of Prayer.

January 10, meeting of the ministers and wives of the Eastern District Conference at the Bethany, Quakertown Church.

January 30 to February 6, Youth Week.

January 31, 1949, 2:30 and 7:30 p. m., Third Quarterly Conference of the Eastern District, held in the Bethel Mennonite Church, Perkasie.

February 15 to 17, sessions of the General Conference Council of Boards, at Bloomington, Illinois.

Of Your Pen Acquaintances

REV. H. D. BURKHOLDER, Los Angeles, California, is president of the Pacific District Conference and secretary of the board of the Grace Bible Institute. He serves as pastor of the Immanuel Mennonite Church.

S. T. and METTA MOYER, India, are two of our General Conference missionaries to India, returning after a furlough in the States.

HANS DYCK is pastor at Swift Current, Saskatchewan.

ARTHUR VOTH has been doing relief work in Germany under the MCC, and is now on his way home to the States. He is a member of the Tabor Mennonite Church, Newton, Kansas.

WILLIAM KEENEY, Krefeld, Germany, is taking the place of Peter Bartel as MCC worker there.

R. C. KAUFFMAN, North Newton, Kansas, is chairman of the Department of Social Sciences, professor of psychology at Bethel College, and a member of the Emergency Relief Board of the General Conference, of which he is the financial secretary.

THEODORE KU, Siangtan, Hunan, China, was the accountant in the Kai Chow Hospital for many years. Until recently, he has been business manager of the Presbyterian Mission Hospital at Siangtan, Hunan, but still connected with the MCC China unit.

MILTON WHITEMAN, Lame Deer, Montana, one of the Indian Christians of our Montana field, won to the Lord through our General Conference work.

ARTHUR H. MILLER, Hanston, Kansas, is secretary of the Mennonite Church at that place.

ORLO KAUFMAN, Gulfport, Mississippi, is director of the Voluntary Service Unit at that place.

Into the Beyond

CELINA EICHER SWARTZENDRUBER, Bloomfield, Iowa, housewife, member of the Pulaski Mennonite Church, born April 1, 1873, and died November 8, 1948. **PETER H. GRABER**, Pretty Prairie, Kansas, farmer, member of Pretty Prairie Mennonite Church, born April 25, 1879, and died December 1, 1948.

Beyond Our Own

THE ARCHBISHOP OF YORK h recently said: "With the discove of the atomic bomb, we live mo nearly in the spiritual atmosphe of the first Christians, who expecte at any time the end of the world."- *Eden Chonicles.*

DR. ALBERT EINSTEIN say "What frightens us is not the e plosive power of the atomic bom but the equally explosive power human personalities. Man's skil have outstripped his morals. His er gineering has leaped ahead of hi wisdom. We cannot cancel or ca back his scientific advance, but w can, and must, if the world is t survive, help man to catch up."- *Eden Chronicles.*

CLEVELAND, OHIO.— Fifty repre sentatives of the Congregationa Christian and Evangelical and Re formed denominations meeting her as a committee to draw up the basi procedure for union between th two denominations set down ar agreement that will probably b acted upon next year, resulting ir the uniting of two million Protestants. This union will probably b the first notable merger of American denominations with differing bases of polity and life.

COVER

This week's cover picture, which shows the joy at last year's reception of Christmas bundles in Europe, may well represent the scene of any number of points of distribution of Good Will Christmas Bundles of MCC workers in Europe this Christmas.

The Mennonite

Acting Editor, Jacob J. Enz
Associate Editors: Lester Hostetler, W. F. Unruh, David C. Wedel.
Contributing Editors: Kenneth Bauman, Harld Burholder, Willard Claassen, Walter J. Dick, Elmer Ediger, Walter Gering, R. L. Hartzler, J. H. Janzen, Mrs. Ed. Miller, S. T. Moyer, S. F. Pannbecker, Paul Roth, Don Smucker, Clifton Sprunger, William Stauffer, Freeman H. Swartz, Erland Waltner.

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An Editorial

Christmas Greeting

CHRISTMAS is more than a red letter day on the calendar. It is the red letter of the human heart.

Our lives are punctuated by Christmas. No doubt it is your experience as it has been ours that at Christmas you mark off another mile in your journey of life and reminisce. The bright days you want to remember are clouded by the dark days you can't forget. Perhaps you wonder if you could have endured the year had you known what it had in store for you—a bitter experience, or possibly an empty chair, a break of health, a friendship betrayed, a moral failure, a business failure, a troublous home —you feel life cracking under you.

This day of all days brings you a message to dispel all such memories and give you the fresh start of a newborn babe. If you are lost in the perplexing problems of life let the Christmas star guide you to the One Who will bring you back to the way of peace. If your way is beset with fears and doubts, let the undergirding words of the angel speak peace to the troubled seas upon which you sail. If you have waited long for peace in your heart, be encouraged by the heavenly reward granted the shepherds. If you feel your case is beyond God's reach, then remember that He stooped even to the lowly manger to help you. If you find it hard to give your all to Christ, let the Wise Men show you that no price is too great to pay to find Christ and peace. And should God seem far away, don't forget when He came as a Babe in human flesh He paved a way into every human soul over which heavenly reinforcements may come to you to sustain you in life's great struggle. The message of Christmas brings Christ into every crisis!

May this Christmas be a milestone of joy and peace for you, scattering the clouds from the horizons of your life; this is my Christmas prayer for you. J. J. E.

Immanuel--God With Us

by Harold D. Burkholder

THE FIRST chapter of Matthew's Gospel mentions two names which were given to our Lord namely, *Jesus* (v. 21), and *Immanuel* (v. 23). The first name was associated with His special office as Saviour: "Thou shalt call his name Jesus for He shall save His people from their sins." The second name, *Immanuel*, was primarily associated with His very nature, for Immanuel means, "God with us." Yes, Jesus the Saviour was "God manifest in the flesh." He was truly the God-man. Very God of very God and very man of very man. "Great is the mystery of godliness: God was manifest in the flesh" (I Timothy 3:16).

"Forever God, forever man,
My Jesus shall endure;
And fixed on Him my hope remains
Eternally secure."

Hope to the Sinner

Immanuel, God with us, brings Hope to the Sinner. The Word of God places the entire human race under sin. "As it is written, There is none righteous, no, not one." "For all have sinned and come short of the glory of God" (Romans 3:10, 23). Sin being what it is made it impossible for man to provide his own sin-offering. Furthermore, since sin produces blindness and death, man is unable to take the initiative in his personal salvation. It was because of this that "God spared not His own Son, but delivered Him up for us all." Man's great plight also explains why Jesus came "to seek and to save that which was lost." Thank God, "He who knew no sin was made sin for us that we might be made the righteousness of God in Him."

It has been said that Socrates cried out to Plato, "Plato, O Plato, I know God can forgive sin, but I do not know how." The Word of God, from Genesis to Revelation, testifies to the fact that "without the shedding of blood there is no remission." Since, all have sinned," and since, "the wages of sin is death," therefore man's only hope of salvation lies in One who is without sin; One who is able to meet the justice of God through a perfect sin-offering. This is the explanation for the Incarnation when God the Son wa sent forth "made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5) It was John the Baptist who introduced Him as "the Lamb of God which taketh away the sin of the world.' Immanuel, God with us, is the only hope for the sinner. Have you trusted Him as your persona Saviour from sin?

Comfort to the Sorrowing

Immanuel, God with us, brings Comfort to the sorrowing. The prophet Isaiah writes that the Messiah will "bind up the broken-hearted, and comfort all that mourn." He will give "beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness . . . . that He might be glorified" (Isa. 61:1-3).

The Lord Jesus did all this during his earthly ministry. He was continually ministering to the needy, the depressed, and the sorrowing. To His troubled disciples He said, "Let not your heart be troubled: ye believe in God, believe also in Me." The best remedy for *heart trouble* is implicit faith in Immanuel, God with us. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are yet without sin." Furthermore, He has promised never to leave us nor forsake us. Thank God, Immanuel, God with us, brings comfort to the sorrowing. Yes, "His Grace is sufficient for thee."

Courage to the Dying Saint

Immanuel, God with us, also brings courage to the dying saint. God's nearness to the Old Testament saint is expressed as follows: "Yea though I walk through the valley of the shadow of death, I will fear no evil for *Thou art with me.*" The New Testament Saint still clings to this promise but also rejoices in the Lord Jesus who tasted death" for every man" (Heb. 2:9), and who arose triumphantly from the dead. "O death, where is thy sting?

(Continued on page 16)

SONNET FOR THE ATOMIC AGE

By

Kenneth Boulding

On all the earth two nations now remain,
The Kingdom of This World, and of the Lord,
The one, content no longer with the sword
That takes but one life, now with murderous rain
Blankets whole towns with ruin, death and pain.
The other is not seen, not yet outpoured
In visible might, yet here and now adored
By those whose hearts are bound by love's bright chain.

You must choose. You are no longer free
To dally with them both. The time's too late.
Our cities all must share in Sodom's fate,
And where's the ark to ride a brimstone sea,
Except a manger?—what, except the blood
Of Christ can quench the fire of this last flood?

—Friends Intelligencer

Editorials

CHRISTMAS, THE FESTIVAL OF THE INCARNATION, dramatizes the cornerstone conviction of Christianity. A high Christology as witnessed to by the historic and Biblical doctrines of the Virgin Birth and the Deity or Godhead of our Lord and Saviour Jesus Christ spell out one glorious message which has been termed "God-in-Christ-that-Christ-may-be-in-us." But that is the technical language of doctrine. What does this mean to the common man? Simply this, that our heaven-sent help and strength and salvation is as close to us as the Babe in the manger was to Mary—yea, even closer. Reality has invaded time and space in Jesus Christ. God in a unique way stepped into history. He chose human flesh; that is a phase of the Christmas message we ignore. There ought to be real comfort in the message that God chose human flesh—that which we all share—to reveal himself to man.

Veil'd in flesh the Godhead see;
Hail the Incarnate Deity,
Pleased as man with man to dwell
Jesus our Immanuel

But let us not miss the purpose of all this. The Word became flesh in Jesus Christ in order that it might become flesh in us according to the pattern of Jesus Christ. It is pure heresy to accept the great truth of the Incarnation and refuse to follow the Incarnate One in the great truths that He taught. This Christmas, as never before, let us not only say, "O come to my heart Lord Jesus," let us also say, "O come into my whole life, Lord Jesus, there is room in my life for thee." JJE

CHRISTMAS IS ONLY FOR THE POOR. The rest have but an empty celebration. The first Christmas was made possible because Heaven became poor when He who was rich, for our sakes became poor. There is only one way to make a Christmas. That is by doing what God did to make Christmas—give what is most precious to you for those in need. In no other way can you have a genuine Christmas! You say that is going to the extreme? But has not our constant effort to rationalize our living with more than we really need brought us to the brink of the abyss? Don't forget, the only rich people who participated in the first Christmas celebration laid their treasure down at the poor child's bed. Will you really have a Christmas this year because you give yourself to the Christ-Child through the gift you give to help those in spiritual, mental, or physical need the world around? Or will you only have another celebration as you seek to quiet your conscience with a small gift that not only does not represent your gift of your heart but may tragically represent the fading hope of someone dying for hunger or dying without Christ. The world needs to return to God's kind of Christmas.—JJE

THE PSALMIST says, "Surely the wrath of man shall praise thee." This statement may have puzzled us. The Nuremburg and Tokyo trials of war criminals illustrate how true this can be. The victor nations sat in judgment over the war leaders of the defeated nations. Their judgments would have been more convincing if they had also judged the war crimes of the victor nations. In the sight of God and in the judgment of history the area obliteration bombing and the dropping of atomic bombs of Hiroshima, and Nagasaki will be classed among the greatest crimes committeed in the war. In time these crimes also will receive their judgment. All through the procedings of the Nuremburg and Tokyo tribuals we have sensed an undertone of revenge and wrath. The spirit of reprisal was not totally absent.

The Quakers sent a letter both to the President and to General McArthur pleading that the endless circle of reprisal called war be broken by forgiveness. What they wrote is worth pondering, "In carrying out these death sentences we also would be guilty of transgressing the same moral law that they have broken . . . Surely, to forgive our enemies and to do good to them that despitefully use us is the beginning of that new era of international trust and fellowship for which we all so earnestly beseech God . . . As Americans, we feel the need to atone for the terrible atomic bomb that we unleashed without warning on the Japanese people. Sparing the lives of seven men as an act of atonement may help to heal the wounds of the spirit both in Japan and in America."

Though this plea was not heeded, the human wrath expressed in the executions of the war leaders is yet praising God, for a new international recognition of the supremacy of God over local government for the individual citizens has been established as international law. "The U. S. Government, dominant in the Nuremburg trials, established a great fact of international law, that a citizen is morally responsible for his acts even if living under an immoral government and that a 'citizen . . . should refuse to obey his government when his government ordered him to do an evil act' . . . . Without realizing it, this Govement through its military and civil authority, thus established and reaffirmed before the world the Protestant doctrine of the supremacy of the individual conscience."

These international tribunals have thus established as international law what Mennonites have always held as a basic principle of Christian conduct, namely, that our allegience to God stands above our allegiance to any government. Praise God for this.—WFU

NO "MENNONITE" NEXT WEEK — A JOYOUS CHRISTMAS TO ALL READERS.

The Universal Week of Prayer

Pilgrimage to Unity

by Henry Martyn Gooch
General Secretary, World's Evangelical Association

WHEN we speak of the Universal Week of Prayer, the words may convey little to some, but prayer is the inspiration of unity, and unity is vital to the success of the Gospel everywhere. It is no unimportant fact then that during the Week of Prayer, in the islands of the Pacific, through all the countries of the East, and the Near East and Africa, and all around the world, there are men and women lifting up their hearts together to Him in Whom all the families of the earth are one! It is like a glorious canon, in which the children of men unite in praise and prayer, each nation in turn coming into the harmony, till the earth is encircled with song.

爲 PRAY
我 FOR
們 US
禱告

For a Time of Storm

It was over one hundred years ago that the Week of Prayer was started. It was a time when there was much to disquiet the nations of Europe. They were nearing a time of storm and tumult. Within every land those who shared the Christian faith had many anxieties and fears. Then it entered into the minds of some of them to call upon all who shared the same faith to begin the New Year together in a concert of united prayer, and for all these years now the call has been repeated, each new year reaching out further to new regions and new tongues, until to-day, like a mighty river, the stream of united prayer flows through innumerable channels for the deliverance and renewal of our struggling humanity.

To the Magnetic Center

In 1846, when the Week of Prayer commenced, Japan was closed; China was only known through its treaty-ports; Korea was the hermit-kingdom, sealed against the West. Livingstone already in Africa, was still looking eagerly northward where the smoke of a thousand villages beckoned him; he had still to make those journeys which were to open the way into the centre of Africa, to bring death to the slave trade, and to establish the church of Christ in the heart of the Continent. To-day, not only in Japan and China and Korea, but in Uganda and Kenya, there are Churches sharing in this common approach to the Magnetic Center. Chinese pastors in the midst of the confusion and sorrow of their nation during this Week of Prayer will be calling their peoples to think and to pray with those of all other races, black and brown and yellow and white. Thousands of Koreans will meet day by day in Prayer, and from many an African station the same petitions will arise as those inspired by the universal topics. It is well named the Universal Week of Prayer.

Voices Raised in Many Tongues

In each country Christians will be thinking of their own needs; but they will not forget the needs of others. We in England shall be lifting into the eternal light the Chinese in China, where Universal Week of Prayer is almost an annual festival, and that Chinese Church will be praying for us. It is "Common Prayer" that the Week of Prayer represents. This should stir our imagination to think of the many who will share in this spiritual journey. The Papuan whose fathers were cannibals; the mystical Indian who has found that his quest has led him to the Christian faith; the African who has so much to forgive in the treatment that he has received in other days—so much to forgive, and so much to give; and throughout Europe, from North to South, there will be voices raised in many tongues and with many varied needs, and yet one in their longings for the Kingdom in which these shall all be "one in Christ Jesus." And from the West, when the other voices are still, the eager, and hopeful peoples of the new world will take up the praises and prayers.

The Way to Unity

Human beings may be united by their common interests, or by facing a common peril, or by the use of a common language which is a "sanctuary of the soul of a nation." But there is another way whereby they may be drawn together and held together. They may meet at a spiritual center, where they see the same things and learn the same values.

> *". . . like a mighty river, the stream of united prayer flows through innumerable channels for the deliverance and renewal of our struggling humanity."*

As American Shores Recede

"Auf Wiedersehen"

OFF to India for a fourth term!

You see we left Berne, Indiana on October 10. Friends asked, "Do you have sailing papers, and passage reservations," "No!" "Then why move to the coast?" Of course, we were anxious to have fellowship with kin, friends, and churches in Pennsylvania. We went saying that if it was the will of the Lord that we sail soon, He would open the doors. "We are ready" (Romans 1:15) was our watchword.

We did not have our visas. We had no offer of passage. Many final transactions and affairs had to be arranged. It is very difficult to procure passage these days. We had been told that if we wanted at least two weeks' notice of sailing, we could expect nothing before at least the middle of January, as everything was fully booked. Thus by the time we would have arrived, transferred our goods from Janjgir Station, gotten settled, and assumed charge of assigned work, it would have been almost Easter, 1949. The alternatives were to pray, to say we would sail on a four-day notice, or to go separately—husband and wife—on separate ships if need be.

"My Father Worketh"

Within one week of our arrival in Pennsylvania God had worked marvels. Both visas had arrived. Passage was offered, and for both of us on one vessel! In another three work-days our boat, the S.S. FLYING CLIPPER, was due to depart. It is true that we cannot take all our goods on this ship. We delivered the remainder to the docks of a ship that sailed simultaneously. Please, pray for its safe arrival, and for special grace from Bombay customs officials. Some of our fellow passengers applied in January, the most of the remainder in June.

We wish to thank so many fellow-workers for missions in so many of our churches east of the Rocky Mountains for their interest, prayers, and help. Big things the being accomplished in India. The front line of advance is being lightly held. Your continued support is needed in all ways. Tremendous doors of opportunity are opening in India, so it reported. Obstacles to be overcome are almost equally formidable.

One thing amazed us. Never has the Lord been so lavish in all His gifts. Yet the mission budgets have had to be cut for India, and more cuts are threatening.

The greatest corn crop in all U.S.A. history is being harvest in 1948.

The greatest wheat crop in all U.S.A. history was harvested in 1947.

The largest cotton crop in eleven years was produced in 1948, and the cotton states sent out calls for tens of thousands of additional workers.

The assessed valuation of land and property in Montgomery County, Pennsylvania, the county of my birth. increased in one year, in the last fiscal year, over $8,000,000.

As we prepared to sail, I noticed in a New York newspaper, that steel production in the U.S.A. had just reached an all-time peace time high.

Another recent notice told that there were more than 41,000,000 motor vehicles registered in the U.S.A. —an all-time high.

AND YET, with all these all-time "high's," MISSION BUDGETS HAVE BEEN CUT, AND MORE CUTS ARE THREATENED. More workers need be sent to the mission fields, and we are told that there is no money to send them!

Call to Arms

Brethren, where is the trouble? May it be said of our Mennonite Church, as it was of Israel, in Psalm 78, they "being armed, turned back in the day of battle" (v. 9) and thereby limited the Holy One of Israel (v. 41 marg.)

Certainly, we found some very encouraging work in the homeland. We would not minimize the victories being won for Christ in the great land of America. We were thrilled in many places, as we traveled from Oklahoma to Ontario, from Aberdeen to Allentown, from Lustre, Montana to Lansdale, Pennsylvania. Yet in this day of confusion, shifting views, with large patches of Europe in rubble, the Christian church needs more than ever the testimony of what the Gospel can accomplish in non-Christian lands. We need to obey the Great Commission! Evangelize or die. Share or shrivel! YES, in addition, Western Christianity needs the testimony of what the Gospel can do when rereleased ascent in a fresh environment. Will you and your church back us up? Will you back up the Mission Board? Please note our new address, S. T. and Metta Moyer, P. O. C. P., India.

Janjgir Bible School, 1947. A group of students with Martha Burkholder, teacher.

Cable Received Dec. 9, 1948: "PRAISE GOD WE ARRIVED BOMBAY DEC."—Sam and Metta Moyer

MONTANA

A Blessed Christmastide!

by Milton Whiteman

As Christmas draws near, we remember the birth of Jesus, the Savior of the world, and all mankind. The child of God, who was born in a manger, who brought joy, and salvation from sin to all people A gift of God, a priceless gift, of free salvation. Would that kings, and those in authority all over the world would only remember this holy child of God, who brought it Love and peace on Christmas morn.

We as Christians among the Indians of Montana remember too, of one, who has gone to be with the Lord, a messenger of love and peace in Jesus' name, to the Indians. He lived among the Indians until death, our beloved missionary Rev. Rudolphe Petter, a faithful servant of God, and we miss him exceedingly (II Cor. 4:6). For God, who commanded the light to shine out of darkness, hath shined in our hearts. to give the light of the knowledge of the glory of God in the face of Jesus Christ. May God grant us all a blessed Christmas tide.

—Milton Whiteman

CHINA

An Indigenous Witness

by Theodore Ku

Theodore Ku, known to the missionaries as Ku Tung Tsing, was the faithful accountant in the Kai Chow Hospital for many years. After the disruption of regular hospital work, he was active in other Christian work at the Kai Chow station. After it became necessary because of persecution to retreat to Kaifeng, he was taken on as a worker in the Mennonite Central Committee unit in that place. Later he was connected with the orphanage at Hengyang, Hunan, where Mr. and Mrs. James Liu also are. Until recently he has been business manager of the Presbyterian mission hospital at Siangtan, Hunan, still connected with the MCC China unit. (Ku is pronounced Goo)

The following letter was written to Sister Aganetha Fast from that place.

September 14, 1948

I was very glad indeed to receive your letter of long ago. For many days I had been waiting to write to you but was very busy. Thank you very much for the Scripture messages you sent. These will be treasured in my heart and mind. I am sure they will be a great help to me in my daily life and work hereafter.

There is much to be done here but I am enjoying the work. Please, continue to pray for me that I may be a blessing to others and help to extend the Kingdom of our Lord.

Now we have only about 60 patients in 100 out patients daily. The reason inpatients are few in number is that living costs have increased tremendously, and not many sick people can afford to come to the hospital. This is a general hospital. Just now it has 70 beds and 15 special beds; three Chinese doctors and 3 foreign doctors. Also all are special doctors. I think you can remember Dr. Hayne, formerly in the Taming Nazarene Mission. She is an eye specialist here. There are 9 nurses but only 2 foreign nurses.

With some friends I go to the prison to preach to the prisoners every Sunday afternoon. I feel that this work is very important. The prisoners are very responsive. I hope the Holy Spirit will work in their heart and all become Christians. When I received one hundred single Gospels and four kinds of pictures from Mennonite Central Committee last month, I with some friends went to the prison to distribute them to the prisoners. They like them as the living bread from heaven, and thank the Lord for His gift for them. So last week we continued to preach to them. During the week, eighty-eight signed their names (that they) believe in the Lord. We hope this prison will become as a Christian place. Please remember them in your prayer meetings.

If there is no change I finish my time of service here in October. The agreement was for six months. When I finish my time of service here, I can go back to the orphanage at Hengyang. Last month my wife was asked to go to Hengyang to work in the orphanage. They like her help to train the orphans to make things such as shoes and clothing. Lois is also with her in Heng Yang to go to school. Our three boys have been accepted again at Bethe school in Shanghai.

Please, give my greeting to all our friends and with love in the Lord.—Theodore Ku

INDIA

Christmas Greetings

by Rev. and Mrs. P. W. Penner

Dears Friends,

"As Christmas hours unfold anew,
This special prayer is made for you.
May God who watches from above
Bless you with lasting peace and love."

Our Annual Conference and also the Hindusthani Conference are again a thing of the past. Many were our blessings as we sat, prayed, and planned together.

This year we have not answered all our dear coworkers' letters. Therefore, we are asking pardon, and at the same time, thanking you for the same. The Lord bless and reward you.

Yes, our Heavenly Father has by His great mercies helped us complete forty years here in this beloved land. It has become our country and our people. Oh, we cannot express in words the pang around our hearts when we think of leaving it by spring. Pray for strength and courage these coming months.

Just now we are off for a few weeks of visiting our different out-stations, celebrating Thanksgiving and the Lord's Supper.

—P. W. and Mathilda Penner.
Champa C. P. India
December 1, 1948

Dedicate Swift Current Bible School

by **Hans Dyck**

SINCE the Lord has helped us so miraculously with the building of the new Bible School, we have chosen the "Doxology" for our theme song. We hope and pray that not only our lips and voices would bring forth praises unto God, but that our whole life would be a real testimony for Him.

During the last years the activities of the church have become so numerous and the student body of the Bible School has kept on increasing, and it became impossible for those two bodies to function properly and adequately in one building, the church. The more we began to realize this, the more we began to pray for a new Bible School. Now the Lord has answered our prayer. We have a new school. We are living and teaching in it. Praise God from whom all blessings flow!

On October 24, 1948, the new Bible School was officially dedicated. Rev. G. G. Epp, Rosthern, member of the Home Mission Board of the General Conference, had been invited to officiate. Soon after the Sunday School was dismissed, every vacant seat found an occupant. From far and near people had come to attend the dedication. After Rev. G. G. Epp had delivered the morning message, all visitors were invited to have their dinner in the dining room of the new Bible School. After dinner, the dean, Mr. H. J. Janzen, reported that 250 people had been fed.

The Dedication Service

The afternoon session was reserved for the formal dedication of the new school. As the other churches of the city are greatly interested in our school, and as it is my privilege to work together with the different ministers in the Ministerial Association, we had invited them to give us a word of greeting at this occasion. After Rev. Jacob Unruh's opening of the afternoon session, we were greeted by all these ministers. Then the whole congregation proceeded to the new building for the dedication. God gave especially suitable weather. When all the people had gathered around the new Bible School, a number of pictures were taken. Then Rev. Epp read Psalm 100, gave a short message, and dedicated the Bible School to the Lord. The nearby choir emphasized his words by singing "The Lord is in His Holy Temple." It was, indeed, a very solemn moment. The Lord spoke definitely and at the same time showered blessings upon us. Praise His Name!

In the evening and all of the next day a missionary from Africa was in our midst. To keep the Bible pervaded with a true missionary spirit it is very wholesome to have a missionary with us occasionally. We have been successful again in introducing that good spirit into our Bible School and hope to keep it.

Bible School Opening

Tuesday morning, October 26, the first teaching day began, 30 students were present. Never in the history of the Swift Current Bible School did it begin with 30 students. During the first morning devotion two souls were saved. In the course of time others have been saved and more have come to attend. To date the enrollment is 40. This exceeds the number of students of any previous year. Although we are filled up to capacity, we are still expecting more to come. So far the Lord has always provided for room and we are confident that He will do so in the future.

By now we are in full swing. Each student knows where he belongs, and what classes he has to attend. The first week a group of students and one of the teachers visited the neighboring churches and towns and brought them the Gospel. A good number of souls have been saved and many edified.

Before I close my report I would like to thank, in the Name of Jesus, all who so generously supported this work financially as well as with prayers.

Yours in His Service,

Rev. Hans Dyck

(Note—The Board of Home Missions, is grateful that it was possible to help in a measure, in this noble work. May the Lord call and prepare many helpers in His Kingdom. In the Name of Christ, A. J. Neuenschwander, Secretary.)

* * * *

Somehow God weaves the strangest things
Into a pattern fair;
He took an angel song, a star,
A Hebrew peasant pair,
Some shepherds on Judean hills
And un'nown Wisemen three,
A stable cold and dark and damp,
A manger 'neath an inn—
And now
A weary world kneels hopefully
Before the Babe of Bethlehem.

—James Allen Kestle

The Magic Word for Mennonite D.P.'s

By Arthur A. Voth

FALLINGBOSTEL! There is an enchantment about that name. Many are the people that longingly dream about Fallingbostel, wishing, hoping, praying that they will soon receive a notice to report here. Too, many have already been here, and left in a state of inexpressible joy.

In Transit

The small town of Fallingbostel is insignificant enough, but near it is a large camp that has a total population of 7,500, and it is to this Emigration Transit Center Camp that we ordinarily have reference when using the name Fallingbostel. It is here that refugees are "processed" for emigration to Canada. About 1,400 Mennonites have already passed through this camp or through Buchholz, the camp that was previously used; approximately 1,200 are here now.

When IRO (International Refugee Organization) in the Zone receives word that a certain family is called out by a sponsor in Canada, they notify the family to appear for an interview. After their eligibility has been determined, they are asked to report to Fallingbostel. Here IRO gives them a preliminary physical examination, arranges for their documentation and transportation, and presents them to the three sections of the Canadian Immigration Team—the Security, the Medical, and Consular.

More than Transit

But Fallingbostel is more than a mere stopping point for people on their way to Canada and it is because of this realization that their joy of coming here is mingled with a sense of fear. Will they be found eligible by the Canadian team?—that is the question. When everything goes well, they may not be here for more than a month. Due to minor difficulties like a re-examination, treatment of eyes or a cold, or even a major operation they may have to stay for a protracted period of several months.

Trachoma is a disease concerning which they are very strict and one finds that a number of our people have at one time or another, possibly 20 years ago, had trachoma. The disease is now inactive; their eyes are pronounced apparently cured. Whenever any scars remain, the possibility of an outbreak exists, and their case is "furthered" (put aside) for a trial period of six months. There have been three or four cases of active trachoma; these cannot go until they are cured. Another disease concerning which the medical examination is very strict is tuberculosis. If any possibility of it being active exists, the people are "furthered" for three or six months. If an active case is found, the person concerned is rejected.

"Who Only Wait"

To us, three months, six month or even a year do not appear as a long time, but to a refugee this is a long time; to many, when they learn that their emigration will be delayed, this seems like years and decades. This is not primarily because of the trying conditions in which they will have to continue to live, but because they fear that the international situation may take a turn for the worse. To them the conditions appear so much more unstable than they do to us.

To many, Fallingbostel has been a sweet and pleasant dream. For a small percentage it has been a dreadful nightmare. May we rejoice with those that rejoice, weep with those that weep, and continue to remember all of our refugee brethren at the Throne of Grace.

JUST ARRIVED, a large group of refugees—hopeful, fearful!

THE AUTHOR, now a member of the Mennonite Central Commitee's staff in charge.

The Harvest of a Mocking Generation

by William Keeney, Krefeld, Germany

TODAY in Germany we see men reaping the harvest of a mocking generation. The time of Hitler was a time when religion was not entirely prohibited but was consciously and deliberately discouraged. This affected the young people in particular who grew up with at least an ignorance and disregard for religion if not contempt for it. We are particularly aware of this harvest when we observe two things here today.

The first of these is the lack of trust of others. One must soon learn to keep automobiles locked and valuables out of sight or under close watch. Everyone keeps the doors of their houses locked, even through the day. The other Saturday at the Mennonite Church we were asked to watch a bicycle while the owner went back into the church for something she had forgotten. It was not safe to leave the bicycle for five minutes, even though there still was a group of people standing around who had just come from the church. The peak of this distrust was experienced when we went to a town hall in a village a few miles from Krefeld. We stopped in an office to ask directions to a particular man in the same building. While the secretary took us to his office, she had to lock the door to her office. Those who do not observe this lack of trust soon learn why the people here do this.

> "Make no mistake—God is not to be mocked—a man will reap just what he sows; he who sows for his flesh will reap destruction from the flesh, and he who sows for the Spirit will reap life eternal from the Spirit." Gal. 6:7-8 (Moffatt)

The other thing is the lack of trust in the future and the fear of death. Many are living in constant fear and apprehension for the future. Russia is their main concern. And the reason seems to be that Russia, or a war with Russia, has the power to kill the body. The people as a whole do not have the eternal perspective. What can happen to a person in this life determine the morals of the people, with death as the ultimate evil. The people do not seem to have a concept of an existence beyond that of the physical body. This too comes from the rejection of religion and the Christian concept of life.

As one sees the result of the sowing where the harvest is being reaped, one must stop and ponder the seed being sown in America at the present time. It seems that the increased trends toward secularization, materialism, and militarism in the United States will bring a harvest of distrust and insecurity which now exists for many people here in Germany.

" . . . things Jehavoh hateth . . . hands that shed innocent blood . . . and he that soweth discord among brethren." Proverbs 6:16-19RV

Hamburg, Germany

From a Relief Worker's Christmas Greeting

. . . . I think of the many examples of unselfish love which I have seen this year—the happy sharing of the last pieces of bread, the willingness to offer the only extra garment to someone else far needier, the hours of tireless and uncomplaining effort in dingy, chilly shelters for the sake of others, and those quiet, unheralded workers of whom it truly can be said: 'The love of Christ constrains—."

It all comes down to one answer. It is this Gift of God which we commemorate at Christmas which supplies the only source of joy and peace and love for our world today. And sometimes its very best expression in the lives of those who have the very least of these things, humanly speaking. This "tiding of great joy" is something to *live*, not just to *talk about!*

And now, I do wish you a very blessed Christmas! Though we are far from each other, I know we shall realize that bond of fellowship in our Lord and Master which is so strengthening and rewarding.—Erna J. Fast.

NOTES ON HUMAN NEED

Paraguay.—Replanting has been necessitated by unusually large numbers of grasshoppers that have overrun the land and consumed much of the planting among the Mennonite colonies in Paraguay, causing a serious impending food shortage. This condition is restricted to the Chaco area.

China.—Conditions in China where our workers are located have not changed substantially. A number of changes in the personnel in the unit have taken place recently because of uncertain supply of suitable food for children, workers with small children returning at this time.

——**Akron.**—The following shipments, with total value of $75,641,17, left port during the period of October 30 to November 9. **To Pakistan,** 10 tons clothing, bedding, and soap; **to China,** 30 tons flour; **to Belgium** 1/3 ton of shoes and soap; to **British Zone, Germany,** 12 tons clothing, bedding, shoes and soap; **to American Zone Germany** 6 tons clothing, bedding, shoes, and soap, and leather; **to French Zone Germany,** 7½ tons clothing, bedding, shoes, and soap. (Also leaving port were 13½ tons Christmas Bundles valued at $87,648 which had previously been reported as received, and packed for shipment.) No shipments left port during the remainder of November because of shipping strike.

The Implications of Military Toys and Games for Children

by **R. C. Kauffman**

CHILDREN'S play is conditioned by two factors firstly, by their inner needs and, secondly, by the activities of the adult world in which they find themselves. During the war, almost every child became a little warrior and toy-makers were busy supplying them with the materials required for their war play. Since then, military toys and games have declined in popularity, but by no means disappeared. Tanks, guns, bombers and fighter planes will in all probability remain staple toy items even as did the "toy pistol" and the "little tin soldiers" of the past. Consequently the question, what are the implications of these toys and games for our children?

In answering this question it is regrettable that there are no statistical studies available and that we are forced to rely principally on the application of general psychological observations to our problem. But even this approach would seem to make certain broad conclusions possible.

How Much Is "Normal"?

To begin with, it is pertinent to recognize that a certain amount of war-play is sufficiently common among children reared in our Western culture to be regarded as "normal." We have perhaps all, at one time or another, played "Indians," "Cops and Robbers," or some similar game. That such play significantly shaped our ideas with respect to war and peace seems very unlikely. Experimental evidence indicates that "transfer of training" is usually not automatic. That is, unless a warlike game is played with the specific and conscious intent of preparing for real war, as might have been the case in Nazi Germany, there is little likelihood of transfer taking place. For boys at least, the "gang age," appearing somewhere between the ages of 8 to 12, seems so universal as to be considered normal. The one-time educational theory of G. Stanley Hall was based on the assumption that "ontogeny recapitulates phylogeny"—that is, that the history of the race is broadly reproduced in the life of the individual and that all of us, therefore, go through a "savage" stage. The assumption underlying Hall's theory is no longer tenable, but the recognition of a "gang" stage in the course of individual development still is. To say, then, that all warlike play is bad and that parents should forcibly and definitely prohibit their children from engaging in it, is hardly warranted. As a matter of fact, such unequivocal prohibition of warplay would likely infuse it with much the same morbid fascination as that which now so commonly attends sex.

Pertinent also, from the psychological point of view, is the fact that in our so-called civilized society most children acquire a degree of latent aggressiveness in the very process of growing up. The well-known psychoanalyst, Alfred Adler, made much of this. Throughout the course of its most formative years, Alder observes, the child plays the role of an inferior in an adult society. The child must be "socialized" and this means all the frustrations incurred through the denial of its many impulses which conflict with the rules of society. There is the recurrent, "Do this," "Don't do that," "Don't do this," and so forth. All of us, therefore, emerge from childhood with some feeling of inferiority and with some degree of frustration. The natural result of all this is "the will to power."

To deny this will to power, this latent aggressiveness, is to court personality difficulties. Expression for these pent-up feelings will be found in one way or another. While war games are certainly not the most desirable means of expression conceivable they may, nevertheless, be preferable to certain alternatives that the child will consciously or unconsciously hit upon. The vituperative and sometimes actual physical attack that children make upon their parents, upon playmates, and even upon children far smaller than themselves are among these alternatives. Child psychologists, working with "problem children," are well acquainted with the child who will make a clay image of daddy or mommy and then proceed to devastate it with savage, but obviously gartifying, cruelty. So far as children are concerned, then, it would seem that our problem is not so much one of finding a "moral equivalent" for "war" (in the broad sense of the term), as it is one of finding a psychological equivalent—and this may be well-nigh impossible.

Toys Can Be Non-Suggestive

But having made these observations, it remains to be pointed out that this is by no means to sanction military toys. From a child's point of view, any movable object, supplemented by imagination, may serve as a toy. Since this is the case, toys may be either suggestive or non-suggestive. A non-suggestive or neutral, toy, is far more suitable for a child than a suggestive one since, through his vivid imagination, the child is able to make this neutral object serve his immediate needs whatever they may be. Toys definitely suggestive of war serve as a means of emotional release when the child feels the need to dramatize this type of activity, but in addition, unfortunately, they suggest war play to him even when he feels no need for this type of activity.

For example, a simple, non-suggestive object such as a stick may serve as a walk-cane, a hobby-horse as a gun to shoot buffalo, or as a tommygun to kill "enemies," depending upon the needs of the moment. But a fancy, painted, wood-and-tin-tommy-gun is good for only one thing—as a tommy-gun to kill "Japs" and "Krouts." The child with such a toy will be inclined to limit his play activities to the extremely narrow and undesirable range suggested by the play-object. If he has only war toys, he can play only war games. If he has a liberal supply of neutral, non-suggestive play objects, he may still play war at times, but he will not actually be restricted to and encouraged in the narrow field. A child with a piece of modelling clay will do some things with it that look like "murder" to the adult, but, having gotten it "out of his system," is free to proceed using it in a creative fashion. War *games* are not always subject to our direct control, but war *toys* are and should be.

A final word should be added regarding the fundamental importance of the attitudes that enter into children's play activities. In the final analysis the question of what constitutes a military toy or game is more exactly defined in terms of these attitudes than by anything else. With some children any form of play becomes warlike and any toy may serve as an instrument of terror and destruction; with others, even superficially warlike activities appear to have no significance other than that of mere play. The difference lies in the attitudes that these children bring to the occasion. No answer to our question regarding the implications of military toys and games for our chidren can afford to overlook this fact. If, as the writer assumes to be the case, our ultimate interest in this discussion is that of adapting play to the practical ends of peace, it is here that we face the crux of our problem.

The Case of George

Let me illustrate the point by citing a case, in no wise dramatic, but therefore all the more typical of many others like him. It is the case of George. As a venturesome pre-school lad, George was deeply impressed by his parents' stern and positive demeanor. His mother had adopted that agressive pattern which sometimes goes for social alertness and ultra-smartness. His father, a successful business man, added heavily to the picture, constantly reminding the boy that the real values in life are to be found in the competitive swim—that one has to swim faster and farther than the other fellow. Viewing life as a struggle for dominance, George's parents considered it their duty to train the child so that he could overcome obstacles and especially people who happened to get in his way. These aggressive ideals, religiously impressed upon the child, found their natural expression in his overt behavior and particular in his play experiences. One of the most conspicuous results was that of trying with fanatical zeal to win all the games in which he took part. He was deeply hurt by defeat. He became impatient, critical, and even abusive of conditions and people who stood in the way of his egoistic ambitions. At times he attempted to put forth brute strength against his mates, whom he considered his enemies. His play became a matter of edgy combative conduct, of vindictive behavior, and of all-around unhappiness. If further, George would have fallen under the tutelage of some muscle-minded highschool or college coach with the dictum, "Win, honestly if possible; but, under any circumstances, win!" the case would have been complete—complete, that is, except for the prospects of another war, which George might well have welcomed as another opportunity for flaunting his philosophy of life and venting his exaggerated aggressiveness.

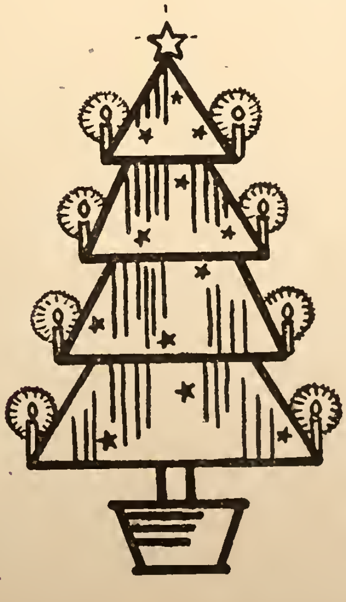
The incident occurs to me of a father whose three sons all joined the navy. He accounted for it in terms of a picture of a ship that hung in their home. That this picture could, of and by itself alone, have brought about this result seems unlikely to say the least—as unlikely as the supposition that a picture of Christ hung upon the living-room wall could, without word of comment, interpretation or appreciation, bring about the conversion of a family. That such a picture could, however, serve to crystalize and symbolize the ideals and attitudes already pervading that home seems altogether likely. So, too, with the toys and games of children. They serve to symbolize the attitudes and ideals instilled within the child, quite apart from any play activity. Play, like the picture, is important—but more important the meaning behind it, put there by the child's most intimate associates.

To summarize

1. War *games* are normal occurrences in the growing-up process of the child and should not be regarded with alarm nor should they be forcibly prohibited. In so far as possible, more constructive games and activities should be encouraged by a redirection of interest.

2. There is no justifiable reason, psychological or otherwise, for supplying the child with war *toys*. They serve no purpose not served equally well by other toys, except that of narrowing the field of interest and activity to war itself.

3. Most determining are the attitudes and ideals which the child brings to the play situation and from which the play situation derives its symbolic significance.



Scenic view in Rocky Mountain National Park

MINISTERS RETREAT

to be held at

Estes Park,

Colorado

August 11-17,

1949

THE MINISTERS Retreat Committee meet in session October 15, 1948, at Newton, Kansas. to outline the program and make final plans for the Minister's Retreat to be held next summer. The dates have tentatively been set for August 11-17, 1949, at the Y.M.C.A. Conference grounds, at Estes Park, Colorado.

The committee feels fortunate in again being able to secure the facilities of this nationally known vacation spot, established specifically for conferences of this nature. Last summer's retreat, which had also been scheduled for Estes Park, was postponed because of the conflicting dates with the Mennonite World Conference. Perhaps we should extend a word of appreciation to the Y.M.C.A. officials for their very gracious attitude in cancelling those dates which no doubt prevented some other similar group from enjoying the facilities of their camp. Also to Dr. W. W. Adams, of Central Baptist Seminary, who had turned down two other engagements to be with us as a special lecturer.

We are, therefore, especially grateful that the facilities of the Y.M.C.A. camp grounds have again been made available for us for next summer. It is our prayer and sincere desire that this event may be blessed of God and may be an instrument in His hands to bring Christian workers throughout the General Conference into a closer bond of fellowship.

We trust that these dates will be suitable to a large number of pastors, missionaries, and teachers within our conference. Other organizations in planning for their summer's activities may wish to keep these dates in mind so that they may be free to attend.

Further details concerning the program and rates will appear later.—The Retreat Committee: J. N. Smucker, L . L. Ramseyer, I. I. Friesen, H. N. Harder, Ronald von Riesen Secretary.

The Canadian Readers Say...

Dear MENNONITE:

I am writing these lines after a rather busy time, when we were rebuilding, altering, and decorating our old house, and serving at Bible conferences and diverse meetings as much as I could. Now I am trying to dispose of the huge heap of correspondence which has piled up on my task while I was busy building.

The letters which I get are proving that people place a lot of confidence in me and come to me with all kinds of troubles and problems believing firmly that I can supply them with everything and help them succeed in their various endeavours. Now, shortly before Christmas, many want books of poems and plays from me, which I have not, except those of my own which I have for sale. All the others have been loaned long ago to different "good friends" which have forgotten to return them. I wonder why the people in need do not turn to our Book Stores in Newton, Berne, and Rosthern. Instead of writing everybody personally I would like to advise them hereby to look for such books where they are to be found. The books and pamphlets shown in my advertisements are all that I can supply. So, please, do not waste your, and my time inquiring about matters of which I have no knowledge, and which I cannot supply.

There are some letters of budding poets, and writers in general, which want me to review their first fruits of literature and to help them along in publishing the same. But here, again, they turn to a poor fellow who up to this time does not know how to market his own writings, let alone how to persuade a moneyed man to be the publisher of the same. All I can do is review such writings in our papers which have already been published and sent to me in print. Among the new Mennonite writers are some very good ones, and I would advise them to go right ahead, write on and try to publish, but not to be deceived in believing that would be easy to do. The road of an artist is a rough and thorny one, and they will have to suffer and to sacrifice much for their ambitions, without knowing whether they ever will get anywhere.

One friend, unknown to me, wants me to send him pictures of the World Conference which I have not. I have a few slides, and rather poor ones at that, but I have no way of making copies of them. One good man even wants me to send him a Canadian bill, fold which suits him better than his American. Well, I shall try to think of that when I am shopping down town. But most of the letter writers will hardly get a personal reply to their lines as I am unable to read everything carefully that is sent to me, much less to reply to every writer individually.

Please, forgive me, if some of you do not get letters from me in reply to yours.

Sincerely Jacob H. Janzen,
Waterloo, Ontario, Canada

To the Mennonite:

"I have just been reading the article in the October 19 issue of The Mennonite entitled "M.C.C. in Minature: Ontario Version." Although this essentially reports the situation very well, I would like to take exception to several remarks made in this article. First, Ontario is not a small Canadian province. It is the second largest Canadian province and more than three times the size of Texas, which is the largest American state. At least, to hear Texans talk one would think so. Of course, Ontario's population is not so large. Second, Kitchener is not a residential city primarily, although it is true that there are some very fine residential sections. It is the Akron, Ohio, of Canada, with three large rubber factories, the largest tannery in the British Empire and many furniture factories and meat packing plants, etc., etc. Waterloo is the Hartford of Canada, with many insurance companies.

"I am constantly amazed at the lack of knowledge displayed by some Americans concerning Canada. My sister spent this summer with a service unit travelling throughout the central United States. Here are some of the questions asked her about Canada—Do you have to pay taxes to Great Britain? Why should your income tax be so high, you weren't in the war!!! Do you know so and so? Where does he live?—in Canada!

A friend of mine worked in a tourist information office in Windsor a short time ago. Several Americans came over and requested means of transportation. They wished to visit friends in Montreal, spend the evening in Banff, and return to Windsor for a night's lodging!

Yours for better understanding
D. D. Millar (Member Stirling Avenue Mennonite church)

LET'S GET ACQUAINTED

That's what one of our good ministers thinks is exactly what we need—to get acquainted.

In order to acquaint his church with the General Conference and its operations more fully, he has written to the Mennonite Publication Office requesting that for one month his church receives fifteen copies of THE MENNONITE. Now isn't that a splendid idea? Imagine a pastor sitting down with his young folks, or even with the older folks for an intensive study for a whole month of all the various Conference activities—textbook: THE MENNONITE, official publication of the General Conference of the Mennonite Church of North America.

We say he chose a good textbook, because there is something in THE MENNONITE for everyone in the family, for young and old alike. It's a good family paper—providing the family takes it. That's true of a great many things, like good family dinners, fine family devotions, and good family discussions. Each is good—providing the family takes it—as a family.

CELEBRATING DOUBLE

December 26, the Sunday after Christmas (**Twede Helyedag**) will be another good opportunity for our Conference churches and Sunday schools to "celebrate double" as it were, by making the thirteenth Sunday in the Sunday school quarter a day of special remembrance for Conference publications. In some Sunday schools and churches this is rapidly becoming a tradition. Just as sure as the thirteenth Sunday in the Sunday school quarter comes around, these Sunday schools make it a point to set aside the collection of that Sunday—either in the Sunday school or in the church, preferably both—especially designated, "For Conference Publications."

And isn't this entirely appropriate? At the end of the Sunday school quarter we are aware particularly of the importance of good Sunday school materials for young and old alike. We have become increasingly aware of what a large part publications play in the unity and growth of our Christian insight.

We suggest sentence testimonials to be given by three or four different people in a brief two- or three-minute preparatory period just before the collection is taken, somewhat as follows. **"The new HANDBOOK FOR THE MENNONITE HYMNARY IS now being printed and will soon be ready for publication. This is one of the projects of the Publication Board."**

> **"The Board of Publication is now preparing a splendid series of Daily Vacation Bible School materials, edited by a special committee. This series will provide for every grade from the cradle roll to the first year of high school when it is complete."**
>
> **"One of the features of this new series of Daily Vacation Bible School materials will be a Junior Hymnal, including the best selections from the MENNONITE HYMNARY and other songs especially adaptable for children."**
>
> **"The Board of Publication operates on a very carefully planned budget, and every effort is made to operate within that budget. The Board of Publications can only move ahead as rapidly as we permit them through our gifts and contributions."**

IMMANUEL — GOD WITH US from Page 4.

O death, where is thy victory?" (I Cor. 15:55) Praise God, the sting of death has been removed. Hallelujah, the apparent victory of death has been wiped out. "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57). Thank God, He is *for* us; He is *with* us; in the person of the Holy Spirit He is *in* us; and by His grace we shall some day be *with Him.* (This represents the last in a series of articles planned by the Committe on Doctrine and Conduct for the *Mennonite.*)

The Washington Scene

Paul Goering

December 11. The armed forces' big fight in the new Congress will be to get more than the $15 billion set by Truman as a "tentative" ceiling for the National Military Establishment. The cut in draft quotas to 10,000 for January and 5,000 for February is interpreted here as an attempt of the Army to carry its fight for more money under the unified budget to the public despite Secretary Royall's denial.

Hanson Baldwin, military analyst for the **New York Times,** has said that the draft cuts should not be contrued as "crippling our military program" as some people claim. National defense, he says, cannot be considered apart from the budget and Truman's "tentative" ceiling is a recognition of the growing strain of arms spending on the national economy.

The National Association of Manufacturer's propose that the new military budget should be cut to $12 billion which is about the present level of spending. Dr. Edwin G. Nourse, chairman of the President's Council of Economic Advisers, has warned that increased arms spending would unleash "new forces of inflation" and make necessary a "number of direct controls."

While UMT opponents expect the Army to campaign for UMT, the Army isn't in a very good position to plug heavily for it until they first succeed in getting more money especially after cutting draft quotas for lack of funds. One informant has said, however, that the Army has a brochure all ready to release to Congress and the public which claims that UMT would be cheaper than the draft.

Military spending is determined by balancing the strain on the economy with the efforts to stop Communism and also prevent a depression. Some persons seem to think Communism can be stopped by building a fortified barrier against it instead of cutting out the mass of discontent in which it breeds. And while military production gives us more spending power, it produces no consumer goods.

Instead of just encouraging Truman and NAM church people should be in the forefront for greater arms reduction and urge spending for housing, education, and useful consumer articles.

A SHIP! A SHIP! . . . continued from 23.

the imperturable Chinese steward, discharged all his extra duties with perfect good humour. One and all joined in making our time of rest and recuperation on the ship an experience of treasured memory.

As the only married couple on board, my wife and I were given the Captan's cabin. It had a bunk and long sofa, so that for both of us there were beds.

"No, no, I always sleep in the Chart Room," our smiling host said: and soon we were both clothed in borrowed garments, and lying at full length (what exquisite release in that!), and able to rest to our hearts' and bodies' content.

(To be continued)

WESTERN KANSAS

Christian Workers' Institute

by A. H. Miller

The First Mennonite Church of Hanston, Kansas was host to the Christian Worker's Institute of the churches of Western Kansas November 16 and 17, 1948, under the able leadership of Rev. H. B. Janzen, Field Secretary of the Western District. One church of Colorado (Vona) was also invited but unable to send us any delegates. Reverend H. B. Janzen was the chairman of the Institute.

A New Venture

Rev. H. B. Janzen expressed a deep feeling of joy that this meeting had at last come to pass. This meeting had been anticipated, worked for and prayed for since last spring. This feeling of joy seemed to prevade the whole assembly. He realized that the western Kansas churches were small churches and isolated groups, each church being more or less for itself. He thought also that we were neglected groups in that we did not receive all the benefits of the General Conference Headquarters as those that live closer to it, yet through it all he was grateful to the Lord and counted it a privilege to meet together with us since we have a work to do in this evil world and in His Kingdom.

The Program

The Theme of our Institute was, "The Task, The Tools and the Power to Serve." Our principal speakers were, Rev. H. B. Schmidt, Pastor of the Tabor Church of Newton, Kansas and Dr. J. W. Fretz of Bethel College, Newton, Kansas.

"We Need to See Jesus Ourselves"

Reverend H. B. Schmidt used as his Scripture text, John 12:32. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." Israel was visited by a curse but by looking up to the brazen serpent they were saved—we too are saved by looking to Jesus. But after we are saved do we hold out Jesus to a lost and dying world? The first century Christians went out into the highways and byways to hold up Christ to a dying world.

The Urgency of Our Witness

Dr. J. W. Fretz, instructor at Bethel College, Newton, Kansas gave us the evening address Tuesday Evening 'NOW IS THE HOUR."

1. It is urgent that we witness now. We must witness for peace "now." Later may be too late.

Problem Areas Discussed

Discussion periods were held both days. These discussion were at least an hour in length. Able leaders led the discussions. Some of the problems discussed were, "How does the Minister's Pension Plan work?; "How can Sunday school teachers teach more effectively?; "What are the duties of the assistant teachers?" How can we get more missionaries to visit our isolated churches?"

The Women's Mission Society met under the able leadership of Mrs. W. C. Voth.

The various churches gave reports of their activities and problems.

Noon meals were served in the basement of the church both days by the local Ladies Aid. A late evening lunch was also served to the Peace group from Bethel College on Tuesday evening.

One of the Resolutions that we adopted was that henceforth these Institutes are to be held annually among our Western Kansas Churches. May each one of us pray that God in His providence will again make it possible to fellowship together and that the next one will even be more successful than the first.

CENTRAL AREA

Bluffton Women's Conference

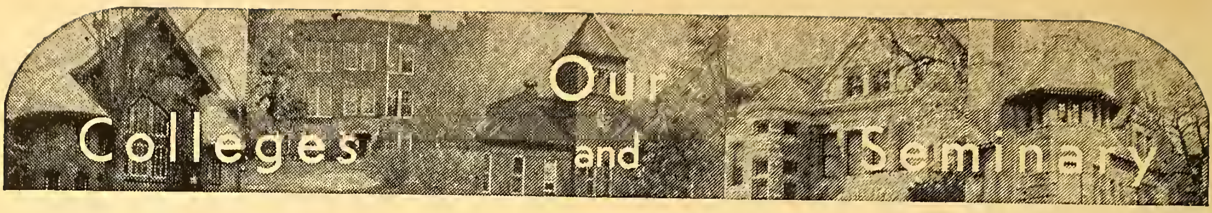
The fifth annual Mennonite Women's Conference was held at Ramseyer Chapel, College Hall, Bluffton, Ohio, on November 17 and 18, using the theme "Developing Missionary Leadership."

Rev. A. E. Kreider, Goshen, Ind., and Rev. Marvin Dirks, Chicago, Ill., presented the need for missionary leadership in the home church and on the foreign field, stressing the need for developing leadership among native Christians on the field as well as sending out more missionaries. Both education in our societies, including the study of foreign religions as a means to a more complete understanding of the problems facing our workers on the foreign fields.

Mrs. Jerry Sauder, Grabill, Indiana, Rev. Marvin Dirks, Miss Meredith Stepleton, Bluffton, presented plans for missionary education in our church among adults, young people, and children.

Reports of projects and activities in girl's mission bands and a mother's study club in their own churches were given by Mrs. Clovis Oberli, Berne, Miss Hilda Bixel, Ebenezer Church, Bluffton, and Mrs. Robert Hartzler, Eighth Street Church, Goshen. Mrs. G. M. Stoltz Topeka, Ind., presented, "The Value Of Attending The School Of Missions."

The closing session was held in Lincoln Hall Lobby following a sumptuous potluck dinner served by the churches of the Bluffton area. Officers elected for the coming year are: president, Mrs. Herman Hilty, Bluffton; vice president, Mrs. Rollin Moser, Nappanee, Ind.; sec.-treas., Miss Elisabeth Kauffman, Topeka, Ind. Program Committee, Mrs. Sidney Steiner, Pandora, Ohio, Mrs. Edison Sprunger Berne, and Mrs. Robert Hartzler Goshen.



CANADIAN MENNONITE BIBLE COLLEGE

Some of the churches which students have visited since the opening of school are Carman, Lowe Farm, Elm Creek, Springstein, Arnaud, and the combined Blumenorter churches at Rineland. Though the giving of such programs calls for a great deal of additional work on the part of student groups, it has been a blessing to all.

Of special interest was the visit of the entire student body of Rineland which is a village patterned after the old Russian "dorf" with its characteristic picket fences combined barns and houses, etc.

A welcome visitor in our midst was Mr. Gustav Reimer, formerly of Danzig, who is now on his way to Uruguay. Mr. Reimer gave several messages on the conditions as they existed in Germany and shared with us some of his anticipations in a new country.

The College administration is again planning for a special winter term in which young people, Sunday School workers, as well as ministers are invited to take part. This term extends through the months of January, February, and March. Special speakers for the first week in March are Rev. John G. Rempel, Rosthern, and Rev. Erland Waltner, Mountain Lake, Minnesota. A number of additional students have already expressed their interest in coming for this term and we trust that it will be a rich blessing for all.

MENNONITE BIBLICAL SEMINARY

The class in visitation evangelism reported to the student body in chapel this week, having based its strategy on Luke 10:10: "After these things the Lord appointed other seventy also and sent them two and two before His face into every city and place whither He Himself would come." Members of the class described their experiences in ringing doorbells of individuals completely unknown to them. They pointed out that first you have to prove you are not a burglar or a thug before you are permitted to enter the home, and in many cases entrance is not given. On the West side of Chicago, where most of this work was done, the group found that only twelve out of one hundred families had a general Protestant background. Among the members of the class that participated in this active evangelistic work was Orlando Waltner, missionary on furlough from Champa, India. The challenge of missionary work in the city of Chicago is still a very great one, for here are still thousands of individuals who do not know Christ as Lord and Savior.

Added to our other new students of this quarter is Robert Hartzler, pastor of the Eighth Street Mennonite Church of Goshen, Indiana.

BLUFFTON COLLEGE

Two deputation teams representing the Girl's Gospel Team will tour during the Christmas vacation. Both teams will go west, one visiting churches in Illinois and the other giving programs in Illinois, Iowa, and Missouri. They will be accompanied by Mrs. Lenore Myers, librarian, and Rev. Paul Shelly. At the regular monthly faculty discussion meeting held December 10, Reverend Shelly spoke on "The Real Significance of Christmas." Junior and senior education students under the direction of Professors Ramseyer and Schultz visited the University School, Columbus, December 9, to observe educational practices carried on there. Dr. John Ramseyer, a Bluffton alumnus, is director of the school and two other Bluffton alumni are on the staff. The school is a part of Ohio State University. President Ramseyer spoke at the Freeman Junior College Founder's Day program. The student relief committee sold packaged food to students and faculty members during the week of December 5, and they in turn donated the food purchased for relief purposes. It is to go to Europe through the facilities of the MCC. School closed December 17 for the Christmas vacation.

BETHEL COLLEGE

Elmer Ediger, MCC, visited Bethel College campus Dec. 7 and 8 in the interest of voluntary service. He presented the present and future-planned programs for the service projects of the Mennonite Central Committee and the General Conference.

Dr. Harold E. Swanson, coordinator of the North Central association, visited Bethel College on Tuesday, December 7. Dr. Swanson, who is in the psychology department at Hamline university, St. Paul, Minnesota, met with the faculty, faculty committees, and the student council.

During the weeks before vacation Christmas carols were sung on the campus by dormitory groups and clubs. The student volunteers also sang Christmas carols for "shut-ins" in the Newton community.

Children of the Methodist Children's Home were given a Christmas party by the social services committee of the SCA on Friday evening, Dec. 17. The 42 children received gifts from college students who "adopted" them for the occasion. A program was given and refreshments served by the college group.

Katherine Wiens and Joanne Buhler have been chosen as the new editor-in-chief and associate editor, respectively, of **The Collegian**, Bethel College school paper. Miss Wiens, junior, is a transfer student from Reedley Junior College, Reedley, California. Miss Buhler is an exchange student from Bluffton College, Bluffton, Ohio.

Jottings

—**Second Mennonite Church, Paso Robles, California:** The Men's Inter-Church Brotherhood sponsored evangelistic meetings, with Dr. Harry W. Vom Bruch as the speaker, from November 7 to November 21. The girls quartet of the Pacific Bible Institute, of Fresno, was with us November 14. The president of the Institute, Dr. Peters, was also with us and presented the message. —Mrs. John W. Claassen, Corr.

—**West Zion Mennonite Church, Moundridge, Kansas:** We observed our Harvest Festival on Sunday November 21, with Rev. Phil Wedel as guest speaker in the morning. In the evening, Miss Ruth Hilty, MCC relief worker, and Dr. H. A. Fast, of Bethel College, spoke to us. Miss Hilty spent three years in the Netherlands and Germany in clothing distribution work. Dr. Fast spoke on the Mennonite refugee work. The Mission Workers had their husbands as guests at their November meeting. After the meal was served, Marty Kaufman and Violet Goering told of the two months they spent traveling in Europe with a group of forty young people, and Betty Zerger, also with the group, showed moving pictures of their trip. Our fall evangelistic meetings were held the week of November 14, with Rev. Maurice Yoder and Rev. DeWitt Miller as speakers.—Corr.

—**MENNONITE COOK BOOK.** The ladies of the First Mennonite Church of Geary, Oklahoma, have compiled a number of kitchen tested recipes and printed them in a book called the "Mennonite Cook Book." It has been off the press only a few weeks. Each recipe is signed by the lady who tried it and wrote it up. The book can be ordered from the Mennonite Ladies' Aid, In Care Of Mrs. Florence Lehman, Geary, Oklahoma, at 85 cents each, postpaid. Or they can be purchased from the Mennonite Book Store, Newton, Kansas, and the Bethel College Book Store, North Newton, Kansas.

—**Walter McDowell** will soon start his new pastorate at the Zionsville congregation near Allentown, Pennsylvania. This church was formerly served by Howard G. Nyce, now pastor of the Pretty Prairie, Kansas, congregation.

—**First Mennonite Church, Burns, Kansas:** The Student Volunteers, of Bethel College, recently presented a program. November 23 was the anniversary of the dedication of our church. Union Thanksgiving services were held with our neighbor church. Rev. and Mrs. Henry Goossen and children spent Thanksgiving in Nebraska with their parents. Ben Sawatzky, ministerial student at Bethel College, brought the sermon November 28.—Corr.

—**First Mennonite Church, Hutchinson, Kansas:** Our Homecoming Missionary Festival was observed on Sunday, November 28. Rev. Howard G. Nyce spoke in the afternoon and Dr. and Mrs. Herbert R. Schmidt showed slides and told of their trip to Paraguay in the evening. Recently twelve new members were added to the church by letter. Our pastor, Rev. Victor Sawatzky, held a series of meetings in the Johannestal Church, Hillsboro, Kansas, the week of November 21.—Corr.

—**Members of the Young People's Union** met at the Seminary the first week-end in December. These members included: Myrtle Wasser, Bluffton; Kenneth Bauman, of Bluffton; Verney Unruh, of Pulaski; Andrew Shelly, of Kitchener, Canada; Erland Waltner, of Mountain Lake, Elmer Ediger, of Akron; Ronald von Riesen, of Chicago; and Esko Loewen, of Topeka, Indiana.

—**Zion Church, Arena, North Dakota:** On November 14 we observed our Mission Festival, with Reverend Lehman, of Butterfield, Minnesota, present. Collections during the day, for building fund, home missions, and foreign missions, amounted to $511.—Mrs. David Buller, Corr.

—**Apostolic Mennonite Church, Trenton, Ohio:** Mary Elizabeth Amstutz, of Pandora, Ohio, relief worker in India for two years, was guest speaker at the Thanksgiving services November 21. The offering, amounting to $285, was given for relief in Europe. The Missionary Society and the Women's Society have united into one organization and have chosen as its name Mennonite Christian Service.—Corr.

—**Menno Church, Lind, Washington:** Rev. and Mrs. Malcolm Wenger, of Busby, Montana, were our guest speakers at a three-day Mission Rally beginning Thanksgiving Day and ending the following Sunday. Reverend Wenger brought the Thanksgiving message, "Thanks Be Unto God for His Unspeakable Gift." Friday evening was concerned with the work among the Northern Cheyennes and slides were shown. Sunday's messages, "The Commandment of the "Everlasting God," and "God's Call for Me," brought a personal challenge to mission responsibility. Mrs. Wenger gave short messages to the children and the women at these meetings. The Wengers were accompanied on the trip by their two small daughters.—Mrs. Willard Wiebe, Corr.

—**The Cutural Problems Planning Committee** met at the Seminary on a recent week-end. This Committee includes L. J. Franz, of Tabor College; Carl Kreider, of Goshen College; Harold Gross, of Freeman Junior College; Paul Shelly, of Bluffton College; and J. Winfield Fretz, of Bethel College.

—**First Mennonite Church, Geary, Oklahoma:** The Student Volunteer Group, of Bethel College, presented a very enjoyable program on November 24. Dr. J. E. Hartzler, visiting professor at Bethel College, held special services from November 28 to December 3. We had a Union Religious Emphasis meetings for the entire community, at which Dr. Hartzler spoke. The Ladies' Aid Members are very busy in the selling of their **Mennonite Cook Book,** which they are selling at 85 cents postaid. The young people have purchased the **Mennonite Hymnaries** for the church this fall, a project which is greatly appreciated by the congregation.—Corr.

—**Salem Mennonite Church, Dalton, Ohio:** Sunday, November 21, Rev. Harry Yoder, assistant to the president of Bluffton College, gave the morning message. That afternoon and evening our junior and senior Christian endeavors attended the county fall C. E. Rally at Dalton, with Mr. and Mrs. Vernon Gerber, of our church, in charge. Rev. A. R. Keiser, of Greenwich, Ohio, was with us on Thanksgiving morning and following the services the annual missionary sale was held in the schoolhouse across the way. The receipts from the sale and the morning offering, for missions and relief, totaled $414.—Mrs. Ivan Badertscher, Corr.

—**First Mennonite Church, Sugarcreek, Ohio:** Sunday, November 28, we had as our guests Miss Herta van Delden and Mr. Herman Neff, two German students now attending Bluffton College, for both the morning and evening services. Mr. Neff told of his experiences and impressions through the war years, and Miss van Delden told of her family and of the Christmas preparations and customs of her native Germany. Our young people in turn gave Miss van Delden and Mr. Neff a brief preview of what an American Christmas can be like. Our church choir is joining with other singers of the community in preparation for singing Handel's Messiah, under the direction of Mr. Roy Baumgarner, Sunday evening, December 19,—Wiley McDowell, Corr.

—**Meadow Mennonite Church, Colby, Kansas:** Rev. J. J. Esau, blind evangelist, was with us for meetings several days during the Thanksgiving season. The Thanksgiving offering, for foreign missions, amounted to $350.—Mrs. Dan Epp, Corr.

—Mount Olivet Church, Huron, South Dakota: On November 26, a Youth for Christ Service was held with Rev. Floyd Ankerburg reporting on his trip to Europe.—Anna E. Hofer, Corr.

—Bergtal Church, Pawnee Rock, Kansas: Mr. and Mrs. P. J. Deckert celebrated their golden wedding anniversary Sunday. November 7. A program, prepared by the children, was presented in the church, after which a lunch was served. The entire church was invited.—Mrs. Daisy Rudiger, Corr.

—First Mennonite Church of Christian, Moundridge, Kansas: Mr. and Mrs. Harold Ratzlaff recently presented their experiences of their work in India in a very unique way which was both interesting and enlightening. This year's Thanksgiving services were conducted by the newly organized Young People's Endeavor, which gave a short, but varied, program of special music, readings, and stories. Henry Poettcker, a ministerial student at Bethel College, conducted our worship services the Sunday following Thanksgiving in the absence of our pastor. The church voted at a special meeting to secure a ministerial student to help Rev. P. P. Wedel in his pastoral work because the work is too heavy for his strength. We pray God will see fit to strengthen him so that he may serve us yet a while.—Mrs. Myron G. Stucky, Corr.

—Bethany Church, Quakertown, Pennsylvania: On the evening of November 28, a union service was held in our church sponsored by the Kiwanis Club and Ministerum of Quakertown and community. The address was given by Mr. J. N. Byler, director of relief for the MCC. Mr. Byler recently returned from a survey of relief work in Europe, India, China, and other countries. December 5 was Missionary Sunday and Miss Marie J. Regier, worker in our China field, was the speaker. The members of the Women's Missionary Society also presented our thank offering boxes. —Mrs. E. K. Stoneback, Corr.

—Grace Mennonite Church, Enid, Oklahoma: On the evening of November 2 our church had two visiting ministers, Rev. H. B. Schmidt, of the Tabor Church, and Rev. Curt Boese, of Carnegie, Greenfield Church. Reverened Schmidt spoke very interestingly on the subject of peace and the drafting of our young people. The Volunteer Mission Band, of Bethel College, was with us the evening of November 23. Our pastor, Reverend Unruh, has not been well lately, but we pray that the Lord will see fit to restore him to good health.—Corr.

—Alexanderwohl Church, Goessel, Kansas: The Relief Committee of our church has been very active sponsoring projects for relief. In August, our congregation contributed 139 Christmas bundles, 2,875 bushels of wheat, $490 in cash for European relief. Later 62 gallons of soap fats and 29 kits (mending or shoes repairing) were given. Merchandise valued at $300 was purchased for relief, including: 32 blankets, 45 pairs of shoes, 21 pairs of men's socks, 20 pairs ladies' and children's stockings, 6 flannel shirts, and 32 sets of men's underwear. Opportunity is now given to donate used clothing. An offering for relief, taken November 21, amounted to $1,103, some of which is to be used to buy meat which is to be canned for relief.—Katie Wedel, Corr.

—Eden Mennonite Church, Moundridge, Kansas: Recently an offering was held for the transportation of the Rev. Bruno Enns family from the camps in Denmark to Canada, where Brother Enns is to attend a Bible school for a year before going to Uruguay to work with his people. Our Sunday morning services are now being recorded regularly. These recordings are then available for those who have been unable to attend the service and wish to have a part in them.

—Zion Mennonite Church, Souderton, Pennsylvania: The fifth annual rendition of *"The Messiah,"* under the direction of Ernest H. Lichti, Minister of Music, was given Sunday evening, December 5. On Sunday evening, November 28, at their annual Thank Offering service, the women's organizations presented the dramatization, "The Challenge of the Cross."—Corr.

1900 Jubilee Gems 1950

50th Anniversary
celebration of
General Conference Mennonite Missions in India

Are you, as a teacher, wondering in which school you might best serve the Lord? Why not consider India? They are asking for a Home Economics and an Agriculture teacher.

—Eicher Emmanuel Mennonite Church, Wayland, Iowa: Rev. Clyde Dirks of Portland, Oregon, recently held a week of evangelistic meetings in our church, during which time our Harvest Home Festival was held, with Reverend Dirks conducting the three services of the day. In the morning the communion service was observed; in afternoon, the Ladies' Missionary Society program; in the evening union services The total offering amounted to $230, which will be sent to the Lima, Ohio, building fund. A total of 1,143 cans of meat were processed by the members of our church and will be sent to MCC headquarters for distribution. The Ladies' Missionary Society knotted four comforters, two of which will be given to our refugee family and two of which were sent to the Mission at Hotevilla, Arizona. We also have sent canned fruit and vegetables to the Seminary in Chicago recently.—Mrs. W. J. Graber, Corr.

—Mrs. Rodolphe Petter writes: "It looks as though my house on these mission premises will soon be completed. Local friends say it is 'cute.' Very capable Indian workmen are giving me excellent service. However, the missionaries at Busby do not want to make the change during the winter, so I shall continue occupying this large house."—Lame Deer, Montana.

—Salem Mennonite Church, Dalton, Ohio: Ushering in the Christmas season for the ladies of our church this year was the annual Mission Sister Party, always a festive and much enjoyed occasion, held December 1. Other recent Christmas programs included a peace discussion, and a Christmas Hymn Sing. The community chorus will present the annual rendition of *the Messiah* in Orrville, December 26. Our guest speaker after the Christian Endeavor program December 5, was Rev. Virgil Gerig, from Oak Grove. He was accompanied by a mixed quartet. The morning worship service had to be cancelled because of no heating facilities caused by a misconnection in the building project.—Mrs. Ivan Badertscher, Corr.

—Tabor Church, Newton, Kansas: Rev. Jacob J. Enz recently conducted services in our church. Adolf Thiesen and Gladys Goossen were married recently. The Bible classes show increased attendance. The Men's Choir of Alexanderwohl presented a program of Gospel songs in our church. Our business meeting is planned for New Year's Day.—D. S. Thiesen, Corr.

—Grace Mennonite Church, Lansdale, Pa. Our annual Stewardship Sunday was held Sunday, November 21, when $1400 in tithes and offerings were brought to the altar. This offering will be placed in the building fund of the church. Special services were held recently, opening with a "Youth for Christ" service, with Bishop C. F. Derstine, of Kitchner, Ontario, as guest speaker.—Mrs. Grace Phillips, Corr.

—First Mennonite Church, Nappanee, Indiana: The Men's Brotherhood of Northern Indiana churches met at the Topeka Church on Tuesday evening, December 7. A new Remington-Rand typewriter has been purchased for church use by the Christian Education Committee. This was a project of the Sunday school organization.

Y.P.U. OFFICERS
President
Kenneth Bauman
Bluffton, Ohio
Vice President
Verney Unruh
Pulaski, Iowa
Secretary-Treasurer
Myrtle Wasser
Bluffton, Ohio

Mennonite Youth

"A United Mennonite Youth in Christ"

Sponsored by
the Young People's
Union of the
General Conference

Editor
Esko Loewen
Topeka, Indiana

Voluntary Service in Gulfport

by Orlo Kaufman, Gulfport, Mississippi

Helping build a house for the family living in the tool-shed seen in the picture. A fire destroyed their house several weeks ago. Seen in the picture are Harold Davis, Eldo Ediger, and Roger Janzen.

THE SOUTH is a poor section of our United States. This is true of the area in which Camp Landon is located. This area is in need because of several factors: First, it is needy because it suffered the effects of the Civil War with its destruction, waste, and revengeful steps. It is a needy area because its soil is poor. Without fertilizer and the knowledge of its use one receives little from the soil. It is a needy area because of wholesale cutting of lumber in early years, which destroyed the main source of income for large numbers of people. Once the trees were cut, many of these people moved on, others found local work, and still others remained living a hand-to-mouth existence. It is with these people that we are working. A fourth cause of the need in this community is its lack of industrialization and stabilized markets. A fifth factor is the added burden of segregation.

Scope of Service

As a result of these factors in general one finds lower standards of living, lower educational standards, poorer health. Especially among the poorer people there is also religious indifference and inconsistent Christian living, disrupted homes, even want of food and clothing, to say nothing of modern conveniences.

Observing these conditions and with Voluntary Service help becoming available, the Mennonite Central Committee decided to continue the program of public health, which was opened under Civilian Public Service and in addition undertook a program of adult education, recreation, religious education, family welfare, home-and-school repair, and home nursing. These areas are the general classifications into which our work falls. The emphasis varies with the needs and the personnel available for the tasks.

The following is a brief report of recent activities and an outline of further opportunities for service in this community:

Shacks, Sheds, Homes!

We recently had the privilege of helping a family join two 12'x20' shacks. They lost their house by fire some time before this and until these were joined had lived in but one of these buildings. This is a family with nine children. We also helped another family build a house. They too had lost their home by fire and had no place in which to move but a tool shed about 10'x12'. In this shed this family of seven had been making its home. One can hardly imagine the situation. Their home has not yet been completed for they need more materials, but we hope the time will soon come when we will see this house completed. We also have had the opportunity of helping three families get electricity. The cost of electricians' services had made it impossible for them to enjoy good lights.

House of Worship

Another project has been that of helping two churches with their church building. One was the Wayside Mennonite Church, which is an outgrowth of camp activities. It provides a place of worship for the people of the community who had desired membership in a Mennonite Church. This is a growing church; an addition to the building is now planned. The other church was for a nearby colored community which is very limited both in funds and in available help, in building a new house of worship. Both of these places will afford further opportunities. Along with the opportunities of helping them with their houses of worship are opportunities for witnessing to them spiritually through Sunday school classes and young people's meetings.

Still another worthwhile task has been that of helping a family clear land to begin farming. They had neither tools nor money to hire help and it was time for planting. So with our help the land was cleared in a few days, and it is our prayer that their land may produce heavily—the family has many needs.

Work and Play

A further project to which the men have been privileged to contribute is the developing of the campgrounds. This project consists of clearing an area for a basketball- volleyball-, and tennis court for camp personnel and community children. Most of the parents are not able to provide recreational equipment, and a community recreational area is important. The community children worked on this project this summer. We hope to have it completed so that it will be available to them next summer.

During rainy days, when we are unable to work at some of our outdoor projects, we are making Christmas toys which we are planning to sell at a reasonable price to those who cannot afford to buy toys sold at the city stores.

Looking Beyond

Future opportunities for service which are foreseen at present include a completion of some of the projects already begun. There will be further opportunities to help the two churches that have already been mentioned. Sunday school rooms need to be added at the Wayside Mission, the Mt. Calvary Church has just begun its building. Additional opportunities in home building and repair have opened; others will be opening. A colored man who began his house a year ago would appreciate help after Christmas.

After the New Year it will be our privilege to help a colored community with their new schoolhouse. The school for 180 pupils at present is held in a small churchhouse. It is necessary for this school to have a shifted schedule, the older children coming in the morning and the younger ones in the afternoon.

Many of the families in the community have land lying idle while they earn hardly enough to provide for themselves. Here is a potential income which is not being developed; it will provide opportunities for service by helping these families get started producing crops for themselves and for market, thereby supplementing their low income. We especially need a long-term worker who is qualified and interested to be the leader in this work.

We also hope to complete our recreational area and to develop a place for family picnics, thus making this a place where less-fortunate people can come as families—a source of strengthening family life.

In addition to these projects, which are worked out in camp, a project with the Harrison County Health Department is being planned. The exact nature of this work has not been determined but probably will include spraying to control insects and sanitation for hookworm control. Dr. Hedmeg, of the Health Department, stated that they could use an eight-man crew.

Services Spiritual

Along with these opportunities of offering manual help there are numerous opportunities in the areas of the spiritual. These people always appreciate a visit by camp members. This affords an excellent opportunity to have devotions and Bible stories for the children. There are also opportunities to visit and contribute at young people's meetings in local churches, both white and colored.

Along with the need for men there is a need for girls here at camp. There must be girls to cook and do the laundry. There are opportunities for a nurse in the field of health education and in nursing. There are also opportunities to help children who are retarded in school. We find children 12 to 15 years old, in the third and fourth grades. We could use a full-time teacher to do remedial work.

A further project which we feel could be developed would be gathering groups of children after school hours and on Saturday's for Bible stories. This is being done at two homes, but many more families would open their homes and invite the children of the neighborhood.

The loneliness and neglect of old people also opens to us a form of service. There are two elderly families that are visited regularly by camp personnel. There are others who would appreciate a visit by

(Continued on page. 24)

Helping pour the foundation for a new church house in the Mt. Calvary Community. Seen in the picture are seated, Howard Harder; standing, Marvin Bartel, Herb Ediger, and Deacon Monroe.

A Ship! A Ship!

Rescue After Thirteen Days Adrift at Sea

by A. Donald Miller

(Continued from last week)

THE THIRTEENTH dawn came, grey and sunless and chill. The enamel "dipper," threaded on a piece of string was passed in and out for each to have his two ounces of brackish water. We felt a little better.

We began cleaning our hands and faces, and attending to our personal needs. The first-aid box was called for. The boys and girls below pulled it out from the locker, and it was handed up.

"And my shoes, please," I said, "I'll need them today!"

So my salt-bleached shoes were handed up too. I put on one and then the other. And just as I finished lacing the second one there was a startling, almost overwhelming cry.

"A ship! A ship!"

The hour that followed was perhaps the most deliriously excited one I have ever experienced. Everyone talking at once; the suspense of the first twenty minutes, when it was doubtful whether we had been seen, as the ship—a mere speck on the horizon—appeared to grow no larger; the incredible relief and joy when it was evident that the ship was approaching; the issue, as rapidly as was humanly possible, of more and more water from that barrel with its all too small aperture; the putting out of the oars for the last time, and dropping of our red sail; the looming up of the grey and rusted iron wall of the ship's side, looking a very fortress of security; the figures above, running backwards and forewards; the sudden change into calmer water as we passed into the shelter of the ship; the ropes thrown and caught; the final drawing up of our little boat against those iron walls.

A netting of rope had been slung over the ship's side, and up scrambled the Indians, nimble as monkeys in spite of their weakness, and needing no help. Then men of the ship came over and picked up the children and carried them on board. The women followed, bowline hitched ropes and strong arms of officers to help. And then the rest of us. I put the "dipper" with which I had just been issuing water—with reckless speed and spillings—into my pocket as a memento, and my turn came. With wonderful strength and gentleness I was helped up and along; and then, everything swimming before me, I was in a little brown plush-upholstered saloon crowded with my companions and hot coffee was being pressed to my lips.

The narrative of our eight-day journey to port, our reception at Cape Town again, and our resumed journey to England—also marked with adventure—would make another story. One can here but briefly record the perfect hospitality of our hosts on the rescue ship to so many uninvited guests. The ship was a small British cargo steamer; but to us it was the finest luxury liner we had ever known. What marvelous men those ship's officers were, giving up their cabins, their clothing, and sharing their food! The Captain became the lowly servant of us all; the First Officer busied himself with a dozen services, which included becoming washerman of our soiled garments, which he afterwards ironed out on the dining room table! The second Wireless Officer, with his ukelele and the inexhaustible fund of song and party games, became the children's entertainer, diverting their minds each evening before bedtime, so that they went to their cabins, happy and without fear, to dreamless slumber. Tommy,

(Continued on page 16)

Financial Report of the Y. P. U.

July 1—Oct. 31, 1948

Receipts

Balance, June 30	$604.46
July	352.00
August	.13
September	.00
October	66.60
Total	$1023.19

Disbursements

July	$ 55.96
August	40.50
September	89.96
October	86.59
Total	$273.01
Balance, October 31	$750.18

Projects:

Puerto Rican Mission	$2,500
Missionary Education Fund	1,200
General Fund	1,000
Y. P. U. Calendar	500
Total	$5,200

VOLUNTARY SERVICE . . . , Cont. from page 22

young people who will bring to them cheer and comfort from God's word. Two young people who love the young and the old could be a spiritual blessing to this community rendering such a service.

The community people have appreciated our help. With tears of appreciation for the help rendered and the interest shown, they say "goodbye" to those who are leaving. Former workers have testified to the value of this work in their own lives. The testimony of one such worker is: "I can truthfully say that this term has been the richest experience in my life, and I want to use this as a stepping-stone to greater service in the future or rather a more effective service wherever I may serve."

This report is largely written for the benefit of young people in draft age. This is our opportunity to witness to the Christian way of life in a time when the world fears war but is not willing to take our alternative. Let us demonstrate our faith in Christ and His method of dealing with the probems that make for want and human conflict by giving of ourselves in service "in the name of Christ."

A Christian University for Japan

by Ruth Miller

Japan Christian University Foundation, New York

Thousands of Japanese youths died on the battlefields of the last war without the hope of everlasting life—they never had a chance to become Christians. Today young people in Japan who managed to survive the war still have few opportunities to accept Christianity, because most Japanese schools and colleges do not have Christian teachers or Christian teachings. Even the Christian schools in Japan cannot always get Christian teachers.

One heartening fact is that now the Japanese people are free to choose the religion they wish. They are free to think and speak as they desire. If they can only be helped to understand and accept the Christian way of life, they can be helped to become a great democratic country.

How are we going to help them?

To begin with, there must be sufficient Christian schools with Christian teachers to train these eager young people, because we must educate the youth of Japan in Christianity today if we are to have leaders who will carry out the ideals of freedom and democracy tomorrow. It is encouraging to note that the majority of boys and girls in Japan want to go to Christian schools, not to government schools. In fact, there are 5-10 times more applicants into Japanese Christian colleges than can be admitted. We must create far greater opportunity for a Christian education in Japan than exists today.

We of the Japan Christian University Foundation plan to establish a great Christian University near Toyko, Japan. At first this university will consist primarily of a school of education to train Christian teachers for the schools of Japan.

Mennonite Biblical Seminary X-021
4614 Woodlawn Avenue
Chicago 15
Illinois

NOTE: When writing specify both old and new address. PLEASE!

What do the Japanese think of our plan? Miss Tokiko Kawagiri, formerly a teacher in the Girls' School in Kumamoto, Japan, who is now in this country as a student at the Biblical Semniary in New York City, says:

> "There is great need for this Christian university in Japan, and the lives of the Japanese people will be changed by such a university. At present, young people can get only scientific knowledge at state universities; they must acquire true spiritual wisdom through Christianity and through faith in God and Christ."

That's what a Japanese teacher thinks of our idea. What about a Japanese clergyman? Rev. Michio Kozaki is Moderator of the Church of Christ in Japan, which means he is head of all the Christian churches in that country. He says:

> "Our young people feel that, if we are to have a great and happy future, we must have a democratic country, and these young people know that in order to achieve democracy we must have Christian leaders. Young people throughout Japan are excited and enthusiastic about the idea of having a Christian university established there. We have no doubt that, if we have a superior Christian university, we can easily fill it with our best men and women to take training."

The most important contribution we can make to Japanese democracy is to help train Japan's future leaders. That is what our university will do. Won't you help? If every youth in America will give at least one dollar to help the youth of Japan, this great Christian university can soon become a reality and begin its work of educating for democracy. Please, *don't* forget to *give* when the Japan Christian University Foundation holds its nationwide campaign for funds next spring. You can help to build toward a more united world.

The Christian young people in Japan are just as eager as we are for peace. They are just as eager to heal the wounds of the broken world. But they do not have the tools. They look to us for those tools. Don't fail them! Their call to North American Youth is:

Give us a Christian university where we may train Christian teachers, doctors, nurses, lawyers, scientists, engineers, ministers, businessmen, and statesmen. Then we can dream with you and work with you as you build a peaceful world.

(For more information about this great project please write to Miss Ruth Miller, Administrative Assistant, Japan Christian University Foundation, 214 E. 21st Street, New York 10, New York.)

The Mennonite

Volume 64 —— March 15, 1949 —— Number 11

"Then said he unto them, therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matthew 13:52.

Index to the Mennonite for the year 1948

Index of Articles, Poetry, Writers, and Major Topics - - - - 3

Index of Pictures and Visual Materials - - - - - - - - 11

Index to the Mennonite for the Year 1948

How to Use This Index

This index is a single, composite index in which all authors, titles, and subjects of articles which appeared in THE MENNONITE during the year 1948 are arranged in one continuous, alphabetical series. References at the end of each item is to the issue number and the page in that issue. For example, the entry:

Alderfer, Jean, "Understanding" (a poem), 8-16

indicates that this poem will be found in issue number 8, on page 16. The dates of the issues which appeared in the year 1948 are given in the list of issue numbers herewith.

Issue No.		Dated	Issue No.		Dated	Issue No.		Dated	Issue No.		Dated
1	January	6	14	April	6	27	July	13	40	October	12
2	January	13	15	April	13	28	July	20	41	October	19
3	January	20	16	April	20	29	July	27	42	October	26
4	January	27	17	April	27	30	August	3	43	November	2
5	February	3	18	May	4	31	August	10	44	November	9
6	February	10	19	May	11	32	August	17	45	November	16
7	February	17	20	May	18	33	August	24	46	November	23
8	February	24	21	May	25	34	August	31	47	November	30
9	March	2	22	June	1	35	September	7	48	December	7
10	March	9	23	June	8	36	September	14	49	December	14
11	March	16	24	June	15	37	September	21	50	December	21
12	March	23	25	June	22	38	September	28			
13	March	30	26	June	29	39	October	5			

(No issues during the weeks of July 4 and Christmas)

Abbreviations:

Il: Illustrations
Por: Portrait or Picture
Ed: Editor or Editorial

Names of individuals are mentioned only, as a general rule, where such individuals were authors of some article. Each article was cross-indexed by approximately two subject references. The only items appearing in the section "Jottings" were the names of churches and the names of Conference institutions.

It is suggested that this index be placed with the first or the last issue of your file of THE MENNONITE for this year, 1948.

In order to add one very useful feature to our annual index of THE MENNONITE we are, in this issue, for the first time, adding an index of visual materials. The subjects of the various pictorial illustrations are indexed in the same manner, by topic, or by name, as the articles themselves. For example, if you are looking for material for use in connection with a program, let us say, having to do with relief work in France, it may be found by checking under either:

French girl holding a Christmas bundle (2x3¼) 27-14

or

Relief in France. Girl sitting on chair holding a Christmas bundle (2x3¼) 27-14

The above entry indicates that picture on this subject may be located in issue No. 27, page 14

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- Students attending the North American Christian Frontiers Conference held at Lawrence Kansas are seated in the Hoch Auditorium (3¼x2⅞) 5-13
- Students with luggage waiting in front of a building to register for the North American Christian Frontiers Conference held at Lawrence Kansas (3¼x3⅝) 5-13
- Wayland Mennonite Church Wayland Iowa interior with Reverend Olin Krehbiel standing behind a desk leading a business session of the Middle District Conference held April 22-25 1948 (3¾x2¾) 19-8
- Wayland Mennonite Church Wayland Iowa where Middle District Conference was held April 22-25 1948 people are entering church and cars parked in front (3¾x2⅝) 19-8
- Conrad John (bust) Instructor of Music in Canadian Mennonite Bilbe College Winnipeg Manitoba Canada (1½x1⅞) 33-10
- Conscription William Keeney of Bluffton College Loris Habegger of Bethel College and Arnold Nickel of Mennonite Biblical Seminary at Capitol Hill Washington D C are delegates sponsored by their schools and the young Peoples Union of the General Conference to present to Congressmen the convictions of Mennonite Youth regarding military conscription and war (3x4) 20-13
- Cooperative store in Mennonite community in Paraguay (3x2) 21-5
- Cross Cartoon of large cross with people before it Cynic is seated and minister is standing by him (3⅞x4¼) 12-11
  - Sketch of the earth with cross over North America with words In Christ on the cross (5½x5½) 38-1
  - Against sky of clouds (6½x6½) 40-1
  - and folded hands (3½x4¼) 11-13
  - on flag that encircles the Globe (2⅛x1⅜) 24-1
  - with lillies in front of it Sketch by Mary Lou Rich (3⅛x7) 12-1
- Crosses Crucifixion scene showing the three crosses with their victims women around the cross of Christ and soldiers on horses in background (2¼x2¾) 12-4
  - Crucifiction scene showing two crosses and their victims Men and women kneeling and standing near crosses (3x4) 12-13
  - Crucifiction scene showing the three crosses with their victims women around the cross of Christ and soldiers on horses in background (2¼x2¾) 12-4
  - showing two crosses and their victims Men and women kneeling and standing near crosses (3x4) 12-13
- Curitiba Brazil Ministers Elders and Church Council members of Curitiba Brazil after the ordination of Reverend David Koop as Elder (4⅜x2½) 14-7

D

- Davis Harold Eldo Ediger and Roger Janzen MCC Voluntary service unit members building a house Shed where family now lives in background (4½x1⅞) 50-21
- Dean Metta (bust) staff member of Bluffton College (1¼x1⅞) 33-8
- DeFehr C. A. and Reverend B B Janz of Alberta Canada standing with the Volendam Colony Administration and Cooperation Personnel in Paraguay South America (3⅛x2⅛) 24-9
- Denmark Home of Prussian Mennonites they left when they fled to Denmark (3¼x2¼) 3-4
  - refugee camp in distance (3¼x2⅛) 3-3
- Detweiler Harry Mutual Aid Board in session in Chicago February 1948 Standing are Vice Chairman Hans Regier of Whitewater Kansas and William Snyder of Akron Pennsylvania Seated are Julius Franz of Lind Washington Chairman Harry Detweiler of Souderton Pennsylvania and Secretary J Winfield Fretz of North Newton Kansas (4x3) 23-12
- Dick George G Board of Education of General Conference Secretary Ronald Von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George G Dick (4x2) 33-3
- Dirks Marvin Faculty of Mennonite Biblical Seminary Chicago Illinois (6½x4¼) 33-4
  - Reverend and Mrs. Clyde and family Bonnie Jean and Shirley and Teny Reverend Dirks is Pastor of Alberta Community Church Portland Oregon (1⅛x2) 25-5
- Disciples Jesus speaking to his eleven Disciples (2⅛x2⅝) 40-8
- Displaced persons boarding a ship (4½x3¼) 40-7
- Doctor Dr. Wilfred Grenfell (bust) Medical Doctor to Labrador (3½x4⅞) 40-15
- Doell Jacob H (bust) faculty member of Bethel College (1x1¼) 33-6
- Dyck Mrs. Frieda an MCC Relief worker at her desk registering a refugee lady This is a preparatory scene to imigrating from Europe (4⅜x2⅝) 2-1
  - Reverend Frank P Reverend and Mrs. Frank P Dyck and Alvina Pastor of Toronto Canada (1⅞x1⅛) 49-6
  - Walther H Reverend J. N. Smucker General Conference President is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4

E

- Easter Peter and John Easter morning running to the empty tomb (4x2½) 13-13
- Easter Sunrise service in the Garden of the Gods Colorado Springs Colorado The leader stands in front of a seated congregation Huge rocks in background (4¾x3¼) 12-15
- Eden Mennonite Church Members of the C E Society of the Eden Mennonite Church near Moundridge Kansas motorboat riding on the lake (4x2⅜) 11-15
- Ediger Eldo Harold Davis and Roger Janzen MCC Voluntary service unit members building a house. Shed where family now lives in background (4½x1⅞) 50-21
- Editor Reverend David C Wedel (bust) North Newton Kansas associate editor of *The Mennonite* (1x1½) 7-5
  - Reverend J J Enz (bust) Acting editor of *The Mennonite* and instructor at Bethel College North Newton Kansas (2x3) 36-2
  - Reverend Lester Hostetler (bust) associate editor of *The Mennonite* (1x1½) 7-5
  - Reverend W F Unruh (bust) Moundridge Kansas associate editor of *The Mennonite* (1x1⅛) 7-5
- Education Board of Education of General Conference Secretary Ronald Von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George G Dick (4x2) 33-3
- Egypt Cattle by the ruins of Memphis City of the Queen of Egypt Trees in background (4½x2¾) 9-14
- Elias Elizabeth (bust) Instructor at Rosthern Junior College Rosthern Saskatchewan Canada (-⅜x1⅞) 33-13
- Elim Gospel Beach Saskatchewan Canada Retreaters Tabernacle trees lake and hills in background (5⅛x2⅞) 43-8
- Emigration Refugees near Fallingbostel an Emigration Transit Center Camp (3⅝x1¾) 50-10
- Enid Ministers who attended the ordination of Reverend Albert J Unruh as elder of Grace Mennonite Church Enid Oklahoma (3x1⅝) 28-7
- Enz Reveren J J (bust) Acting Editor of *The Mennonite* and instructor at Bethel College North Newton Kansas (2x3) 36-2
- Epp D H (bust) editor of *Der Bote* (2½x3) 1-11
  - Reverend Isaac (bust) secretary of Saskatchewan Mennonite Youth Society and leader of the Mennonite mission in Prince Albert Saskatchewan (2x3) 16-13
- Estes Park Colorado Four men beside a sign post at the YMCA conference grounds Estes Park Colorado Some small rocks and trees are seen (3¾x2¼) 2-5
  - Several men playing shuffle board at the YMCA conference grounds Estes Park Colorado (2x2¼) 2-5
  - Six men playing horseshoe at the YMCA conference grounds Estes Park Colorado Trees in background (1⅞x2¼) 2-5
  - YMCA conference grounds with many mountains in background (7⅝x2¼) 2-5
- Ewy Daniel J (bust) faculty member of Bethel College (1x1¼) 33-6
- Executive Committee Reverend J N Smucker General Conference President is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4

F

- Faculty of Mennonite Biblical Seminary Chicago Illinois including Marvin Dirks Don Smucker and Dr. Pannabecker (6½x4¼) 33-4
- Fallingbostel Refugees near Fallingbostel an Emigration Transit Center Camp (3⅝x1¾) 50-10
- Farewell Cheyenne Indians and missionaries near Clinton Oklahoma enjoying their J B Ediger farewell celebration meal outdoors (4⅝x2½) 1-8
- Farmer with hay fork standing on hay 5½x6⅞) 24-13
- Fast Aganetha Pentalcost Bible School yard where Missionary Aganetha Fast and other missionaries lived for two months while at Paoki-Shensi China Dirt bricks are piled up for drying Brick kiln is in rear (3x2⅛) 35-6
  - H A (bust) acting Dean of Bethel College (1x1¼) 33-6
  - H A Reverend J N Smucker President of General Conference is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4
- Ferndale Glendale Mennonite Church Lynden Ferndale Washington (3⅛x1⅞) 48-7
- Foreign Two foreign students of Freeman Junior College (3½x2⅛) 37-1
  - students at Bethel College (4x2½) 37-9
  - Students at Bluffton College (4x2½) 37-8
- Franz Julius Mutual Aid Board in session in Chicago February 1948 Standing are Vice Chairman Hans Regier of Whitewater Kansas and William Snyder of Akron Pennsylvania Seated are Julius Franz of Lind Washington Chairman Harry Detweiler of Souderton Pennsylvania and Secretary J Win-

  - field Fretz of North Newton Kansas (4x3) 23-12
- Freeman South Dakota Salem Mennonite Church an old car is parked with a few people standing near (2⅝x2) 14-8
- Freeman Junior College Two foreign students (3½x2⅛) 37-1
- French girl holding a Christmas bundle (2x3¼) 27-14
- Fretz J Winfield (bust) faculty member of Bethel College (1x1¼) 33-6
  - Mutual Aid Board in session in Chicago February 1948 Standing are Vice Chairman Hans Regier of Whitewater Kansas and William Snyder of Akron Pennsylvania Seated are Julius Franz of Lind Washington and Chairman Harry Detweiler of Souderton Pennsylvania and Secretary J Winfield Fretz of North Newton Kansas (4x3) 23-12
- Friesen Miss Erna (bust) of Henderson Nebraska director of General Conference Voluntary summer (1948) service units (2x2⅛) 6-13
  - Friesen I I Board of Education of General Conference Secretary Ronald Von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George Dick (4x2) 33-3
  - I I (bust) Pastor Bethel Mission Church and Instructor Canadian Mennonite Bible College Winnipeg Manitoba Canada (1½x1⅞) 33-10
  - William L (bust) faculty member of Bethel College (1x1¼) 33-6

G

- General Conference Headquarters office Newton Kansas showing staff members at their desks (4⅜x2⅞) 15-9
- Geneva Springtime idyll at Montreux on Lake of Geneva Switzerland (3⅛x4¼) 19-5
- Gerber Vilas G (bust) faculty member of Bethel College (1x1¼) 33-6
- Germany Two children, a boy and a girl gleaning garbage cans (3¼x3¼) 37-4 and 46-1
  - Castle where an MCC Voluntary Service Unit worked 1948 (3½x4⅞) 43-13
  - girls looking at Bible Caption reads Germans want Bibles (4x3⅜) 48-4
  - Boys at table in library at Boystown Vilgel Germany (3x3½) 38-12
  - Boys building a barrack at Boystown Vilgel Germany (4½x3⅛) 38-12
  - Man standing in ruins of European City probably Germany Car is on street (3x2⅛) 37-11
  - Mennonite Church at Tiegenhogen Germany that Prussian Mennonites left when they fled (3¼x2⅛) 3-3
  - Old refugees waiting for MCC rations in Germany (6x4¼) 45-1
  - Ruins of German church Portions of walls are standing (3⅛x2⅛) 37-11
- Girl Dark skinned migrant children sitting on the steps of a building with a girl who is in charge (4½x2½) 15-14
  - French girl holding a Christmas Bundle (2x3¼) 27-14
  - Man with dog holding book and standing in front of children on steps of building Some of children also have books One girl playing accordian Children probably singing and might be migrant children (4½x3½) 15-14
  - Summer Bible School children standing beside a building with girl teacher Represents MCC Voluntary Service (4⅛x2⅝) 17-14
  - Two German children a boy and a girl gleaning garbage cans (3¼x3¼) 37-4 and 46-1
  - and boy with lunch pails and books running with a dog Houses trees church and girl waving in background (2x3¼) 41-5
  - feeding birds A sketch (3⅛x4½) 42-13
- Girls Children presenting program on General Conference Mission field Colombia South America Two girls are standing in front of group of children (3¾x2½) 25-6
  - German girls looking at Bible Caption reads Germans want Bibles (4x3⅜) 48-4
  - Mother and two daughters in Paraguay South America (2x3⅛) 24-8
  - Three girls in front of Bethel College Administration building (2¼x1⅝) 33-7
  - Two boys and two girls standing near church Shrubs and trees near church (4½x5⅞) 21-9
  - Two girls doing laundry at the Saskatchewan Mennonite Youth Farm Invalid Home Rosthern Saskatchewan Canada (3⅜x2½) 6-14
  - Two refugee girls near their tent home in Buenos Aires South America (2⅛x3) 1-6
- Glendale Mennonite Church Lynden Ferndale Washington (3⅛x1⅞) 48-7
- Goering C H Reverend J N Smucker General Conference President is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4
  - Evelyn (bust) student of Bethel College North Newton Kansas and District News Reporter to Youth Section of *The Mennonite* (1½x2⅛) 18-17
- Goertz Miss Elisabeth (bust) Missionary to China leaves San Francisco March 1948 to return to mission field (1x1½) 10-9
  - Reverend David (bust) one of founders of Bethel College (1¾x2½) 39-8
- Good Ed (bust) staff member of Bluffton College (1¼x1⅞) 33-8
- Graber O Ray (bust) co-secretary of YPU International Correspondence Project and student of Bethel College North Newton Kansas (1½x2) 23-20
- Grace Chapel Point Rock North Carolina shows the apartment of Home Missionary of General Conference Andrew Holliman (4x2⅜) 41-6
- Grace Mennonite Church Ministers who attended the ordination of Reverend Albert J Unruh as elder of Grace Mennonite Church Enid Oklahoma (3x1⅝) 28-7
- Grenfell Dr. Wilfred (bust) Missionary Medical Doctor to Labrador (3½x4⅞) 40-15
- Gulfport Building at Camp Bernard Gulfport Mississippi (2⅞x2) 19-14
  - Camp Bernard Pool Gulfport Mississippi Trees at waters edge (2⅞x2) 19-14
  - Camp Chapel with car parked in front Trees in background (2x3⅛) 19-14
  - One of the sanitary privies built by MCC Voluntary Service units Gulfport Mississippi to fight hookworm (2½x3⅞) 19-15
  - Rosella Reimer Jeanette Richert and Lois Musselman teachers of the Voluntary Service Turkey Creek Bible School at Gulfport Mississippi playing outdoors with negro children (4½x3) 8-15

H

- Habegger Loris of Bethel College William Keeney of Bluffton College and Arnold Nickel of Mennonite Biblical Seminary at Capitol Hill Washington D C are delegates sponsored by their schools and the Young Peoples Union of the General Conference to present to Congressmen the convictions of Mennonite youth regarding military conscription and war (3x4) 20-13
- Hagerstown MCC Mental hospital near Hagerstown Maryland on Brooklane Farm (6x3½) 49-1
- Handicrafts Vacation Bible School teacher in Chicago under General Conference Voluntary service supervising children in handicraft (⅝x2⅝) 6-15
- Harder Menno S (bust) faculty member of Bethel College (1x1¼) 33-6
- Harnish Donna (bust) staff member of Bluffton College (1¼x1⅞) 33-9
- Harshbarger Eva (bust) faculty member of Bethel College (1x1¼) 33-6
- Hauenstein Sidney (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
- Headquarters General Conference Headquarters office Newton Kansas showing staff members at their desks (4⅜x2⅞) 15-9
- Hebron Church near Buhler Kansas (3¼x1⅝) 46-10
- Henderson Bethesda Church Henderson Nebraska (3⅞x2⅜) 38-4
  - Miss Erna Friesen (bust) director of General Conference Voluntary summer (1948) service units (2x2⅛) 6-13
- Hilty Roy S. (bust) staff member of Bluffton College (1¼x1⅞) 33-9
- Hoffnungsau Inman Kansas Fire destroying Church February 14, 1948 (3¼x2¾) 9-12
- Hohman Gertrude (bust) faculty member of Bethel College (1⅛x1½) 33-7
  - Walter H (bust) faculty member of Bethel College (1x1¼) 33-6
- Holliman Andrew Grace Chapel Point Rock North Carolina showing apartment of General Conference Home Missionary Andrew Holliman (4x2⅜) 41-6
- Holsinger Justus (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
- Holtkamp Otto (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
- Home Common means of travel for South American Brazilian Mennonites showing two wheeled care in front of home (3¼x2⅜) 1-3
  - of Prussian Mennonites left when they fled to Denmark (3¼x2¼) 3-4
- Homes with young people growing out of them Caption reads The home is where children grow (3⅞x3½) 28-9
- Hospital Attendant shaving a patient in a mental hospital Attendant probably an MCC Voluntary Service worker (3x4¼) 17-15
  - Clinic day at a hospital in Puerto Rico People waiting at entrance (1⅞x2⅞) 43-14
  - MCC Mental Hospital near Hagerstown Maryland on Brooklane Farm (6x3½) 49-1
  - Reverend and Mrs. P A Penner General Conference missionaries with patients from Leper hospital at Champa India (5½x4⅛) 3-1
  - in Volendam Colony in Paraguay South America (3⅛x2) 24-8
- Hostetler Reverend Lester (bust) North Newton Kansas associate editor of *The Mennonite* (1x1½) 7-5

I

- Idaho Congregation in front of newly purchased church building Caldwell Idaho (3⅞x2¾) 11-7
- Immigration Displaced persons boarding a ship (4½x3¼) 40-7
  - Mrs. Frieda Dyck an MCC Relief worker at her office desk registering a refugee lady This is a preparatory scene to imigrating from Europe (4⅜x2⅝) 2-1
- India Boys with hoes in the sugarcane field on Mission school farm of Jagdeesphur India of which Reverend Thiessen is supervisor (3⅛x2⅜) 21-6
  - Puran A Banwar (bust) in native costume is native business manager of Bethesda Leper Home Champa field (2x3) 38-8
  - India on General Conference Mission
  - Reverend and Mrs. P A Penner General Conference missionaries with pa-

tients from Leper hospital at Champa India (5½x4⅛) 3-1
    Students and teacher Martha Burkholder beside Bible School at Janjgir on the General Conference Mission field at India (3⅛x1⅝) 50-7
Indian Milton Whiteman American Indian Pastor of Lame Deer Montana (1⅝x3⅝) 27-9
    Old Indian and an Indian child waiting to be served at the J B Ediger farewell celebration on the Cheyenne Indian mission field near Clinton Oklahoma (3x4⅝) 1-8
    child and an old Indian waiting to be served at the J B Ediger farewell celebration on the Cheyenne Indian mission field near Clinton Oklahoma (3x4⅝) 1-8
    children Three Indian children on the General Conference Montana Mission field where a voluntary service unit sewed during the summer (3⅛x2½) 6-14
    Cheyenne Indians in the Clinton Oklahoma mission field waiting in line to be served their picnic dinner in connection with J B Ediger's farewell celebration (4⅝x2½) 1-8
    serving the dinner at J B Ediger's farewell celebration on Cheyenne Indian mission field near Clinton Oklahoma (3x4⅝) 1-8
Inman Mennonite Church Inman Kansas (2½x1¾) 36-14
International Helen Tieszen (bust) cosecretary of YPU International Correspondence Project and student at Bethel College North Newton Kansas (1½x2) 23-20

J

Jagdeeshpur India Boys with hoes in the sugarcane field on Mission School farm of which Reverend Thiessen is supervisor (3⅛x2⅜) 21-6
Jahnke Pauline E (bust) Registrar and Dean of Women of Canadian Mennonite Bible College Winnipeg Manitoba Canada (1½x1⅞) 33-10
Janjgir Students and teacher Martha Burkholder beside Bible School at Janjgir on the General Conference Mission field in India (3⅛x1⅝) 50-7
Janz Reverend B B and C A DeFehr of Alberta Canada standing with the Volendam Colony Administration and Cooperation Personnel in Paraguay South America (3⅛x2⅛) 24-9
Janzen Roger Eldo Ediger Harold Davis MCC Voluntary service unit members building a house Shed where family now lives in background (4½x1⅞) 50-21
Jesus speaking to his eleven Disciples (2⅛x2⅝) 40-8

K

Kaufman Ed G Board of Education of General Conference Secretary Ronald Von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George G Dick (4x2) 33-3
    President of Bethel College (1⅛x1⅜) 33-6
    Reverend J N Smucker President of General Conference is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seatel (4⅞x2¾) 9-4
Kaufman Peter R (bust) faculty member of Bethel College (1x1¼) 33-6
Kauffman Ralph C (bust) faculty member of Bethel College (1x1½) 33-7
Keeney William of Bluffton College Loris Habegger of Bethel College Arnold Nickel of Mennonite Biblical Seminary at Capitol Hill Washington D C are delegates sponsored by their schools and the Young Peoples Union of the General Conference to present to Congressmen the convictions of Mennonite youth regarding military conscription and war (3x4) 20-13
Kentucky Missionary Margaret Slotter is a childrens missionary worker Memory Mountain Mission Cumberland Kentucky (1x1½) 4-3
Kitchener Ontario Canada Boy from Stirling Avenue Mennonite Church Kitchener Ontario Canada with little wagon gathering paper and magazines (2x2⅜) 10-14
    Reverend Andrew R Shelly (bust) Pas-Church Kitchener Ontario Canada tor of Stirling Avenue Mennonite (2x3) 5-9
    Stirling Avenue Mennonite Church Kitchener Ontario Canada (3½x2½) 45-7
    Stirling Avenue Church (3⅝x2½) 7-1
    Young people of the Stirling Avenue Mennonite Church Kitchener Ontario Canada in the potato field with tractor and implements Trees in background (4x2¾) 10-14
Klaassen Marie Instructor at Rosthern Junior College Rosthern Saskatchewan Canada (1½x2) 33-13
Klassen J P (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
Koop Reverend David Ministers Elders and Church Council members of Curitiba Brazil after the ordination of Reverend David Koop as Elder (4⅜x2½) 14-7
Kornelson Helen (bust) of Watrous Saskatchewan Canada graduate of Bethel College sailed for India September 1948 as missionary under the General Conference (2x3) 38-9
Krahn Cornelius (bust) faculty member of Bethel College (1x1½) 33-7
Krehbiel Reverend C E deceased (bust) General Conference President 1938-1944 editor for many years of *Der Christlicher Bundesbote* (1⅛x1½) 25-2
    Olin Reverend J N Smucker General Conference President is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4
    Reverend Olin Wayland Mennonite Church Wayland Iowa interior with Reverend Olin Krehbiel standing behind a desk leading a business session of the Middle District Conference held April 22-25 1948 (3¾x2¾) 19-8
Krehbiel J J (bust) one of the founders of Bethel College (1⅞x2⅝) 39-9
    Leona (bust) staff member of Bethel College (1x1¼) 33-6
Kreider Reverend A E Chairman of the Foreign Missions board of General Conference Missionary Thiessen and Dr. Samuel standing beside a building (2½x3) 21-6
    A E Reverend J N Smucker General Conference President is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krehbiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4
    Leonard C (bust faculty member of Bethel College (1x1¼) 33-6

L

Labrador Dr Wilfred Grenfell (bust) Medical Doctor to Labrador (3½x4⅞) 40-15
Lame Deer Milton Whiteman American Indian Pastor of Lame Deer Montana (1⅝x3⅝) 27-9
Lantz R. A. (bust) facult member of Blufton College (1¼x1⅞) 33-9
Lehman Carl (bust) staff member of Bluffton College (1¼x1⅞) 33-8
Leper Children and young people outdoors who are students of General Conference Mission Colombia South America Girls come Leper background Trees in background (6⅜x4½) 25-7
    Home Puran A Banwar (bust) in native costume is native business manager of Bethesda Leper Home Champa India on General Conference Mission field (2x3) 38-8
    Patients from Leper hospital at Champa India with General Conference missionaries Reverend and Mrs. P. A. Penner (5½x 4⅛) 3-1
Li Reverend Kwang Ming and family of General Conference Mission field in China (1⅞x2⅝) 31-8
Li Kuong Ming Reverend and Mrs with five of their children standing in front of a building they are native Christian workers on the General Conference Mission field in China (1⅞x2⅝) 36-5
Littell Dr. Frankin H (bust) Methodist Minister now Director of Religious Life at the University of Michigan who will serve as special Lecturer at Mennonite Biblical Seminary (2⅝x3⅝) 32-6
Liu Miss Kuei-Ying talks with S F Pannabecker and Dr S F Pannabecker talks with Puran Banwar (3¼x3¾) 9-9
Lorraine Avenue Mennonite Church Wichita Kansas (4x2½) 8-10
Lynden Glendale Mennonite Church Lynden Ferndale Washington (3⅛x1⅞) 48-7

M

MCC Arthur A Voth member of MCC Staff at his desk (2⅞x1¾) 50-10
Mann Pearl Bogart (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
Martens Harry (bust) staff memmbr of Bethel College (1x1¼) 33-6
Memorial Hall Bethel College (5⅜x3⅜) 39-8 and 9
Memphis City of the ueen of Egypt Cattle by the ruins of Memphis City of the Queen of Egypt Trees in background (4½x2¾) 9-14
Building frame work of a building in Paraguay South America (2x3⅛) 24-9
Menninger Dr Karl A. (bust) Psychiatrist who with his father and brother founded and conducted the Menninger Clinic the Menninger Sanitarium and Southard School at Topeka Kansas Since 1945 he has been manager of the Winter Veteran Administration Hospital in Topeka (2x3) 16-5
Mennonite Bible Mission Chicago Illinois interior Motto My house shall be called a house of prayer hangs on frontwall (4⅞x2⅞) 22-4
Mennonite Biblical Seminary faculty 33-4
Mennonite Biblical Seminary Quartet Chicago Illinois with their director (4x2⅝) 24-7
Mens Brotherhood Officers elected to newly organized Mens Brotherhood of Middle District Conference Secretary Palmer Moser Berne Indiana Vice President Noah N Soldner Pandora Ohio President J S Schultz Bluffton Ohio Trees in background (3¾x2½) 19-8
Mental hospital Attendant shaving a patient in a mental hospital Attendant probably MCC voluntary service worker (3x4¼ 17-15
    MCC near Hagertown Maryland on Brooklane Farm (6x3½) 49-1
Middle District Conference John Swartzendruber of Pulaski Iiwa leading Young Peoples meeting at Middle District Conference at Wayland Mennonite Church Wayland Iowa April 22-25 1948 (3¾x2⅞) 19-8
    Officers elected to newly organized Mens Brotherhood of Middle District Conference Secretary Palmer Moser Berne Indiana Vice President Noah N

Soldner Pandora Ohio President J S Schultz Bluffton Ohio Trees in background (3¾x2½) 19-8
Wayland Mennonite Church Wayland Iowa interior with Reverend Olin Krebiel standing behind a desk leading a business session of the Middle District Conference held April 22-25 1948 (3¾x2¾) 19-8
Wayland Mennonite Church Wayland Iowa where Middle District Conference was held April 22-25 1948 people are entering church and cars are parked in front (3¾x2⅝) 19-8
igrant children Man with dog holding book standing in front of children on steps of building Some of children also have books One girl playing accordian Children probably singing and might be migrant children (4½x3½ 15-14
With dark skins sitting on the steps of building with a girl who is in charge (4½x2½) 15-14
inister Cartoon of cross with people before it Cynic is seated and minister is standing by him (3⅞x 4¼) 12-11
ission Cheyenne Indians in the Clinton Oklahoma mission field waiting in line to be served their picnic dinner in connection with J B Edigers farewell celebration (4⅝x2½) 1-8
Children and young people outdoors who are students of General Conference Mission Colombia South America Girls are from Leper background Trees in background (6⅜x4½) 25-7
Children eating oranges on General Conference Mission field Colombia South America (3¾x2⅜) 25-6
Children presenting program on General Conference Mission field Colombia South America Two girls are standing in front of group of children (3¾x2½) 25-6
General Conference Mission field Colombia South America Car on road to farm an old trail made of big stones with trees on sides (3¾x2⅜) 25-6
General Conference Mission field Colombia South Mission school and boarding house and playground seen from distance Mountains in background and trees in foreground (3¾x2⅜) 25-6
Indians serving the dinner at JB Edigers farewell celebration on Cheyenne Indian mission field near Clinton Oklahoma (3x4⅝) 1-8
Little boy Luis Carrea sitting and shelling peas on General Conference Mission field Colombia South (3¾x2½) 25-6
Mennonite Bible Mission Chicago Illinois interior Motto My house shall be called a house of prayer hangs on front wall 4⅞x2⅞) 22-4
Missionaries Mary Becker and Janet Soldner and Reverend and Mrs Gerald Stucky and two children on veranda of building on General Conference Mission field Colombia South America (3¾x2½) 25-6
Missionaries Mr and Mrs. J. B. Ediger at J B Ediger farewell celebration with Cheyenne Indians on their Oklahoma mission field Part of old church and Clinton in background (6⅝x2½) 1-8
Old Indian and an Indian child waiting to be served at the J B Ediger farewell celebration on the Cheyenne Indian Mission field near Clinton Oklahoma (3x 4⅝) 1-8
Puran A Banwar (bust) in native costume in native business manager of Bethesda Leper Home Champa India on General Conference Mission field (2x3) 38-8
Reverend and Mrs. Li Kuong Ming with five of their children They are native Christian workers on the General Conference Mission field in China (1⅞x 2⅝) 36-5
Reverend Gerald Stucky with young people who were baptized at the General Conference Mennonite Missions in Colombia South America (3⅛x2⅛) 39-4
Reverend Li Kwang Ming and family of General Conference Mission field in China (1⅞x2⅝)
Students and teacher Martha Burkholder beside Bible School at Janjgir on the General Conference Mission field at India (3⅛x1⅝ 50-7
Three Indian children on the General Conference Montana mission field where a voluntary service unit sewed during the summer (3⅛x2½) 6-14
Two railway tracks in Cachipay Colombia South America General Conference Mission field Stores and hotels and people near tracks (3¾x2⅜) 25-6
School and boarding house and playground of General Conference Mission field Colombia South America seen from distant Mountains in background and trees in foreground (3¾x2⅜) 25-6
School farm Boys with hoes in the sugarcane field on Mission school farm at Jagdeeshpur India of which Reverend Thiessen is supervisor(3⅛x2⅜) 21-6
Missionaries Mary Becker Janet Soldner Reverend and Mrs. Gerald Stucky and two children standing on the veranda in front of building on General Conference Mission field Colombia South (3¾x2½) 25-6
Mr and Mrs J B Ediger at J B Ediger farewell celebration with Cheyenne Indians on their Oklahoma mission field Part of old church and Clinton in the background (6⅝x2½) 1-8
Reverend and Mrs W C Voth missionaries to China with their family Stanley Leland Maurine and Helen (3¼x 2¼) 10-8
Missionary Grace Chapel Point Rock North Carolina showing apartment of General Conference Home Missionary Andrew Holiman (4x2⅜ 41-6
Helen Kornelson (bust) of Watrous Saskatchewan Canada sailed for India September 1948 as missionary under the General Conference (2x3) 38-9
Margaret Slotter (bust) is a childrens missionary worker Memory Mountain Mission Cumberland Kentucky 1x1½) 4-3
Dr. Wilfred Grenfell (bust) Medical Doctor to Labrador (3½x4⅞) 40-15
Miss Elizabeth Goertz (bust) leaves San Francisco March 1948 to return to mission field in China (1x1½) 10-9
Thiessen and Dr. Samuel standing beside building Reverend A E. Kreider chairman of Foreign Mission board of General Conference (2½x3) 21-6
Mission Reverend A E Kreider Chairman of Foreign Missions board of General Conference Missionary Thiessen and Dr Samuel standing beside building (2½x3) 21-6
Montana Bethel Mennonite Church 20 miles north Wolf Point Pick up truck and men in front (2¾x3⅝) 27-9
Milton Whiteman American Indian Pastor of Lame Deer Montana (1⅝x3⅝) 27-9
Northern District Conference in session in Bethel Mennonite Church 20 miles north of Wolf Point Montana (4¼x3⅛) 27-9
Three Indian children on the General Conference Montana mission field where a voluntary service unit sewed during the summer (3⅛x2½) 6-14
Wheatland north of Wolf Point Montana where Northern District Conference convened June 5-9 1948 (4⅜x2⅝) 27-9
Wolf Point Montana Northern District Conference convened 20 miles north of town in Bethel Mennonite Church June 5-9 1948 Missouri River and hills in background (4⅜x1½) 27-9
Moon M'Della (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
Morgan W Brooke Jr (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
Moser Palmer Officers elected to newly organzide Mens Brotherhood of Middle District Conference Secretary Palmer Moser Berne Indiana Vice President Noah N Soldner Pandora Ohio President J S Schultz Bluffton Ohio Trees in background (3¾x2½) 19-8
Mother Eighty year old mother by the stove she made in Paraguay South America (2x 3⅛) 24-8
Sketch of refugee mother and child in ruins weeping (4x5⅛) 43-1
Mott Dr. John R. Dr. John R Mott and a student delegate standing and talking in front of a sign which reads Welcome Christian Frontiersmen Taken at time of North American Christian Frontiers Conference at Lawrence Kansas (3x2) 5-14
Mount Calvary Community MCC Voluntary Service workers helping pour foundation for church in Mount Calvary Community (3½x2⅝) 50-22
Mountains Scenic view in Rocky Mountain National Park Colorado (4⅛x5¼) 50-14
Sketch of mountains in Switzerland (1¾x 1½) 37-10
Zurich Switzerland Mountains in background (4⅛x2⅞) 42-6
Moyer Alvin Jr (bust) of Chalfort Pennsylvania President of Pennsylvania organization FFA (2x3) 36-11
John F (bust) staff member of Bethel College (1x1¼) 33-7
Katherine (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
S T (bust) faculty member of Blufton College (1¼x1⅞) 33-8
Musselman Lois Rosella Reimer Jeanette Richert and Lois Musselman teachers of the Voluntary Service Turkey Creek Bible School at Gulfport Mississippi playing outdoors with negro children (4½x3) 8-15
Mutual Aid Board in session in Chicago February 1948 Standing are Vice Chairman Hans Regier of Whitewater Kansas and William Snyder of Akron Pennsylvania Seated are Julis Franz of Lind Washington Chairman Harry Detweiler of Souderton Pennsylvania and Secretary of J Winfield Fretz of North Newton Kansas (4x3) 23-12
Myers Lenora M (bust) staff member of Bluffton College (1¼x1⅞) 33-9

N

Nature Clouds in sky Trees reflected in lake (3⅝x4⅞) 30-13
Hills and palm trees and cloud formation in Puerto Rico (3¾x5⅞) 46-13
Palm tree at water's edge Puerto Rico (2½x4⅛) 41-13
Road through trees in autumn Fence on one side of road (6½x5) 41-1
Road winding through an orchard of trees heavily laden with blossoms (4⅛x5⅛) 14-14
Scenic view in Rocky Mountain National Park Colorado (4⅛x5¼) 50-14
Shock of corn in field (6⅜x7¼) 44-1
Sky with clouds (6x3⅛) 14-13
Springtime idyll at Montreux on Lake of Genva Switzerland (3⅛x4¼) 19-5
Winter scene of trees with newly fallen snow covering the ground (3⅛x4⅜) 1-1
Negro children Rosella Reimer Jeanette Richert and Lois Musselman teachers of the Voluntary Service Turkey Creek Bible School of Gulfport Mississippi playing outdoors with negro children (4½x3) 8-15
Negro Methodist Church in North Gulfport Mississippi (3⅛x1⅞) 19-13
Neufeld Irvin G (bust) faculty member of Bethel College (1x1¼) 33-6
Nickel Arnold of Mennonite Biblical Seminary at Capitol Hill Washington D C William Keeney of Bluffton College and Loris Habegger of Bethel College are delegates sponsored by their schools and the Young Peoples Uunion of the General Conference to present to Congressmen the convictions of Mennonite youth regarding military conscription and war (3x4) 20-13

North Carolina Grace Chapel Point Rock North Carolina showing apartment of General Conference Home Missionary Andrew Holliman (4x2⅜) 41-6
Northern District Conference in session in Bethel Mennonite Church 20 miles north of Wolf Point Montana (4¼x3⅛) 27-9

O

Old Eighty year old mother by the stove she made in Paraguay South America (2x3⅛) 24-8
  Sister Hillegonda van der Smissen 100 years and Reverend C H van der Smissen 96 years old of Newton Kansas (3¼x5) 25-8
  People Delegation from Friendship train vists MCC old peoples feeding station in Vienna Old people are seated at tables Standing are Walter Adrain member of MCC unit and Richard McKinney advertising executive and Otto J Bothne Secretary of Chamber of Commerce Irvin Falls Idaho and Arthur Billings American Friends Service Committee unit member (4x3½) 32-7 and 41-7
  Refugees waiting for MCC rations in Germany (6x4¼) 45-1
Orchard Road winding through an orchard of trees heavily laden with blossoms (4⅛x5⅛) 14-14
Oriental Costume Sketch of men in oriental costume with outstretched arms looking up with sheep lying near (2½x5⅜) 50-3
Paetkau David (bust)Instructor at Rosthern Junior College Rosthern Saskatchewan Canada (1⅜x1⅞) 33-13

P

Palm tree at watrs edge Puerto Rico (2½x4⅛) 41-13
Palm trees and hills and cloud formation in Puerto Rico (3¾x5⅞) 46-13
Pannabecker Doctor S F. President of Mennonite Biblical Seminary at Chicago talks with Puran Banwar native business manager of Bethesda Leper Home Champa India while Mrs. Pannabecker talks to Miss Liu Kuei-Ying of the Mennonite Kaichow China They are standing in front of Saint James Methodist Church (3¼x3¾) 9-9
Paoki-Shensi Pentalcost Bible School yard where Missionary Aganetha Fast and other missionaries lived for two months while at Paoki-Shensi China. Dirt bricks are piled up for drying Brick kiln is in rear (3x2⅛) 35-6
  Truck loaded with people and baggage Truck used as transportation for General Conference missionaries at Paoki- Shensi China (2¾x3⅛) 35-6
Paraguay Butter and cheese factory and ice plant in Mennonite Community of Paraguay South America .Horse drawn wagons in front of buildings (3x2⅛) 21-5
  C A DeFehr and Reverend B B Janz of Alberta Canada standing with the Volendam Colony Administration and Cooperation Personnell in Paraguay South America (3⅜x2) 24-8
  Cooperative store in Mennonite community in Paraguay (3x2) 21-5
  Hospital in Volendam Colony in Paraguay South America (3⅛x2) 24-8
  Log building with thatched roof in Mennonite settlement in Paraguay South America (3⅜x2) 24-8
  Men building frame work of a building Paraguay South America (2x3⅛) 24-9
  Mother and five children at outdoor table in Paraguay South America (3⅛x2) 24-8
  Mother and two daughter in Paraguay South America (2x3⅛) 24-8
  Mother cooking on clay stove in Paraguay South America (3⅛x2) 24-9
  Mothers and children at stoves cooking in Paraguay South America (3⅛x2) 24-8
  Temporary house for settlers in Paraguay South America (3⅛x2) 24-8
  Willy Thiessen and his family in Paraguay South America (2x3⅛) 24-9
Parsonage of the Alberta Community Church Portland Oregon (2¾x2) 25-5
Parsonage of the First Mennonite church Philadelphia Pennsylvania (1¾x 2½) 1-7
Patterson Frank J (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
Pannabecker Dr Faculty of Mennonite Biblical Seminary Chicago Illinois (6½x4¼) 33-4
Penner Reverend Albert J (bust) great orator Pastor of Second Congregational Church Holyoke Massachusettes (1⅞x3¼) 40-16
  Reverend and Mrs. P. A. General Conference missionaries to India with Leper patients from Leper hospital at Champa India (5½x4⅛) 3-1
Paint Rock Grace Chapel Paint Rock North Carolina Showing apartment of General Conference Home Missionary Andrew Holliman (4x2⅜) 41-6
Poor MCC Voluntary Service aiding a destitute family in the South A Women is walking toward a poor looking house Furniture and household articles are beside the house indicating cleaning day 4⅛x2⅝) 17-14
Portland Alberta Community Mennonite Church Portland Oregon Shrubs are around church (2¾x2) 25-5
  Parsonage of the Alberta Community Church Portland Oregon (2¾x2) 25-5
  Young Peoples Fellowship group of Alberta Community Church Portland Oregon standing in front of the church (2⅝x2) 25-5
Prayer Sketch of hands folded in prayer (1⅜x2) 41-4
Prussian Mennonites Church at Tiegenhogen Germany that they left when they fled (3¼x2⅛) 3-3
Prussian Mennonites home they left when they fled to Denmark (3¼x2¼) 3-4
Psychiatrist Dr Karl A Menninger (bust) who with his father and brother founded and conducted the Menninger Clinic the Menninger Sanitarium and Southard School at Topeka Kansas Since 1945 he has been manager of the Winter Veteran Administration Hospital in Topeka (2x3) 16-5
Puerto Rico Clinic day at a hospital in Puerto Rico People waiting at entrance (1⅞x2⅞) 43-14
  Cloud formation and hills and palm trees in Puerto Rico (3¾x5⅞) 46-13
  Native children playing with a ball (2⅞x2) 46-14
  Palm tre at waters edge Puerto Rico (2½x4⅛) 41-13

R

Raid Howard D (bust) faculty member Bluffton College (1¾x⅞) 33-9
Ramseyer Edna (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
  Ferne (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
  L L Board of Education of General Conference Secretary Ronald von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George G Dick (4x2) 33-3
  Dr L L (bust) President of Bluffton College Bluffton Ohio (2x3) 3-8
Rations Old refugees waiting for MCC rations in Germany (6x4¼) 45-1
Refugee boys enjoying gifts from MCC Table laden with Christmas gifts (7⅞x10) 50-1
  Camp in Denmark from distance (3¼x2⅛) 3-3
  Girls near their tent home in Buenos Aires South America (2⅛x3) 1-6
  Lady Mrs. Frieda Dyck an MCC Relief worker at her desk registering a refugee lady This is a preparatory scene to immigrating from Europe (4⅜x2⅝) 2-1
  Mother and child weeping in ruins A sketch (4x5⅛) 43-1
  Near Fallingbostel an Emigration Transit Center Camp (3⅝x1¾) 50-10
  Waiting for MCC rations in Germany (6x4¼) 45-1
Regier Reverend Arnold J (bust) President of Canadian Mennonite Bible College Winnipeg Manitoba Canada (1½x1⅞) 33-10
  Hans Mutual Aid Board in session in Chicago February 1948 Standing are Vice Chairman Hans Regier of Whitewater Kansas and William Snyder of Akron Pennsylvania Seated are Julius Franz of Lind Washington Chairman Harry Detweiler of Souderton Pennsylvania and Secretary J. Winfield Fretz of North Newton Kansas (4x3) 23-12
  J M Reverend J N Smucker President of General Conference is standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krebiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4
Reimer Rosella Rosella Reimer Jeanette Richert and Lois Musselman teachers of the Voluntary Service Turkey Creek Bible School at Gulfport Mississippi playing outdoors with negro children (4½x3) 8-15
Relief Mrs. Frieda Dyck an MCC Relief worker at her office desk registering a refugee woman This is a preparatory scene to imigrating from Europe (4⅜x2⅝) 2-1
  In France French girl sitting on a chair holding a Christmas Bundle (2x3¼) 27-14
  distribution Christmas gifts on table Refugee boys enjoying gifts from MCC (7⅞x10) 50-1
  Needs Abundance Carton of starved children watching man and women at table of Abundance (2⅜x3⅛) 13-1
  Needs Child suffering from undernourishment (2x2⅞) 43-14
  Needs Two German children a boy and a girl gleaning garbage cans (3¼x3¼) 37-4 and 46-1
  Needs Two starving children One is holding a rat to eat Sonarpur in Bengal Jungles (4¼x3¼) 45-8
Rempel Reverend P A (bust) Instructor of Canadian Mennonite Bible College Winnipeg Manitoba Canada (1½x1⅞) 33-10
  P P (bust) Instructor of Rosthern Junior College Rosthern Saskatchewan Canada 1⅜x1⅞) 33-13
Retreat Cattle near the dam on the Western District Conference Retreat grounds near Murdock Kansas Trees in background (6½x3) 18-13
  Four men beside a sign post at the YMCA conference grounds Estes Park Colorado 3¾x2¼) 2-5
  Several men playing shuffle board at the YMCA conference grounds Estes Park Colorado (2x2¼) 2-5
  Six men playing horse shoe at the YMCA conference ground Estes Park Colorado Trees in background (1⅞x2¼) 2-5
  YMCA conference grounds at Estes Park Colorado with many buildings and trees shown with mountains in backgroud (7⅝x2¼) 2-5
Retreaters at Elim Gospel Beach 28 miles south west of Swift Current Saskatchewan Canada Tabernacle trees lake and hills in background (5⅛x2⅞) 43-8
Rich Willis E (bust) staff member of Bethel College (1x1¼ 33-7
Richert Ravid H (bust) faculty member of Bethel College (1x1⅛) 33-6
  Jeanette Rosella Reimer and Lois Musselman teachers of the Voluntary Service Turkey Creek Bible School at Gulfport Mississippi playing outdoors with negro children (4½x3) 8-15
Rosenberger A S Board of Education of

  - General Conference Secertary Ronald von Riesen and Erland Waltner and L L Ramseyer and I I Friesen and George G Dick (4x2) 33-3
- Rosthern Junior College Faculty 33-13
  - Two girls doing laundry at the Saskatchewan Mennonite Youth Farm Invalid Home Rosthern Saskatchewan Canada (3⅜x2½) 6-14
- Ruins A man standing in riuns of European City probably Germany Car is on street (3x2⅛) 37-11
  - Sketch of refugee mother and child weeping in ruins (4x5⅛) 43-1
  - Of German church Portions of walls are standing (3⅛x2⅜) 37-11
- Ruth Marjorie (bust) faculty member of Bethel College (1x1¼) 33-6

S

- Salem Mennonite Church Freeman South Dakota an old car is parked with a few people stading near 2⅝x2) 14-8
- Samuel Dr and Missionary Thiessen standing beside building Reverend A E Kreider chairman of Foreign Mission board of General Conference (2½x3) 21-6
- Schmidt Herbert R (bust) physician of Bethel College (1⅛x1½) 33-7
- Schultz Dr J S (bust) Dean of Bluffton College (1⅜x1⅞) 33-9
  - J S Officers elected to newly organized Mens Brotherhood of Middle District Conference Secretary Palmer Moser of Berne Indiana Vice President Noah N. Soldner of Pandora Ohio President J S Schultz of Bluffton Ohio Trees in background (3¾x2½) 19-8
- Seminary Faculty of Mennonite Biblical Seminary Chicago Illinois including Marvin Dirks Don Smucker and Dr. Pannebecker (6½x4¼) 33-4
  - Dr Jesse H. Ziegler Professor in Bethany Seminary Chicago (2x2¾) 8-9
  - Mennonite Biblical Seminary Quartet Chicago Illinois with their director (4x2⅝) 24-7
- Semmelweis Childrens Home Children in the Semmelweis Childrens Home in Austria dressed in clothing sent by the First Mennonite Church of Reedley California Workers are with children (3¾x2) 32-8
- Shelly Reverend Andrew R (bust) Pastor of Stirling Avenue Mennonite Church Kitchener Ontario Canada (2x3) 5-9
  - Paul R (bust) faculty member of Bfluffton College (1¼ x 1⅞) 33-8
- Ship Displaced persons boarding a ship (4½ x3¼) 40-7
  - A sketch (1½x1¾) 46-6
- Siemens Maurine (bust) student of Bethel College North Newton Kansas and secretary-treasurer of the Western District YPCE Fellowship (1½x2⅛) 18-17
- Simons Menno sitting at table points to word in open book (4x5½) 42-1
- Slotter Margaret (bust) Miss Slotter is a childrens missionary worker Mememory Mountain Mission Cumberland Kentucky 1x1½) 4-3
- Smith Dr C Henry (bust) faculty member of Bluffton College (1⅜x1⅞) 33-9
- Smucker Carl F (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
  - Don Faculty of Mennonite Biblical Seminary Chicago Illinois (6½x4¼) 33-4
  - Reverend J N General Conference President standing General Conference Executive Committee members C H Goering A E Kreider Walter H Dyck Olin Krebiel J M Regier H A Fast Ed G Kaufman H J Andres are seated (4⅞x2¾) 9-4
- Snyder William Mutual Aid Board in session in Chicago February 1948 Standing are Vice Chairman Hans Regier of Whitewater Kansas and William Snyder of Akron Pennsylvania Seated are Julius Franz of Lind Washington Chairman Harry Detweiler of Souderton Pennsyvania and Secretary J Winfield Fretz of North Newton Kansas (4x3) 23-12
- Soldner Dora M (bust) faculty member of Bluffton College (1¾x1⅞) 33-8
  - Janet Missionaries Mary Becker Reverend and Mrs Gerald Stucky and two children standing on veranda of building on General Conference Mission field Colombia South America (3¾x2½) 25-6
  - Noah N Officers elected to newly organized Mens Brotherhood of Middle District Conference Secretary Palmer Moser of Berne Indiana Vice President Noah N Soldner of Pandora Ohio President J S Schultz of Bluffton Ohio Trees in background (3¾x2½) 19-8
- South America Butter and cheese factory and ice plant in Mennonite Community of Paraguay South America Horse drawn wagons in front of buildings (3x2⅛) 21-5
  - C A DeFehr and Reverend B B Janz of Alberta Canada standing with the Volendam Colony Administration and Cooperation Personnel in Paraguay South America (3⅛x2⅛) 24-9
  - Children and young people outdoors who are students of General Conference Mission Colombia South America Girls come from Leper background Trees in background (6⅜x4½) 25-7
  - Children eating oranges on General Conference Mission field Colombia South America (3¾x2⅜) 25-6
  - Children presenting program on General Conference Mission field Colombia South America Two girls are standing in front of group of children (3¾x2½) 25-6
  - Deborah Quimtero one of the Kitchen girls of General Conference Mission field Colombia South America ironing with gas iron (3¾x2½) 25-6
  - Eighty year old mother by the stove she made in Paraguay South America (2x 3⅛) 24-8
  - General Conference Mission field Colombia South America Car on road to farm an old trail made of big stones with trees on sides (3¾x2⅜) 25-6
  - General Conference Mission field Colombia South America Mission school and boarding house and playground seen from distance Mountains in background and trees in foreground (3¾x2⅜) 25-6
  - Hospital in Volendam Colony in Paraguay South America (3⅛x2) 24-8
  - Little boy Luis Carrea sitting and shelling peas on General Conference Mission field Colombia South America 3¾x2½) 25-6
  - Log building with thatched roof in Mennonite settlement in Paraguay South America (3⅛x2) 24-8
  - Reverend Gerald Stucky with young people who were baptized at the General Conference Mennonite Mission in Colombia South America (3⅛x2⅛) 49-4
  - Men building frame work for a building in Paraguay South America (2x3⅛) 24-9
  - Missionaries Mary Becker and Janet Soldner and Reverend and Mrs. Gerald Stucky and two children on veranda of building General Conference Mission field Colombia South America ((3¾ x2½) 25-6 --
  - Mothers and children at stoves cooking in Paraguay South America (3⅛x2) 24-8
  - Mother and five children at outdoor table in Paraguay South America (3⅛x2) 24-8
  - Mother and two daughters in Paraguay South America (2x3⅛) 24-8
  - Mother cooking on clay stove Paraguay South America (3⅛x2) 24-9
  - Temporary house for settlers in Paraguay South America (3⅛x2) 24-8
  - Thatching a roof in Paraguay (3⅛x2) 24-9
  - Two railway tracks in Cachipay Colombia South America General Conference Mission field Stores and hotels and people near the tracks (3¾x2⅜) 25-6
  - Two refugee girls near their tent home in Buenos Aires South America (2⅛x3) 1-6
  - Brazilian Mennonites showing two wheeled cart in front of home (3¼x2⅜) 1-3
- Spaulding J Lloyd (bust) faculty member of Bethel College (1x1¼) 33-6
- Spayth Dwight A (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
- Spring Road winding through an orchard of trees heavily laden with blossoms (4⅛x 5⅛) 14-14
- Starved children watching man and woman at table of Abundance A Cartoon (⅝x 3⅛) 13-1
- Starving children One holding a rat to eat Sonarpur in Bengal Jungles (4¼x3¼) 45-8
- Staufer Evelyn (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
- Stauffer P W (bust) faculty member of Bluffton College (1¼x1⅞) 3-8
- Steiner Theola (bust) faculty member of Bluffton College (1¼x1⅞) 33-9
- Stirling Avenue Mennonite Church Kitchener Ontario Canada (3⅝x2½) 7-1
- Stirling Avenue Mennonite Church Kitchener Ontario Canada (3½x2½) 45-7
- Stucky Reverend and Mrs. Gerald Missionaries Mary Becker and Janet Soldner Reverend and Mrs. Gerald Stucky and two children standing on veranda of building on General Conference Missions field Colombia South America (3¾x2½) 25-6
  - Reverend Gerald with young people who were baptized at the Gerenal Conference Mennonite Mission in Colombia South America (3⅛x2⅛) 49-4
  - Harley J (bust) faculty member of Bethel College (1x1¼) 33-7
  - N Paul (bust) faculty member of Bethel College (1x1¼) 33-6
- Student body of Canadian Mennonite Bible College on steps of Bethel Mission Church Winnipeg Manitoba Canada (4⅝x3¾) 33-10
  - Canadian Mennonite Bible College students and two instructors in a classroom of the Bethel Missions Church Winnipeg Manitoba Canada (4x2¼) 4-4
  - And Martha Burkholder teacher beside the Bible School at Janjgir on the General Conference Missions field in India (3⅛x 1⅝) 50-7
  - Attending the North American Christian Frontiers Conference held at Lawrence Kansas are seated in the Hoch Auditorium (3¼x2⅞) 5-13
- Suderman David H (bust) faculty member of Bethel College (1x1¼) 33-6
- Sugarcane Boys with hoes in the sugarcane field on Missions school farm at Jagdeesphur India of which Reverend Thiessen is supervisor (3⅛x2⅜) 21-6
- Summer Bible School children standing beside a building with girl teacher Represents MCC Voluntary Service (4⅛x 2⅝) 17-14
- Summer Clouds in sky Trees reflected in lake (3⅝x4⅞) 30-13
- Swartzendruber John of Pulaski, Iowa leading Young Peoples meeting at Middle District Conference at the Wayland Mennonite Church Wayland Iowa April 22-25 1948 (¾x2⅞) 19-18
- Switzerland Sketch of mountains in Switzerland (1¾x1½) 37-10
  - Springtime idyll at Montreux on Lake of Geneva Switzerland (3⅛x4¼) 19-5
  - Zurich Switzerland Mountains in background (4⅛x2⅞) 42-6

T

- Teacher Vacation Bible School teacher in Chicago under General Conference Voluntary service supervising children in handicrafts (3⅝x2⅝) 6-15
- Thiessen Missionary and Dr. Samuel standing beside building Reverend .. E Kreider chairman of Foreign Mission board of General Conference (2½x3) 21-6
  - Reverend Boys with hoes in the sugarcane field on Mission school farm of

Jagdeeshpur India of which Reverend Thiessen is supervisor (3⅛x2⅜) 21-6
  Willy and his family in Paraguay South America (2x3⅛) 24-9
Tiegenhogen Mennonite Church at Tiegenhogen Germany that Prussian Mennonites fled (3¼-2⅛) 3-3
Tieszen Helen (bust) co-secretary of YPU International Correspondence Project and student at Bethel College North Newton Kansas (1½x2) 23-20
Toews K G (bust) Principal of Rosthern Junior College Rosthern Saskatchewan Canada (1⅜x1⅞) 33-13
  Wilma (bust) faculty member of Bethel College (1x1¼) 33-7
Toronto Reverend and Mrs. Frank P Dyck and Alvina Pastor of Toronto United Mennonite Church in Toronto Ontario Canada (1⅞x1⅛) 49-6
Tully Robert W (bust) faculty member of Bethel College (1x1¼) 33-7
Turner Tom member of Topeka Indiana Mennonite Church holding cup of the winning dairy judging team of the state 4H Round up held at Perdue University with other members and coach of team (4½x3¾) 31-13

U

Unruh Reverend Albert J Ministers who attended the ordination of Reverend Albert J Unruh as elder of Grace Mennonite Church Enid Oklahoma (3x1⅝) 28-7
  Reverend W F (bust) Moundridge Kansas associate editor of *The Mennonite* (1x1½) 7-5

V

Van der Smissen Reverend C H 96 years old and Sister Hillegonda Van der Smissen 100 years old of Newton Kansas (3¼x5) 25-8
  Sister Hillegonda 100 years old and Reverend C H Van der Smissen 96 years old of Newton Kansas going for a walk (3¼x5) 25-8
Vacation Bible School teacher in Chicago under General Conference Voluntary service supervising children in handicrafts (3⅝x2⅝) 6-15
Vienna Delegation from Friendship train visits MCC old peoples feeding station in Vienna Old people are seated at tables Standing are Walter Adrian member of MCC unit and Richard McKinney advertising executive and Otto J Bothne Secretary of Chamber of Commerce Irvin Falls Idaho and Arthur Billings American Friends Service Committee unit member (4x3½) 32-7 and 41-7
Vilgel Boys at table in library at Boystown Germany (3x3½) 38-12
  Boys building a barrack at Boystown Vilgel Germany (4½x3⅛) 38-12
Volendam Colony C A DeFehr and Reverend B B Janz of Alberta Canada standing with the Volendam Colony Administration and Cooperation Personnel in Paraguay South America (3⅛x2⅛) 24-9
  Colony hospital in Mennonite Settlement in Paraguay South America (3⅛x2) 24-8
Voluntary Service Attendant shaving a patient in a mental hospital Attendant probably an MCC Voluntary Service worker (3x4¼) 17-15
  Castle in Germany where an MCC Eldo Ediger Harold Davis and Roger Voluntary Service Unit worked (3½x4⅞) 43-13
  Janzen MCC Voluntary service unit members building a house Shed where family now lives is seen (4½x1⅞) 50-21
  Erna Friesen (bust) of Henderson Nebraska director of General Conference Voluntary summer (1948) service units (2x2⅛) 6-13
  MCC Voluntary Service aiding a destitute family in the South A woman walking toward a poor looking house Furniture and other household articles are beside the house indicating cleaning day (4¼x2⅝) 17-14
  One of the sanitary privies built by MCC Voluntary Service units Gulfport Mississippi to fight hookworm (2½x3⅞) 19-15
  Rosella Reimer Jeanette Richert and Lois Musselman teachers of the Voluntary Service Turkey Creek Bible School at Gulfport Mississippi playing outdoors with negro children (4½x3) 8-15
  Summer Bible School children standing beside a building with girl teacher Represents MCC Voluntary Service (4⅛x2⅝) 17-14
  Three Indian children on the General Conference Montana mission field where a voluntary service unit sewed during the summer (3⅛x2½) 6-14
  Vacation Bible School teacher in Chicago under General Conference Voluntary service supervising children in handicrafts (3⅝x2⅝) 6-15
  Workers of MCC helping pour foundation for church in Mount Calvary Community (3½x2⅝) 50-22
  Youth Caravan of General Conference Eldon Epp Bertha Millar Norma Jost El Doris Balzer Rudolph Martens (4x2⅞) 46-15
Von Riesen Ronald Board of Education of General Conference Secretary Ronald Von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George G Dick (4x2) 33-3
Voth Arthur A member of MCC staff at his desk (2⅞x1⅜) 50-10
  Reverend and Mrs. W C Missionaries to China with their family Stanley Leland Maurine and Helen (3¼x2¼) 10-8

W

Wall Reverend Henry (bust) Instructor of Canadian Mennonite Bible College Winnipeg Manitoba Canada (1½x1⅞) 33-10
Waltner Erland Board of Education of General Conference Secretary Ronald Von Riesen and Erland Waltner and L L Ramseyer and E G Kaufman and A S Rosenberger and I I Friesen and George G Dick (4x2) 33-3
  Lena (bust) faculty member of Bethel College (1x1¼) 33-6
Warkentin Bernard (bust) one of founders of Bethel College (2⅛x3) 39-8
Washington D C Arnold Nickel of Mennonite Biblical Seminary at Capitol Hill Washington D C William Keeney of Bluffton College and Loris Habegger of Bethel College are delegates sponsored by their schools and Young Peoples Union of the General Conference to present to Congressmen the convictions of Mennonite youth regarding military conscription and war (3x4) 20-13
Wayland Mennonite Church Wayland Iowa interior with Reverend Olin Krehbiel standing behind desk leading a business session of the Middle District Conference held April 22-25 1948 (3¾x2¾) 19-8
  John Swartzendruber of Pulaski Iowa leading Young People's meeting of Middle District Conference at Wayland Mennonite Church Wayland Iowa April 22-25 1948 (3¾x2⅞) 19-8
  where Middle District Conference was held April 22-25 1948 people are entering church and cars are parked in front (3¾x2⅝) 19-8
Wedel C H (bust) First President of Bethel College (1¾x2½) 39-9
  Reverend David C (bust) North Newton Kansas associate editor of *The Mennonite* (1-1½) 7-5
  Peter J (bust) staffmember of Bethel college (1⅛-1⅜) 33-7
Whiteman Milton American Indian Pastor of Lame Deer Montana (1⅝x3⅝) 27-9
Wichita Lorraine Avenue Mennonite Church Wichita Kansas (4x2½) 28-10
Wilkoff T (bust) faculty member of Bethel College (1x1¼) 33-6
Winnipeg Manitoba Canada Bethel Mission Church Winnipeg Manitoba Canada home of the New Canadian Mennonite Bible College (4x2¾) 4-4
Wolf Point Bethel Mennonite Church 20 miles north of Wolf Point Montana pick up truck and men in front (2¾x3⅝) 27-9
  showing wheatland where Northern District Conference convened June 5-9 1948 (4⅜x2⅝) 27-9
World Bible shedding light on the world (5⅞x7¾) 48-1
  Flag with cross on it that encircles the Globe (2⅛x1⅜) 24-1

Y

Yoder Freda (bust) staff member of Bluffton College (1¼x1⅞) 33-8
  Harry (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
Young people Homes with young people growing out of them Caption reads The home is where children grow (3⅞x3½) 28-9
  Members of the C E Society of the Eden Mennonite Church near Moundridge Kansas motorboat riding on the lake (4x2⅜) 11-15
  John Swartzendruber of Pulaski Iowa leading Young Peoples meeting at Middle District Conference at the Wayland Mennonite Church Wayland Iowa April 22-25 1948 (3¾x2⅞) 19-8
  two boys and two girls standing a short distance from a church Shrubs and trees near the church (4½x5⅞) 21-9
  and children outdoors who are students of General Conference Mission Colombia South America Girls are from Leper background Trees in background (6⅜x4½) 25-7
  of the Stirling Avenue Mennonite Church Kitchener Ontario Canada in the potato field with tractor and implements Trees in background (4⅛x2¾) 10-14
Young Peoples fellowship group of Alberta Community Church Portland Oregon standing in front of church (2⅝x2) 25-5
Young People's Union Twenty four young people who attended the Young Peoples Union Council meeting at the Mennonite Biblical Seminary in Chicago February 13 and 14 1948 Most are District representatives (4½x2⅞) 10-13
Younth Farm Two girls doing laundry at the Saskatchewan Mennonite Youth Farm Invalid Home Rosthern Sasatchewan Canada (3⅜x2½) 6-14

Z

Ziegler Dr Jesse H Professor in Bethany Seminary Chicago (2x2¾) 8-9
Zimmerman A (bust) faculty member of Bluffton College (1¼x1⅞) 33-8
Zion Mennonite Church Young Peoples Fellowship Souderton Pennsylvania with shoes collected for MCC relief (6x4½) 45-13
Zurich Switzerland Mountains in background (4⅛x2⅞) 42-6